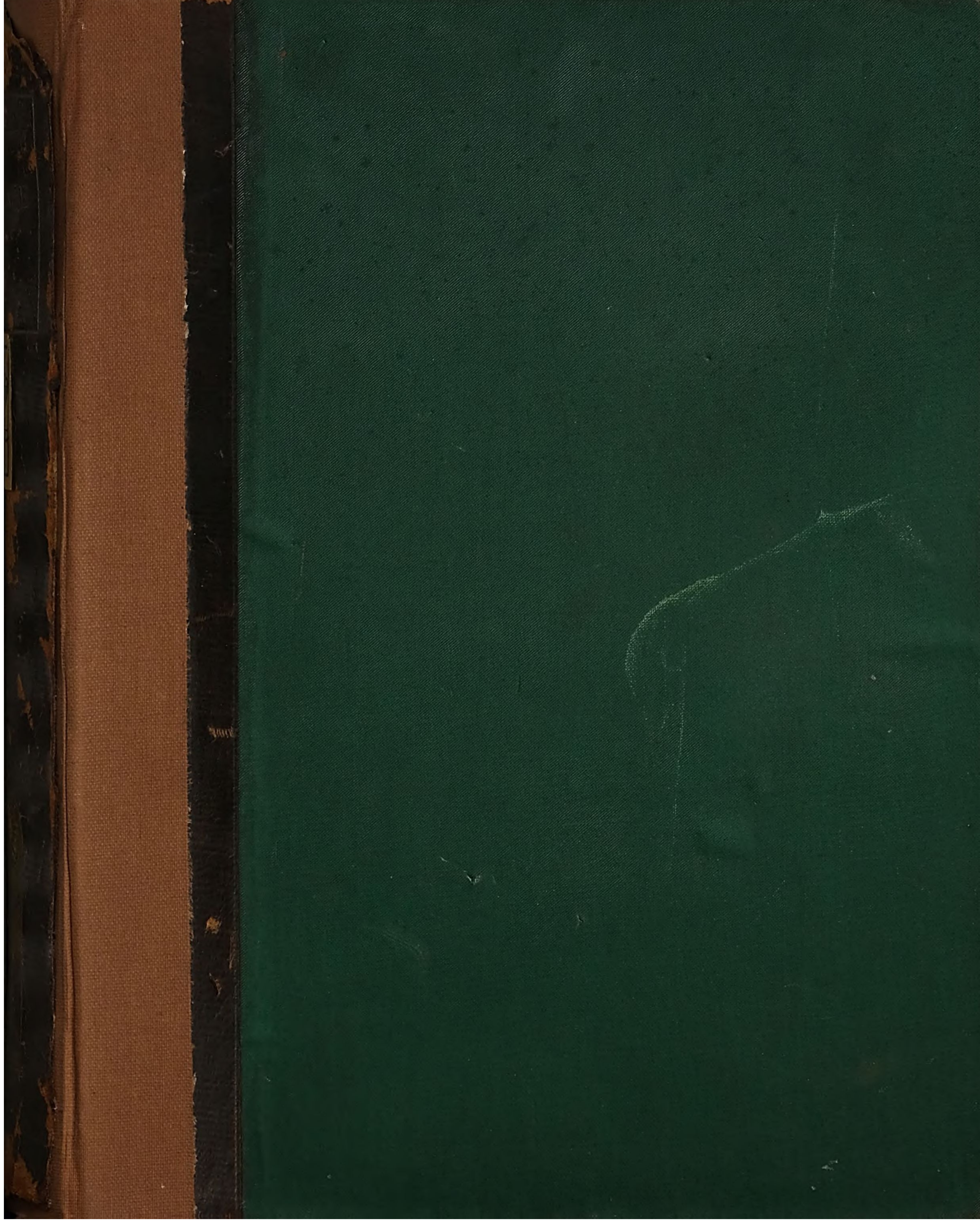




H. Eccl.

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Spicilegium Ossoriense:

BEING A COLLECTION OF

ORIGINAL LETTERS AND PAPERS

ILLUSTRATIVE OF THE

HISTORY OF THE IRISH CHURCH

FROM THE REFORMATION

TO THE YEAR 1800

BY

MOST REV. PATRICK FRANCIS MORAN, D.D.

Archbishop of Sydney

THIRD SERIES

DUBLIN:

BROWNE AND NOLAN, NASSAU-STREET,

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SPICILEGIUM OSSORIENSE.

I.

LIFE OF WILLIAM WALSH, BISHOP OF MEATH, A.D., 1554-1577,
BY REV. JOHN LYNCH, ARCHDEACON OF TUAM.

(FROM LYNCH'S MS. HISTORY OF THE IRISH BISHOPS.)

Tabulae Romanae Guillelmum Walsh sive Walcheum in sede Midensi certo modo vacante collocatum fuisse 6^{to} Septembris Staplei depositionem insequente tradunt, qui Chrysostomo Henriques referente Waterfordiae natus ordini Cistersiensi nomen dedit vel in monasterio de Beatitudine (alias Bectif) in comitatu Midiae ad Boini fluminis ripam sito ut vult Gaspar Jongelinus, vel ut vult Waraeus in Caenobio B. Mariae Virginis juxta Dublinium, in quo perfecte Dei amorem imbiberat et voluptates deliciasque caelestes gustare caeperat. Orationi et contemplationi quibus monachi sui innitebantur se quam maxime exercebat, cumque his exercitiis incumberet nihil illi magis in votis erat quam ut caelorum Regis voluntati diligentissime inserviret, bonisque temporalibus sic utebatur ut caelestia et aeterna non amitteret, vitaeque ejus nihil nisi sanctitatem et puritatem oleret. Tam in religione profecit, taleque dedit prudentiae scientiaeque specimen, ut S. T. D. factus, aliis videretur in illo complendum esse id quod Christus dicit in Evangelio, viz., civitatem hanc supra montem constituendam esse, ut ad illum afflicti in afflictionibus confugerent, et hanc lucem ex obscuris claustris angulis extrahendam, ut suo splendore illos qui in mundo sunt illuminaret.

Itaque ad Midensem Episcopatum evectus, an. 1554, adhuc tantum electus Primati Collega datus est ad Episcopos et sacerdotes conjugatos Beneficiis Ecclesiasticis amovendos. In Episcopali vero dignitate sanctitatem, vigilantiam, et sollicitudinem tanquam haereditatem acquisivit. Diligentissimus erat ut subditis succurreret et

animarum curae Maria Regina superstite invigilaret. Elizabetha vero Regina regni clavum assecuta, in Hiberniae Catholicos execranda persecutio fervebat, in qua Guillelmo maxime laborandum fuit ad religionem Catholicam quae jam ad interitum vergere videbatur fovendam. Nam illi qui in ea immoti persistebant se videntes ab adversariis segniter urgeri, voraces illos lupos fugerunt et ad pastorem et praelatum suum se receperunt quos sanctus Episcopus tanta miseria pressos advertens, illos verbo solabatur et exemplo confortabat, conciones tam publicas quam privatas cum magna populi utilitate habendo quod non solum ad ovium suarum bonum et salutem referebat sed et ad haereticorum confusionem, qui de hoc certiores facti furore incendebantur quod ferre nequirent tantam viri audaciam et quia opera eorum erant mala, omnem impenderunt operam ut lucem quae manifestabatur et proponebatur de medio tollerent hoc est sanctum Episcopum qui errores eorum publice refellebat et injustis eorum se mandatis opponebat.

Ob haec ergo rabie acti illum jam aetatis provectae, magnae apud populum authoritatis, ac Deo et hominibus acceptum capiunt omnemque movent lapidem ut illum ab avita religione quam ab ineunte aetate imbiberat abducerent. Deferunt ei dignitates quas pro Christo contempsit, minis terrere conantur, sed illas risit, quapropter illi se videntes nihil proficere male illum mulcant conviciis, miseriis onerant, sed ille non animo cadit et virtus fortitudinis infirmitatibus perficitur injuriisque fortior efficitur. Considerat sanctus Episcopus sibi perseverandum non solum ob bonum quod inde sibi expectabat sed etiam quod proximi suo exemplo in fide perseverarent. Si enim ipse qui pastor et praelatus erat persecutionis metu terga verteret vel pusillanimitatem in tormentis ostenderet quid oves facturas putandum erat. Victi ergo haeretici pudore suffundebantur quod nec precibus nec minis proficerent. Ideoque dolorem suum ulcisci et maximis quas poterant injuriis eum afficere statuerunt. Itaque tenebroso illum includunt carceri quod illum nihil ibi proficere posse ut ante, praesumerent, nec eorum errores redarguere ut solebat, sed ut fides mundum vicit sic, hujus servi Dei fides victoriosa apparuit in tanto hoc dolore ut mortem tolerabiliorem duceret. Carcer in quo inclusus est subterraneus ideoque humidus et sanitati noxius fuit, nulla ejus parte lumini pervia, quod toto captivitatis tempore non vidit, cibus tam parcus et vilis erat qualem ab inimicis expectare poterat quem per foramen fune demittebant.

Hoc modo 13 annos Guillelmus exegit, nec alicui toto hoc tempore locutus est nec legere nec scribere nec quicquam quo tempus falleret habere licebat, praeter orationem in qua (ut ipse retulit) dies noctesque occupabatur donec corpus fatigatum quietem exigeret hoc exercitio sic se perfecit ut vix suae tribulationis meminisset. Cum tamen in ea assiduus esse non posset et natura vicissitudinem aliquam postularet, sciretque otium peccati matrem esse, procuravit illud quam maxime posset fugere. Invenire voluit medium aliquod et ad exemplum patris cujusdam eremitae qui toto anno sportulas ex palma et alia manuum opera conficiebat et jam facta comburebat, et alterius qui toto die lapidum acervum ex uno loco in alium transferebat, sic et ipse quotidie lectum ex funibus contextum solvebat et postea iterum ligabat. Hoc toto die occupabatur oratione absoluta, donec fatigatum se sentiens exercitium mutabat et jam divinum incipiebat.

Haeretici autem defatigati ejus perseverantia tantaque in carcere mora, qui inde corpore quidem debilis et infirmus animo constantior et fortior exivit. Fides enim mentem ejus illustrarat quod se non nisi divinorum mysteriorum contemplationi dedisset, et spes memoriam in caelum levarat ut nullus nisi summi boni quo frui desiderabat meminisset et charitatis voluntatem sic purgavit ut eam in solum Deum referret nec ad alia diverteret, ideoque nihili diabolica haeticorum consilia faciebat. Hac ejus notata fortitudine a se illum ejicere decreverunt et publica sententia fuit in exilium actus. Hinc ortae pauperum lacrymae, tristitia populi, carorum subditorum suspiria, nec minor sancti praelati maeror imo majorem habebat quam si vitam amitteret, videns se ab iis quos bene diligebat avulsum, quodque illos in medio luporum famelicorum deserere cogeretur. Sed coactus sententiae contra se latae obsequi Episcopatu excessit navemque ascendens in Hispaniam appulit et in Academiam Complutensem venit ubi aliquot annos commoratus est. Praeparaverat ei Deus ibi quandam nobilem devotam et charitate plenam dominam quae illum Domi suae hospitio excepit et omni obsequio demulsit. Verbis exprimi nequit quam illi reverentiam exhibuerit: nam quasi Christi martyrem habuit, ipsa ei semper servivit et vulnera quae ex tormentis et cruciatibus acceperat et a compedibus et vinculis illata erant, curavit quod dum illa faceret genua flectabat. Postea Collegium Cistersiensium (quod Compluti extractum Abbatiali dignitate ornatur) sanctus vir venit ubi multi noverunt et notarunt sanctitatem ejus veram, humilitatem profundam, et severitatem insolitam: facie fuit tam hilari et

serena ut omnibus admirationem pareret quod exul tanta hilaritate perfunderetur, cum tamen percussione passus vulneribus plenus esset, sed injuriæ erant ejus gloria, exilium ei paradisu, et vulnera mentis ejus deliciae.

Hoc modo Compluti vixit donec virtutibus plenus, doloribus gravatus, et tribulationibus circumsessus, hac vita pridie Nonas Febr. 1577 exiens aeterna frueretur, martyrisque coronam sibi paratam reciperet. Credo fore aliquem inquit Henriques (cujus plerumque verbis vitam hanc contexo) qui hoc eum titulo non insigniret quod in tormentis non obierit, sed dubium esse non potest quin martyr fuerit qui tantos pro Christi nomine subierit cruciatus, et vitam doloribus ex vulneribus quibus corpus affectum erat consumptus in exilio finivit. Martyrologium enim Romanum martyrum nomen multis impertit qui ob fidei confessionem exules mortui sunt, et Silverium Papam sanctorum martyrum numero adscribit qui in Insulam Pontiam relegatus ibi mortuus est. Guillelmus igitur non solum in exilio mortuus sed et ante exilium varia tormentorum genera perpassus pro fidei honore, et palma martyrii spoliari non debet. Ad quod probandum profert auctoritates S. Cypriani et Francisci Suares (cap. 2, defensionis fidei contra errores Anglicanos). Addit idem Henriques Reverendissimum Petrum Lorcæ illum pro martyre habuisse qui ultimam generalem ejus confessionem audiebat et saepe post ejus obitum in conspectu diversorum asseverabat se nullum in illo peccatum lethale invenisse, sed vitam suam purissime aut potius Angelico quam humano more duxisse. Hunc Episcopum Compluti commorantem R. P. *Joannes Hulingus* e societate Jesu saepe allocutus est ut cui amicitia intima jungebatur. Eum igitur idem Joannes in suum tractatum de martyribus Hiberniae retulit.

II.

LETTER OF THE CARDINAL SECRETARY OF STATE UNDER POPE
GREGORY XIII., TO JAMES GERALDINE, 6TH APRIL, 1579.

(FROM THE VATICAN ARCHIVES.)

ILLUSTRI. DOMINE TAMQUAM FRATER,

Novit Dominatio tua quantopere sollicitus sit SSmus D. Noster de rebus Hiberniae, iis praesertim quae ad conservandas fidei Catholicae reliquias et animarum salutem in eo Regno procurandam pertinent.

Dum autem Sanctitas sua in eam cogitationem incumbit, existimatque hoc tempore maxime necessarium esse idoneos providere Pastores Ecclesiis illis, quae jamdiu destitutae sunt, et in quibus vel populis cupientibus, vel etiam consentientibus Dominis temporalibus ubi sunt, facile Catholica religio reparari et sustentari possit, nihil tamen de hac re decernere voluit, antequam judicium Dominationis Tuae et Episcoporum Corchagensis et Rossensis, quorum fidei ac pietati merito confidit, tum de Ecclesiis praefatis, tum etiam de illis personis, qui ad eas regendas idonei reperiantur, sive in Insula, sive extra eam. Tua igitur Dominatio quam primum et diligenter rescribet sensum et opinionem suam, quod ut melius facere possit, mittimus cathalogum nonnullorum qui Sanctitati Suae propositi sunt. Praeterea curabit litteras praefatis Corcagensi et Rossensi Episcopis, quas adjungi hisce jussimus, fideliter reddendas, et postea responsum ad nos transmittendum. Reliquis de rebus non est quod addam, nisi Deum a nobis indesinenter orari pro vestra omnium quiete ac salute. Bene valeat Dominatio Tua, cui me ex animo commendo, &c.

Romae die 6 Aprilis, 1579.

III.

EXTRACTS FROM THE STATE PAPERS.

(FROM THE STATE PAPER OFFICE, LONDON.)

§ 1.—*Letter of Lord Deputy Croft to the Duke of Northumberland,*
11th of November, 1551.

“It may please your Grace to be advertized that where sundry Bishopricks in this land be void, as Armagh, Cashel and Osserie, to which charge I know of no man yet nominated, but do daily take the councils pleasure therein, and especially at Armagh, at which place if some discreet man was appointed, and chiefly such a man as had living in England to maintain himself, that thereby he might be able to take charge as a Commissioner in other places, it is not possible that the variance and questions which shall duly arise can be decided. And for the other Bishopricks being near at hand and in the more quiet country we have not here any for such a charge,

saving one Leverosse, that was schoolmaster to the Lord Gerald, who for learning, discretion, and (in outward appearance) for good living, is the metest man in this Realm, and best able to preach both in the English and the Irish tongue. Nevertheless forasmuch as he was thought an offender for conveying the said Lord Gerald out of the Realm, and notwithstanding since had his pardon, I dare not become a suitor for him. Albeit as I have said, I know no man so mete. I heard him preach such a sermon, as in my simple opinion, I heard not in many years. I have already written in the favour of the Bishop of Kildare for the Bishoprick of Ossorie, doubting lest my suite for this man would not take place. However if your Grace think good upon this comendation to prefer the man, I shall be able to avouch as much as I have said. And because we have long expected the Council's determination for crying down of the money here, we do for lack thereof sustain such misery as will not be long tolerable. First, everything that is to be bought here, is sold at high price, and more than that, the money very cried down. So cannot the soldier live of his wages, besides that every man is wery of his money. So is that another occasion of the dearth, and he that hath to eat and never so barely to clothe him, will not bring anything to the market, so that he counteth not the money as a treasure, but a thing of least estimation. If this be not holpen The King's Majesty must not only call away his army, but also if it be not foreseen, the towns upon the sea coast whereby the King's interest, in this land, in most extremity hath been preserved, will in short time be laid waste for lack of victuals. I know not what hath been the opinion why this Realm should have worse money than England. I am sure the upland people have less need than those of England, for they live more hardily and more sparely here than those of England, and therefore the more need to have such coin as may entice them to take it. Therefore I beseech your Grace to be a mean that this inconvenience, whereof the greatest detriment shall come to the King's Majesty may be remedied. I who write a plain demonstration of the sundry prices of kinds of ware and vittails which shalle be to tedious to repeat. And trusting that this shall be sufficient to inform your Grace I cease to trouble you farther at this time, from Kilmainham the 11th of November 1551.

Your Graces evermore bounden at comandment,

JAMES CROFT.

§ 2.—*Petition of the Dominicans of Youghal to Queen Mary,*
A.D. 1557.

Exponit omni cum humilitate serenissimae majestati vestrae frater ordinis fratrum predicatorum Robertus Gogan ac coenobii Yogoolliae in Regno vestro Hiberniae prior immeritus Quod cum superioribus diebus per varios casus et multa viarum discrimina relinquens interim sibi ex obedientia commissum pusillum gregem fratrum suorum in dicto conventu Yogwilliae nuperime reparato et reformato ad canones vitae regularis accesserit serenissimam vestram Majestatem, secum adferens litteras commendatitias ad eandem Majestatem vestram a generoso et illustri comite Desmoniae pro restitutione Monasterii de Insula juxta muros Civitatis Cork dicti ordinis fratrum predicatorum in eodem regno vestro Hiberniae quod hactenus prophanatum et partim dirutum occupant duo mercatores jam nominate urbis ex titulo forsitan pretensae emptionis. Quapropter supra nominatus orator vester perpetuus frater Robertus Gogan supplicat humillime ut vestra serenissima Majestas dignetur indicare per vestrae excellentiae literas dicto Comiti Desmoniae facturum se rem gratam sacratissimae vestrae Majestati si ille curaverit omnibus mediis honestis et licitis ut dicti mercatores restituant conventum suo ordini fratrum predicatorum in quo deinceps religiosi fratres possint et valeant persolvere divinum officium facere rem divinam et precari sedulo Deum optimum maximum pro incolunitate Majestatum regiarum atque felici statu omnium regnorum vestrorum.

(Endorsed) ROBERT GOGAN of Ireland, Fryer.

§ 3.—*Letter of Queen Mary to the Lord Deputy, regarding the Franciscan Friars, May 20th, 1558.*

THE QUEEN TO THE LORD DEPUTY.

BY THE QUEEN.

Right trusty and most well beloved: these now greet you well. And whereas the bearers hereof, two grey friars of the Order of St. Francis, escaping hither to our Court out of that Realm and remaining for a time among the friars of Grenthwyche (Greenwich), have caused to be declared unto us that sundry pieces and parcels of land sometime belonging not only to the friars house in Trim aforesaid, but also to diverse other houses of friars in Ireland, be at this

present detained and occupied by sundry persons that have no manner of right thereunto, either by gift, purchase, lease, or other promise from us, or any of our progenitors, nor do pay any rent or other duty or profit therefor to our use. In respect whereof the said friars have humbly besought us, that the said parcels so wrongfully detained might be restored unto them or other religious peoples again as it was before the late seizure. We have thought good by this our letter to recommend both the said friars and their said suit unto you, who may there, upon examination and enquiry of the matter, sooner understand the truth thereof than we here. Requiring you therefore both to hear the said friars in their said suit and petition which they will exhibit unto you, favourably. And also thereupon causing diligent search and enquiry to be made, either by commission or such other means as to you shall seem best, for the proper knowledge of the truth of their allegations, and finding any parcels of land so usurped as they allege, to take such order in their said suits as to justice and equity appertaineth, and to your wisdom on consideration of the circumstances of the matter may seem convenient. Whereof we pray you not to fail.

§ 4.—*Articles submitted to the Privy Council by the Primate of Armagh, May the 30th, 1558.*

TO THEIR LORDSHIPS MOST HONOURABLE COUNCIL.

Whereas your Honours required me lately, being before you, to put in writing by way of Articles such points as I have before written to your wisdoms of the poor estate of Ireland. Albeit that I was loath to be burdened with the same, the matter I writ before being, as I thought, plain in my former letter. And fearing also to offend any man if I should proceed farther to the declaration of my said letter, where I intend only the discharge of my duty and the weal of my poor native country, without respect the hinderance of any singular person, yet considering my bounden duty to be at your command, I have proceeded to explain as here followeth:—

- I. The first Article that I may gather out of my said letter is this, that Ireland was not in any man's remembrance in worse case than it was at the writing of my last letter.
- II. The second Article is, that in every part of the English Marches there was then preying, stealth, murder and robbery, with many other enormities.

- III. The third Article is, that the country is brought to extreme poverty by cesses and "hosting," with many other imperfections.
- IV. The fourth is, that the charge of the nobility and subject there be esteemed to be as great as the Queen's Majesty's charge.
- V. The fifth is, that there is coin and livery for the most part through all the English pale.
- VI. The sixth is, that the Scotch, notwithstanding the great sums of money spent for their reformation in two journeys this two year past, doth rather increase in power and new possessions of lands in the north, than in any point to be banished or subdued.
- VII. The seventh Article is, that the Mores and Connors, with diverse other rebels, hath wasted and destroyed the two new erected shires, Lese and Ofalye, with a great part of the English pale besides.

§ 5.—*The Bishop of Leighlin's renouncing of his Temporalities to the Quene's Highness, May the 28th, 1559.*

[It has been often stated by Protestant polemical writers of the present day, that Dr. O'Fyllie, Bishop of Leighlin, took the oath of supremacy on the accession of Queen Elizabeth, and renounced the Catholic faith. The oath, however, as taken by him, has no reference to the spiritual supremacy of the Crown : it is precisely such as we find to have been exacted from the English Bishops too frequently in Catholic times.]

Ego Thomas Fyllie Epus. Laughlinen. Regni Hiberniae per presentes trado et renuntio in manus Sereniss. Reginae Angliae Dominae Nostrae Clementiss^{mae}. omnes et omnimodas terras, quas vocant temporales Epatus. predicti, iacentes iuxta Laughlyn, ordinandas et disponendas sicut maiestati illius meliusvidebitur. Ea videlicet conditione, quod aliae possessiones spirituales et ecclesiasticae consimilis valoris et precij, in compensationem earum, terrarum eidem Episcopatuui annexentur et approprientur. Quam quidem traditionem sive renuntiationem, promitto me, meliori modo quo id per leges et jura fieri poterit, tam cito positurum, quam aut per litteras Sers^{mae}, Ma^{tis}. illius, aut per litteras Dni. Deputati eiusdem Regni Hiberniae pro tempore existentis debite ad id fuero requisitus.

Item profiteor et affirmo nullum externum Principem vel potes-

tatem, virtute verbi divini, ullâm authoritatem vel iurisdictionem, temporalem vel spiritualem sive ecclesiasticam, habere vel habere debere in aliquibus dictae Sere^{mae}. Reginae territorijs sive Dominijs sed supremam eorundem gubernationem ad illust^{ssam}. dictae Reginae Ma^{tem}. solummodo pertinere.

Item renuntio omnes Bullas, et alia media indirecta q^{ae}. cunque per quae ad Epatum. predictum promotus sum, humiliterque agnosco et consentio eundem Epatum. recipere de dicta Sereniss. Regina per litteras suas patentes tamquam per unicam viam et modum per quae Epatum. predictum legitime iusteque debeam et possim obtinere. In cuius rei testimonium et ut premissa melius prestentur, non solum presentibus articulis manum meam apposui, sed etiam tactis sac^o. sanctis evangelijs corporale iuramentum prestiti, me ea omnia fideliter observaturum, et pro viribus iuxtaq; posse manutenturum.

Datum in Aula Regia apud Westmonast. 28 Maii, Anno Dni. 1559.

HIS TESTIBUS, &c.

§ 6.—*Petition of Shane O'Neill to Queen Elizabeth,
11th September, 1563.*

Hic sequuntur humiles petitiones Domini O'Neill quas mittit per magistrum Thomam Cusacke militem, et Robertum Fleming suum hominem ad Serenissimam Majestatem Reginae, quas humiliter petit sibi concedi, ut tanto facilius possit servire ejus Majestati sicut aliquis magnatus hujus regni cum opus fuerit. Et his petitionibus concessis superis faventibus non erit necessum in futurum ut expendat tantum thesaurum et tantas expensas pro gubernatione hujus regni, quia si borealis pars deducatur ad conformitatem et pacem, verisimile est totum regnum illam partem imitari, quod favente Deo optimo Maximo infra breve tempus vestra Majestas in facto audiet.

1. Inprimis enim praedecessores Domini O'Neill habuerunt certos Dominos borealis partis sub eorum iurisdictione qui eis soliti erant solvere certa obsequia et servicia, tametsi gubernatores hujus regni quandoque postulabant certa servicia a dictis Dominis quae minime potuerunt consequi, ex quo evenit quod dicti Domini et nobiles commiserunt multa damna in Anglicanis partibus in dies in homicidiis, incendiis, spoliis, praedis, et rapinis, prout adhuc non cessant.

Quare humiliter petit dictus Dominus O'Neill clementiam Reginae ut sinat eum uti et gaudere dominio et servicio praedictorum dominorum ut sui praedecessores soliti fuerunt. Ipse autem pro parte sua pollicetur suum obsequium et servitium pro se et dictis Dominis Majestati Reginae fideliter impendere quandocumque dabitur opportunitas, et videbitur necessarium gubernatori hujus regni, ac promittit defendere Anglicanas partes et alios subditos Reginae contra invasiones praedictorum et quorumcunque sibi adhaerentium, quod multum damnum eis inferatur nisi quod omnes controversiae et discussiones in aliquibus confinibus dependentes determinantur per commissarios ad hoc deputatos.

2. Item ubi quidam malefactores infra jurisdictionem dicti Domini O'Neill recurrunt pro refugio ad Anglicanas partes, humiliter petit dictus Dominus O'Neill ut gubernator regni expellat eos et tradat eos puniendos secundum sua demerita dicto Domino O'Neill. Ipse pro sua parte promittit tradere omnes malefactores vel damnum inferentes Anglicanis partibus Domino Gubernatori. Refugium autem malefactorum est fundamentum et causa belli et dissensionis in his partibus, et si haec causa extirpetur erit pax et quies, quia cessante causa cessabit effectus.

3. Item quantum ad dissensionem et redemptionem Domini O'Domhnaill, indifferentes viri per eos electi finem hic imposuerunt.

4. Item quoad controversias dependentes inter se et Dominum O'Rely et . . . contentus est stare ordinationi indifferentium, ut percepit ex dicto magistro Thoma hoc esse ex voluntate Reginae Majestati.

5. Item quando placuerit Majestati Reginae ex sua clementia decorare dictum Dominum O'Neill honorabili nomine, magnopere desiderat ut per ejus clementiam creabitur Comes cum augmentatione ad supportandum honorem hujus nominis pro meliori reformatione borealis partis; et humiliter petit ejus Excellentiam ex mera liberalitate concedere ei auctoritatem cum certis aliis probis viris quos dictus Magister Thomas Cusake nominabit, ordinandi, discutiendi, et determinandi omnes controversias borealis partis ad utilitatem Reipublicae et incrementum civilis ordinis, desideransque tantum ut pro eorum laboribus et poenis bene considerentur, et confidit in superis ut quidquid eis impendatur plurimum cedat in utilitatem Reipublicae.

6. Item humillime petit clementissimam majestatem Reginae restituere Ecclesiam Armachanam ad pristinum statum, tam ut ibi

preces effundantur pro ejus felici statu et prospero successu, quam ut ibi divinus cultus exercebitur et mortui sepeliantur, ac instanter petit ut magna campana dictae ecclesiae confirmetur sine fractione, et ut habeat in mandatis Dominus Locumtenens, ut omnia alia ornamenta et bona dictae Ecclesiae ubicumque inveniri poterunt restituantur, et sic fiet quod durante vita sua incessanter in dicta Ecclesia pro ejus majestate ad Deum preces fundentur. Et plurimum ad hoc debet movere ejus solitam clementiam, quoniam nulla est Ecclesia alicujus praetii vel decoris in boriali parte Hiberniae nisi illa sola.

7. Item ubi dictus O'Neill ex informatione dicti Magistri Thomae concipit Majestatem Reginae inclinatam esse ad agendum et prospiciendum ea quae decent pro confirmatione regni et pacis, et quibuscumque aliis debitis servitiis donec certificatus fuerit de beneplacito Reginae per Robertum Fleming quem ei associavit, et pollicitus est dictus Thomas ostendere se bonum mediatorem ad hujusmodi petitiones obtinendas, et praedictus dies Omnium Sanctorum est assignatus inter dictos O'Neill et Magistrum Thomam Cusacke ad finalem determinationem habendam super his omnibus a Majestate Reginae.

8. Item ubi dictus Magister Thomas petiit in nomine Reginae Majestatis ut Henricus O'Neill possit uti et gaudere pacifice sua particula terrae infra dominium O'Neill, ipse O'Neill respondebat quod dictus Henricus O'Neill commisit multa damna in spoliis, rapinis, et praedis in tempore pacis inhabitantibus in Tirowen quae dederunt ansam et occasionem hujusmodi controversiis et bellis. Attamen ipse contentus fuit accipere a dicto Henrico satisfactionem in dictis damnis prout judices secundum morem et consuetudinem terrae judicarent, ac etiam contentus fuit remittere tertiam partem praedictorum damnorum una cum omnibus quae sibi deberentur ratione dominii et potestatis pro punitione dictorum damnorum, dummodo dictus Henricus in futurum se bene et fideliter ageret. Verum dictus Henricus hujusmodi ordinationem recusavit. Quantum autem ad filium Baronis de quo agitur respondebat dictus O'Neill quod non est filius Baronis sed alterius bene noti in iis partibus prout per curiam spiritualem judicatum est, ut plenius potest declarare dictus Magister Thomas Cusacke.

9. Item dictus O'Neill toto pectore totisque viribus intendit in futurum civiliter vivere, humillime petit a Majestate Reginae assignari

sibi aliquam generosam ex prosapia nobilium Angliae in uxorem et inter omnes desiderat copulari Dominae Franciscæ germanæ comitis Sussex, quam optat propter diversas rationabiles causas. Si hoc non videtur Reginae Majestati convenire, humiliter petit ut scribat sibi sua Majestas sua manu aut subscriptione quod licebit sibi ducere uxorem ex quocumque alio regno, licet nolit copulari alicui nisi ex beneplacito Reginae nec habet in animo contrahere cum aliqua nata in hoc regno.

10. Finaliter humiliter petit ut mittatur sibi per dictos Magistrum Thomam et Robertum a Majestate Reginae remissio seu perdonatio sub magno sigillo Reginae.

§ 7.—*Order passed by the Seneschal Mountgarret and others of the liberty of Tipperary in favour of the clergy of Cashel, confirmed by the Lord Deputy the 10th May, 1567.*

Copia extracta ex rotulo concordat cum hujusmodi proclamatione apud Cashel.

ANTHONY SENTLEGER,
Per Deputatum et Concilium.

Quaedam ordinationes et provisiones propter diversas alias factae. In magno Parlamento tento apud Dublin 12^o Julii anno Invictissimi et illustrissimi principis nostri Henrici octavi 33^o pro reformatione Inhabitantium hujus Regni sui in partibus quae nondum sapiunt leges et jura quod secundum ea jam immediate vivere aut regi possint. Rex Angliae supremum ecclesiae caput Rex in Hibernia auctorizatus.

Imprimis Ordinatum et provisum est quod Serenissimus princeps noster Henricus octavus Dei gratia Angliae Hiberniae et Franciae rex fideique defensor ac in terris sub Christo supremum caput ecclesiae Anglicanae et Hibernicae reputabitur accipietur et nominabitur imposterum sicut rei veritate semper fuit et est rex hujus regni Hibernie ac ipse et heredes et successores sui Reges Angliae pro regibus Hiberniae in perpetuum accipientur reputabuntur et nominabuntur ab omnibus hujus Incolis.

Jurisdictio ecclesiastica omnibus ordinariis est auctoritate parliamenti concessa.

Item ordinatum provisum et constitutum est quod omnes archiepiscopi et episcopi ac ceteri pastores hujus Regni exercebunt et fungentur ordinaria eorum jurisdictione et auctoritate in singulis pro-

vinciis et diocesiis secundum jus divinum canonicas sanciones et jura hujus regni.

Laici et impubes ab usurpatione beneficiorum per censuras repelluntur.

Item quod laicus aut aliquis infra aetatem debitam non admittantur posthac ad aliquod beneficium ecclesiasticum et omnes ordinarii locorum immediate debent deprivare et repellere tales ab usurpatione beneficiorum per censuras et paenas ecclesiasticas.

Maneria et mansiones exempta ab omnibus oneribus patriae.

Item quod antiqua precipua Maneria episcoporum in quibus consuescunt residere vel in eorum propria cultura per se vel per alios suos balivos occupare et tenere : ac mansiones rectorum et vicariorum in quibus consuescunt residere vel in eorum propria cultura per se vel per balivos suos occupare et tenere. Ac mansiones rectorum et vicariorum quae non excedunt in annuo valore summam decem marcarum sterlingorum erunt liberi et exempti ab omnibus oppressionibus, impositionibus, ac oneribus patriae nuncupate Coyne et lyveraje.

Nota simile est de sacrosanctis ecclesiae, Caput Jubemus : ibi dicitur quod ecclesia ultra ii milium modiorum capax a militum superhabundantia non excusetur ergo ecclesia minorum facultatis minus est opprimenda.

Beneficiatus ordine suo beneficio annexo non iniciatus infra annum privandus et patronus presentare potest.

Item clericus habens dignitates in ecclesia cathedrali vel beneficium Curatum infra annum faciat se promoveri ad sacros ordines et presbyteratum et in ecclesia sua extunc personaliter et continue residiat nisi legitime impeditus vel licentiatus sit : secus ipso facto suo beneficio seu dignitate praedicto et omni jure quod in eis habeat vel se pretendit habere primitus secundum canonicas sanciones in ea parte praeditas ita quod dictum beneficium seu dignitas extunc ad omnem juris effectum vacat et vacare in jure sentiatur et veraciter reputatur.

Duplum pro furto, &c., reddatur leso praeter paenam et forisfactura domino regi et loci officario.

Item ordinatum est quod pax praefati Illustrissimi domini nostri Regis publice proclamata in omnibus civitatibus villis provinciis et terris ibidem. Et si aliquis post proclamacionem factam fecerit aut commiserit aliquam praedam furtum manifestum homicidium et invasionem illegitimam contra pacem dicti Domini Regis delinquens reddat

duplum delicti ei in quem tale facinus sit commissum tenebiturque et forisfaciat nomine pene prefato Invictissimo domino Regi xx^t marcas principali domino et gubernatori ibidem sub domino rege et decim marcas inferiori domino seu capitaneo patriae sub illo ubi hujusmodi praeda furtum manifestum seu invasio illegitima fuerit commissa et perpetrata pro eorum diligentia et provida circumspectione in proseguendo et excipiendo hujusmodi malefactores sic offendentes.

Fur. 3^a vice convictus mortem patietur.

Item quod quaelibet persona committens aliquod furtum ultra valorem decim quatuor denariorum apprehensus et convictus pro eodem prima vice perdet unam ex auribus suis secunda vice alteram sed tertia vice delinquens mortem patietur.

Equester uno contentus sit gartione.

Item ulterius ordinatum est quod quilibet equester non habebit servabit nec tenebit praeter unum servitorem seu gartionem pro quolibet equo sub paena perdicionis xx^{ti} solidorum de quibus viginti tredecim solidos quatuor denarios cedunt in cisto principali Capitaneo et vj^s viij^d donari Capitaneo, &c.

Generosus caveat pro fidelitate suorum.

Item quod nullus generosus nec aliquis alius retinebit nec servabit equestres aut pedestres vocatos turbarios nisi tales pro quorum honestate et fidelitate dominus eorum voluerit se obligari. Dominus eorum tenebitur redigere nomina servorum suorum hujusmodi in scriptis adeo quod quilibet alius habere valeat noticiam de eis traditis nominibus eorundem principali capitaneo patrie citra festum pascae proxime ita quod principalis capitaneus et exemplum deliberare faciet domino deputato infra festum proximum pascae.

Turbarius absque Domini testimonio capiatur ut vagabundus.

Item quod postmodum quilibet pedester vocatus turbarius inventus in aliqua patria sine domino obligato pro illo ut prefertur reputabitur vagabundus et suspecta persona. Ita quod per officarios Capitanei patriae servari debeat sub arcta custodia donec invenerit sufficientem dominum qui erit obligatus pro ejus fidelitate.

Libere Tenentes pro sequacibus respondeant.

Item quod quilibet generosus habens terras et liberi tenentes teneantur respondere domino regi pro seipsis et eorum sequacibus tam ad observandum regiam pacem quam fieri parati ad respondendum domino regi et deputato suo quotiens et quando ipsi seu eorum aliquis ex eorum sequacibus vocati fuerint.

Ut nullus vivat in alienis expensis a domo in domum. Item quod quilibet talis equester aut turbarius propriis debet vivere ejus expensis aut sui domini in proprio hospicio nihil exigendo aut recipiendo in victualibus a tenentibus aliorum vel a suis propriis pro se aut equis suis sub paena vjs. viijd. solvendorum domino patrie ubi deliquit et sub paena quod reddeat duplicem valorem rei accepte tenenti seu Incolae a quo contra praemissa petit.

Capitaneus ne utatur coynne et liveri.

Item provisum est quod nullus capitaneus seu alius generosus exeget aliquas exactiones sive impositiones nuncupatas coynne et lyverie de tenentibus aliorum nisi ad tale tempus cum deputatus et concilium determinabuntur aut assignabunt magna viagia vocata hostyng' seu aliter assignabunt victualia colligi pro guerra domini regis aut aliis ejus negotiis sub paena reddicionis dupli recepti. Proviso quod principalis capitaneus domini regis cujuslibet patriae habebit generales expensas patrie pro necessitate sua et securitate personae suae et pacis ejusdem patriae.

Placita in hundredis et curiis maneriorum. Item quod furtum commissum sub valore xiiij^d erit punitum in curia dominorum qui habeant potestatem tenendi curiam et si aliquis furatus fuerit ovem agnum aut aliquid simile appreciatum sub valore summe prenominate forisfaciat v marcas viz. principali capitaneo tres marcas secundo capitaneo xx^s. Dummodo non sit particeps criminis pro diligentia sua capiendo seu in delinquendo vjs. viijd. ei qui furtum denunciaverit et omnis qui recipit aut quovismodo defendit talem delinquentem post tale delictum incurrit similem penam.

Furtum non ematur a suspecto.

Item ulterius provisum est quod nullus emat rem aliquam aut valorem quinque solidorum de aliquo suspecto qui de verisimile talem rem de propriis non est habiturus nisi ex furto quod si fecerit tunc hujusmodi emptor forisfaciet quinque marcas distribuendas modo dicto superius et restituet rem personae cui de jure restitui debet.

Item depopulatores et spoliatores per regiam viam et omnes alii raptores malefactores, &c.

Pater pro filio et major natu pro suis consanguineis satisfaciat.

Item ordinatum est quod quilibet parens habens liberos sub potestate sua et senior frater filium juniorem sub gubernacione sua compensabit eos abstinere ab Invacionibus et spoliis furtis aut aliis

similibus delictis que si de facto commiserint dicti parens et frater non solum tenentur respondere pro eorum delictis verum etiam forisfacient paenalitates furti prout supra expressum est.

Nullus praepotens aut tribunus provendam asportat ex decimis aut beneficia detineat vacantia.

Item ordinatum est quod nullus dominus aut nobilis nec aliquis equester neque tribunus aliquis garbas de decimis ecclesiasticis levare accipere aut extorquere aliquatenus presumat et quod nullus dominus aut aliquis nobilis aliqua beneficia ecclesiastica vacantia absque collacione admissione ordinacione et institucione canonica sibi aut suis ullo modo usurpare presumat sub paena juris viz. suspensionis excommunicationis deprivationis et aliarum censurarum et paenarum ecclesiasticarum.

Decimas omnes solvere jubentur ecclesiae parochiali messorum mercede non deducta. Decime itaque piscium et silve cedue atque focalium solvendae.

Item ordinatum est quod omnes Christi fideles fideliter solvant ecclesiae suae parochiali omnes decimas tam majores quam minores mixtas et minutas ac etiam pascuum silve cedue focalium et grabarum quas messoribus suis in autumno pro mercede tribuunt et quod piscatores extranei inde decimarum piscium per eos prensorum in locis seu parochiis ubi tempore piscature applicant seu quiescunt.

Quotas camisia continet ulnas seu cubitus.

Item provisum est quod nullus dominus aut nobilis habeat camisia sua ultra viginti cubitus panni linei nec aliquis vassallus aut equester habeat in sua camisia ultra xvij. cubitus, turbarius vel scoticus non excedunt decim sex cubitus garciones equorum et ceteri ministri dominorum non habebunt in camisis ultra xij. cubitus, Coloni vero non excedunt decim cubitus. Mulieres predictis non utuntur camisis croceis : contra praemissa facientes forisfacient gubernatori presentium statutorum dictas excessivas camisas viginti solidos cum camisiis.

Executores ejusdem concordati.

Item ut predicta omnia et singula plenum sorciantur effectum ordinatum est quod dominus thesaurarius, comes Ormoniae et Ossoriae, comes Desmoniae cum assistentia Archiepiscopi Cassilensis sint custodes et executores presentium statutorum seu ordinacionum ita quod ipsi levare tenentur omnes paenas seu personalitates predictas ad usum domini regis quarum media pars cedat prefatis domino thesaurario comiti ut supra comiti Desmoniae et Edmundo Cassillensi Archie-

piscopo et residuum domino regi et quod ipsi et ceteri homines officarii domini regis in foris et publicis congregacionibus suis indilate post visum presentium supradictum statuta sive ordinationes palam et publice proclamant et publicari faciant subpaena indignacionis domini regis et forisfacture centum librarum de bonis suis ad usum domini regis applicandarum.

JOHANNES ALLEN CANCELLARIUS,
GEORGE DUBLIN.

JACOBUS ORMONIAE ET OSSORIAE.
ED'S CASSILEN. ARCHIEPISCOPUS.
H. SYDNEY.

By the L. Deputy and Council.

At the humble petition of the Prelates and Clergy of the Cathedral Church of St. Patrick of Cassill. It is agreed by us the L. Deputy and Council that they and their successors shall use and enjoy the full effect and benefit of the contents of this roll and do hereby confirm and ratify the same unto them and their successors.

Given at Dublin this 10th of May, 1567.

Apud Clonemell die Mercurii post Dominicam in albis 1555 in Assisis ibidem tentis.

It is ordered by the seneschal and officers of the Liberty that the Sheriff and Under-Sheriff of the Liberty perusing the concordat of the L. Deputy and Council concerning the contents of the said freedoms of the Church and paying of tithes shall from time to time see the effect of the same concordat according the request of this bill put in execution and to maintain the clergy and their tenants and servants in that behalf as shall be appertained.

RICHARD MOUNTGARET.
DAVID ROTH JUSTICE.
WALTER HOTH.
NICHOLAS WHIT.

Copia vera concordati aliorumque executionum ejusdem in provincia Cassillensi facta: quia vero tenore ejusdem concordati concordasse huic concordato quod fuerat generaliter proclamatum apud comitatum Catherlagh reperi hic pro assistentia ejusdem in perpetuam rei memoriam copiam.

THADEUS CANCELLARIUS LEIGHLIN.

§ 8.—*Letter of the Lord Deputy to Walsingham, 14th Feb., 1574-5.*

SIR,—I beseech you procure that some favourable and speedy consideration be had of the motions now sent to your Lordships. They import the service partly and my credit partly, notwithstanding they had not been now sent, save that there is an occasion to send away hence one Creagh, a Romish thing that wonderfully unfitteth this people, and hindereth the Archbishop of Dublin's godly endeavours to promote religion, which hath enforced him to be importunate unto me for the sending of him away. The motions that I send withal I refer to your favourable solicitation. The first, for the Bishoprick of Killowe, is but for credit, first for myself to be able to advance such as deserve well (as sure he that I have written for hath) and next for him, the better to enable him to serve Her Majesty. The second tendeth to the furtherance of Justice, and not without need, though her Majesty bear a little extraordinary charge. The third is for the new survey of her Majesty's lands, which respecteth so much her Majesty's profit as I wish it had been remembered sooner, and do therefore pray that it may be considered of speedily. The fourth and last is but for her Majesty's gracious and favourable allowance of those that I have chosen to be her Majesty's sergeant-attorney and solicitor, a thing done heretofore in the like case, and I would be sorry but that I might have as much credit as others have had before. Truly, Sir, nothing but their very worthiness hath moved me to make choice of these 3 men, and therefore I wish her Majesty's letters of allowance did carry so much as might both comfort them, and also make them acknowledge themselves beholding unto me. I have thus touched over these motions referring the fuller declaration of them to the generall letters wherewith you are to be imparted.

I wrote unto you not long ago on the behalf of my servant Leveret, this bearer, praying you to be a means to procure him a state of more certainty than I have granted him in the office of Second Chamberlain of this Exchequer, for the which I thought him worthy before I admitted him to it. I have now written earnestly to my Lords Treasurer and Chamberlain to pray their furtherance for him: (and as I have written unto them both) I feel myself as it were bound in conscience to do them good that serve me well and painfully as this bearer hath done: and to turn me to do it of mine own (which is not mine ease), and to be refused suche reasonable means as this

is by her Majesty's help, where only her service makes me beholding to any man, I seek anything for, I may think my hap ill, and my credit worse. But more than my friends may commodiously do for me or mine, I am not to look for. And assuring myself of so much, which I will deserve to the most of my power, I end with my most hearty commendations, craving pardon for being always thus troublesome unto you.

From the Castle of Dublin, the 14th of February, 1574.

Yours boundenly assured to command,

W. FITZWILLAM.

(Addressed) To the right honorable Mr. Francis Walsingham, one of her Majesty's principal secretaries at the Court.

(Endorsed) Feb. 14th, 1574.—From the L. Dep. of Ireland.

§ 9.—*The Answer of the Earl of Kildare to the Interrogatories regarding Stukeley, proposed the 8th day of December, 1575.*

1. The said Stukely was at my house, but in no secret conference.
2. I sent not Phelim O'Chonnor with him, for that he was become Stukeley's man before, and came with him to the town of Kilka, so far as I remember, and was put to him by me before. As for the two horses, the one I had given him a twelvemonth before or more, which was the sorrel curtail, the other he bought of me, and gave me ten pounds for him. For when Stukeley came first to Ireland, it was thought by all report that he was coming into the kingdom, and not departing into Spain.
3. He brought no message to me. As for the rest of the article, it is out of my remembrance what became of him, for I had no more to do with him, but saw him go up and down in the country parts as others did till he had his pardon.
4. I sent no message to the said James by none, save only that I sent him answer to a letter which he sent to me touching the farm of Coshma. As for Teig Mahony named in your Article, if that be not the name of the boy that came to me, I know him not.
5. I never saw no such Bull. Howbeit I heard talking of such a Bull.
6. I hear it is alleged that Phelim O'Chonnor should be taken by the soldiers at Mainoth; I never saw him apprehended by any of

them, but they took his horse from him, and considering the said Phelim came to me in a message, I caused them said soldiers to deliver him his horse again.

G. KILDARE.

(Endorsed) 8th December, 1575.—The Earl of Kildare's answer to six articles regarding Stukeley.

10.—*Interrogatories wheareupon Myler Husse, Stiwarde to Therle of Kyldare ys to be examined, beside the depositions. December the 7th, 1575.*

1. Ffirst whether Thomas Stukele was in secreate conference wth Therle of Kyldare at his howse of Kylka two dayes before his his going to Spaine or no.

2. Whether the said Meyler was present at the same tyme and whate theeffect thereof was.

3. Item.—Whether the forsaid Erle sent then one Phelim ochonnor and another of his horskepers wth two his best sadle horses wth the said Stukele, and for whate purpoos.

4. Item.—When the said Phelim returned from Stukele to Therle back what message he brought, how Therle vsed him and to whate place he put him to be kept, till he sued for his pardon.

5. Item.—Why the aforsaid Myler wylled John Walshe, when he went a hunting or fowling wth his piece or crosbow to kyll Phelim oconnor yf he mought.

6. Item.—What message the Erle sent to James fitz morishe before his going to fraunce, and by whom. And yf he sent anny messages to him at anny tyme by Teige m^e Mahowne J. Hicky or noe.

7. Item.—Whether Therle had anny intelligence from the frenche king or spannishe king, and yf in Shane o neyles tyme and specially, when one Mathew Seine now byshop of Corke came from fraunce wth lettres to Shane o neyle in S^r Nicholas Ardnolds government in Erlande, and whether the said intelligence was imediatly from anny the said king, or how it was.

8. Item.—Whether Husse was priuie to Cruaghes escape owte of the Castell of Dublin and why he willed Lawerence Walshe to goe wth him and John Walshe to stay.

9. Item.—Yf he knew of anny bull or dispensation had for Therle ys doughter ys mariadge and who weere priuie of yt, and how the same was receaued.

10. Item.—Whate euill disposed persons or rebels they weere tha had conference wth. Therle in Kylka in wynter 1574 by night secreatly.

11. Item.—Whate he knoweth of Therle of Kyldare ys vnlawfull doings or sayings.

12. Item.—Whether Therle tooke Phelim Ochonnor from the sowdiors in Mainothe towne abowt Christmas last being apprehended for treason, or when he so tooke or rescowed him from them.

13. Item.—What lettres he sent since his imprisoment to anny whate theeffect of them weere. And yf he sent lettres to anny his cuntremen heere students at the lawe.

(Endorsed) Articles wherevpon Myler Husey is to be examined, put downe by Mr. A. & Mr. D.

§ 11. *The examination of Meyler Hussey this Seventh of December 1575, upon Interrogatories.*

1. To the first he saith, that he remembreth well that Thomas Stewkeley came to the Earl of Kildare's house at Kilka, and took his leave of my Lord and had talk with the said Earl, about an hour or two a little before his departing out of Ireland, but whether he tarried at Kilka all night or no he doth not well remember.

2. To the second he saith, that he this examine was present when Thomas Stewkeley did talk with my lord in his great chamber, and my lord brought Thomas Stewkeley to his house, but what the talk was he knoweth not, saving that it was thought then that Thomas Stewkeley made his voyage for England, and he heard the Earl require Thomas Stewkeley to do his hearty commendations to the Earl of Pembroke when he took his farewell.

3. To the third he saith, that the said Earl did send a horse to Thomas Stewkeley being a sorrel curtal as he remembreth, but whether Phelim O'Chonnor was sent with the horse or no, he cannot tell. And whether my lord did give unto Thomas Stewkeley any other horse, or no, he knoweth not, but he saith that one Reylee being a horse boy, but not belonging to my lord, did go with Thomas Stewkeley at the self same time, but what horse he had he knoweth not, and whether the sorrel curtal was given or sold, he cannot tell.

4. To the fourth he saith that when Phelim returned from Stewkeley, he complained grievously of Stewkeleys hard dealing with him, saying that he did cast him off as a salvagios, and would not

relieve him whereupon the Earl said, that he looked for no better at Stewkeley's hands towards any of his, and therefore willed Phelim to be of good cheer, and suffering him to go abroad and to come to his house when he would, he promised to get him his pardon, as he did indeed. But for any message or letters sent by Stewkeley he doth not remember any at all.

5. To the fifth he saith, that John Walshe said to this examine that Phelim was but a knave, and if he could meet him well when he was a fowling, he would kill him with his piece. But this examine did solemnly affirm and swear by the hand of God, that he himself did never use any such speech to John Walshe, touching the killing of Phelim, although he had a great misliking of the man, for his lewd life, being a notorious thief, and a spoiler of his tenants.

6. To the sixth he saith, that he doth not know of any messages sent by the Earl to James Fitzmaurice at any time, or neither doth he know that ever he did send Teige Jhyckye in any message to James Fitzmaurice.

7. To the seventh he saith that he doth verily believe the Earl had never any intelligence, either from the French king, or from the King of Spain. And touching Matthew Seyne, now Bishop of Cork, he saith that he heard he was in prison at Dublin a long time for bringing over of letters, but whether the same came from Rome, or from any king, he knoweth not.

8. To the eighth he saith, that both Laurence and John Walshe went out of Dublin with Creaghe, but which of them was the cause of his escape, this examine knoweth not, but for himself, he saith that he was never privy to that escape, and thinketh verily, that either one of them, or they both, did seek his enlargement, to have a remand for him in Spain, being counted a very holy man throughout Ireland. And he utterly denieth that either he willed Laurence Walshe to go with Creaghe, or John Walshe to stay.

9. To the ninth he saith, that touching the Bull or dispensation for my lord's daughter's marriage with the Baron of Delvin, he never heard speech of any such thing before this time, much less is he privy to it.

10. To the tenth he saith, that he doth not know of any rebels that came this last winter by night secretly to my lord, but he well remembreth that Hornecke Shane and Edmund boy Seyxe did lie in my lord's house one night at the least at Kylka, but whether it was in

winter or no he doth not well remember, which was for the Sheriff's matter, as the report was. And as for Rory Ogge and his company, he came to Kylka, and spake with him there, and at Bearrowe, two several times, and it was said he spake touching the Sheriff and Richard Garrot's brother.

11. To the eleventh he saith, that concerning the Earl's unlawful dealings, the cutting of one's nose off, which he did, is not to be liked, although the said party was charged to have stolen his deer. And for the Earl's incontinent life touching his own body, he saith the same deserveth punishment of God. For his exactions, extortions, or such like, he knoweth not that he hath used any such unlawful damages since the complaint was made of him here in England, in the Earl of Sussex's time. Touching his speech either against the State or our Sovereign, he saith that he hath heard nothing, saving that the Earl was somewhat jealous because the Queen was not so bountiful to him as he looked for and as he thought he had deserved.

12. To the twelfth he saith, that the Earl required the soldiers of Maynooth not to deal with Phelim O'Chonnor, because he was under his protection, and so the soldiers did not deal with him, but delivered him to my lord, with whom he did ride towards Dublin, but how far of the way he knoweth not.

13. To the thirteenth he saith, that he did write to James Knowte his man, a letter for money to pay for his irons and other necessities at which the lieutenants hand is. But for writing of any letters, or sending of messages to any students at the law or to any others, he denieth the same utterly.

MEYLER HUSEY.

this seventh of December, 1575.

Before us.

THOMAS WILSON.

OWEN HAMPTON.

(Endorsed) 7th December, 1575.—The examination of Meyler Husey to the thirteen interrogatories.

IV.

ON THE PUNISHMENT OF SOME OF THE PERSECUTORS OF THE FAITH
IN IRELAND, CIRCA A.D. 1606.

(FROM THE MSS. IN THE ROYAL LIBRARY, BRUSSELS.)

Magna supplicia a persecutoribus aliquot Catholicorum in Ibernia sumpta.

Anno 1577. Guilielmus Drurius Anglus Iberniae Prorex citatus a Rmo. Patricio Heli Franciscano Episcopo (quem ob religionis solius caussam uno cum religioso fratre addixerat morti) ad Christi tribunal rationem facti redditurus repente gravissimo morbo correptus, furens et blasphemans paullo post interiit. Eius certe funebri die tales tenebrae, tonitrua, fulgura fuerunt, cuiusmodi prius et posterius Ibernia non noverat.

Quo tempore Baro Graius proregebat in Ibernia totusque erat in insectandis Catholicis, insimulans eos falso, quod Jacobo Mauritiadi et Sandero (qui a Gregorio XIII., suppetiolas Catholicis duxerant) faverent, quodque Hirclaeum, Tannerum, aliosque Episcopos ac sacerdotes qui praedictorum complices erant impensius foverent; inventus est Robertus Dillonus cocles equestris, et supremi Senatorii ordinis, ambitiosissimi et perfidissimi ingenii vir, qui plurimos et nobilissimos Episcoporum et sacerdotum patronos prodebat, reosque laesae majestatis peragebat. Vach! quot ille nobiles familias quot perillustres heroes evertit, quantumque patrii sanguinis per summum nefas exsuxit? Cum igitur undique sacerdotes disquirerentur et vix uspiam tuti esse possent, immaculata Deipara Virgo devotissimo famulo suo Patricio Nigramo sacerdote opportune voluit subvenire. Nocte igitur in multo splendore apparuit Alsonae Fitzimon coniugi Richardi Bellingi inclyti iuris consulti, tum Donamori prope Dubliniam degenti, edocens illam Patricium confestim quaerendum ad mortem ideoque statim esse occultandum. Surgeret igitur ut eum accerseret et occultaret in cripta quam infra lapidem in pennario reperriet. Obsequitur tandem, non tamen sine tergiversatione Alsona ducitque Patricium ad latibulum quod non absque difficultate offendit. Gradus erant ad descendendum, lectus, mensa, et caetera necessariis usibus commoda visusque locus non minus amoenus quam securus. Tantisper illic delituit Patricius, donec abeuntibus satellitibus Alsona a clementissima Dei matre monita, illum evocavit. Quo egresso lapideque ut

prius reposito cum postea curiose locum perlustrare cuperent, nullum eius vestigium fodiendo et laborando percipere unquam potuerunt. Ego certe hoc affirmare nolui, priusquam non modo optima illa matrona verum plures alii omni exceptione maiores sanctum jusjurandum de rei veritate interposuissent. Caeterum Graius ille Prorex a Regina ipsa multifariam ob feritatem et impietatem obiurgatus, provinciam abdicare et despectus ab aula exulare coactus est. Robertus vero Dillonus Deo et hominibus exosus tandem perduellionis accusatus omnique dignitate spoliatus difficulter furcam evasit; dicebatur nisi ex moerore praematura morte fuisset exstinctus.

Anno 1581 in Yohilla civitate decurio ex cohorte centurionis Piersei, cum duobus militibus centurionis Tanneri deturbavit blasphemavit combussit crucem repertam inter rudera caenobii dominicanorum. Ille phraenesi et caecitate correptus a cruce etiam ut aiebat oppressus reptans per plateas exspiravit intra biduum, isti pediculari morbo eveci ex foetore intollerabili non elati sed extracti sub dio iacuerunt volucrum et ferarum pabulum.

Anno 1594 in eadem civitate Puritanus Anglus pseudoecclesiastes Joannis Doudali equitis et centurionis, in Deum divosque saepe blasphemus tandem in Deiparam et salutationem angelicam acerbius invectus est. Illam non esse in mulieribus benedictam sed et Angelum Gabrielem (nescio ob quam causam) fuisse veneficum impiissime asseruit. Is vero nocte sequenti decumbens expetiit socii pugionem, ut mandato caecodaemonis quemadmodum aperte profiteretur seipsum confoderet. Denegante et flagitium deprecante socio sequenti die ad mare innixus baculo quod senex esset progressus est cumque exorasset minusculis litteris: Thomas Lyts se submergit; togatus processit pectore tenus in aequor. Accurrentibus qui retraherent, fluctibus caput suum ipse involvit continuitque donec desiit vivere. Centurio ille eques ex dedecore et ignominia professioni suae aspersa, maxime commotus, cadaver altissima pertica transfossum in ipsa arena sepeliri fecit. Attamen vel a lupis vel a Daemonibus abreptum disparuit.

Anno 1599 praesidiariis in castro Cahirensi non sufficebat sylvae vicina ad focum sed tectum sacelli crucemque libuit comburere. Communicata igitur ope, ex tecto et cruce quantum jumentum perferre potuit, ad stationem transtulerunt. Verum concidente mortuo iumento horror et poenitentia facti coeteros occupavit. At vero centurio animosior crucem cum parte tecti in ignem proiecit. Subito

ferventissime flagrans et miserrime vociferans ad paradromidem castris conscendit ibique excubitori sciscitanti quorsum evaderet, respondit ad praecipitum imperio Domini sui et una cum verbo sese praecipitans in praeterlabentem fluvium, non amplius comparuit.

Anno eodem in Laginia in castro Elicio Jacobus Deureux apostata sacerdos se gerebat officialem haeretici superintendentis. In sacello loci S. Joannis Baptistae imaginem conspiciens, in vilem obscurumque angulum sordibus obsitum iussit proiici: eodem momento paralysi affectus, impotens a suis in coemiterium elatus est statimque in summo foetore impiam animam efflavit. Cadavere vero eius in loco quem imagini deputavit humato, ipsa imago priori loco restituta est.

Anno item eodem Gualterus Ballus vere vir Belial senator Dublinensis (tam impius filius in matrem quam decrepitae aetatis traxit invitam in concilium impiorum et in viam peccatorum, quam sacrilegus investigator Christianorum Domini seu sacerdotum) magno comitatu Patrem quendam Franciscanum, Patremque Soc^{tis}. Jesu rimabatur, eosque tantum non intercipiebat: spe tandem delusus domum remeans rabidus spiransque blasphemias coeteris sacerdotum persecutoribus in inferno se subito aggregavit.

Anno 1600 Henricus Wallopus Anglus ex secretiori Senatu et regni proquaestor qui Catholicorum cruentus et implacabilis semper fuit persecutor. Is cum coniuge eiusdem furfuris et Domina Sentlengeri aliisque primariis Puritanis, ritus et exsequias ecclesiasticas tanquam papisticae superstitionis reliquias consuevit inter reliquias blasphemias irridere et exhibere. Tandem vita excessit sed adeo cum intollerabilifoeore ut nulli fautorum quantumvis libentes eius cadaveri accedere, nedum parentare possent. Igitur non aliud ei templum fuit quam cloaca vel infernus, non alia vero iusta, quam nefandae sectae execratio ac divinorum iudiciorum in has cedros Libani grata commemoratio. Idem prorsus et eodem modo accidit praecipuis exsequiarum contemptoribus, ut coniugi praedicti Wallopi necnon Antonii Sentlengeri plurimisque aliis Puritanis ut iam vulgare sit dubium an Puritani quo magis primarii fuerint eo certius corpore simul et anima ad inferos deportentur.

Anno eodem Radulphus Lanaeus eques Regii exercitus censor senatus supremi consultor sagaciter indagabat sacerdotes: eius statim tota domus totaque supellex tam repente noctu deflagavit ut cum in frequenti habitaret platea, et aedes turris ex solidis essent lapidibus,

ipsos tamen excubitores, nedum coeteros latuit incendium et omnibus stupentibus vix cineres, vix ulla vestigia superfuerunt. Mirum quam anxie hoc sectarii silentio contegere voluerunt. Idem cum supremum clausisset diem ubi sepultus fuit incertum : certum autem est urnae absque cadavere fuisse parentatum.

Anno 1602 Jacobus Latwarus Anglus Puritanus et si Deo placet Doctor Theologus magnusque Proregis sacellanus obiit. Is ut quendam Patrem Societatis ex diuturno carcere liberaret egregium equum sponsione accepit, fefellit pignoratam fidem. Accidit ut eidem equo insidens, cum ex oborto aliquo strepitu ferociens equus, paululum submovisset alium e turba ab aliquo nemini praeviso glande pone auriculam salvo toto reliquo exercitu traiceretur auribus multorum multum imposuerat auribusque ipsius impositum fuit quo intra biduum audire et vivere destitit.

Anno 1603 ex nobili Donagalensi monasterio deturbantur decrepiti quidam monachi qui ab obtutu Haereticorum dissiti suo utcumque favebantur coenobio, viceque eorum praepostere substituebantur praesidiarii. Cum ut fit sacratum isti locum nefarie polluerent nec aliquid quod possent non prophanarent et diruerent factum est ut cum in portu et certe non proxime adesset navis in qua maxima copia erat tormentarii pulveris, ex coelo misso fulmine incensus est latens ille pulvis simulque ac fuit inflammatus magno venti flatu deferebatur in tectum coenobii dictoque citius integram cohortem absumpsit. Non absimilis longe ante fuit Deorensis monasterii violatorum interitus anno itidem 1570 a fulmine (quod raro accidit in Iberna) et tormentario pulvere quingentis simul militibus in cineres redactis.

Anno 1603 Adamus Loftus Anglus apostata sacerdos et totius regni cancellarius saepe credebatur ex remorsu conscientiae ad resipiscentiam propendere. Longe lateque serpebat illa suspicio et ad ipsos regni moderatores pertingebat. Timens sibi Adamus ne ex ea imminueretur ipsi dignitas, occurrere voluit infamiae, ut interpretabatur, disserendo contra Catholicam de purgatorio doctrinam. Dies concioni habendae condicebatur ipsum festum animarum. Ob rei novitatem quia ut emeritus (non enim multum octogenario aberat) ab illo officio diu vacabat, ingens erat confluxus et ut proprius adessent ad melius audiendum concertatio : vix exorsus torminibus ventris accerrime urgeri caepit primo expallescere vocem remittere silere vultum humerosque contrahere gravissime laborare percipiebatur tandem exonerato ventre non tantum strepitu sed foetore toti

multitudini apprime intentae patellam concione habenda magis idoneam proposuit nec ulterius progredi potuit. Qui purgationem animarum improbare voluit purgatione corporis caussa cedere coactus est.

Anno 1603 longa regni Elizabethae epistasis, tragica catastrophe tanquam suorum facinorum idonea coronide debebat absolvi. Totis 44 annis nec per favores allicere nec per furores impellere ducentos ex universo Hibernico populo in suam haeresim potuerat saepe etiam ne illam patriam ut Angliam sanguine ad eluendum Religionis candorem purpuraret obstitit vel procerum aliquorum vel totius populi ad propugnandum suam avitam fidem explorata propensio. Nunc autem pulsi erant ex Ibernia Hispani, depauperata tota regio, comes Tironensis valde debilitatus omnes a resistendo impotentes et nullum subesse videbatur obstaculum quo minus vel inviti fierent sectarii. Instigabant Puritani pestes et eversores regnorum. A Dublinia primaria civitate ad quam credebant reliquam Iberniam se facile composituram, exordiri placuit, conscriptis quadraginta confessoribus, plurimisque quadruplatoribus apparitoribus et carcerum praefectis, disseminatisque undequaque terrorum et periculorum rumoribus. Tandem condito die tribunali ad severitatem et maiestatem valde composito sistitur senatus populusque Dubliniensis. Reginae immensa clementia, et plurima in illam civitatem benemerita, nec non antiqua et intemerita in suos Reges Dublinensium fides gravi et accurata oratione laudantur. Solummodo superesse dicebatur ut qua observantia in reliquis semper fuissent, pari etiam in amplectenda evangelica luce, quam Regina semper voluit, nunc autem morti proxima debuit propagare uterentur. Obsequentes omni honore, detrectantes omni supplicio protinus esse afficiendos. Brevi responsione opus esse, et in alterutram partem definita. Responsum est igitur una omnium (dempta unius et alterius) consensione potestati Caesaris suas fortunas omnes vitasque ipsas permitti, Deo autem fidem Religionem quodeberet et servari illam fixam et immutabilem suam esse sententiam. Vultibus igitur verbisque atrocibus iubentur senatores civesque selecti in perpetuum carcerem abripi. Reliqui etiam ordine omnes suo, non maiorem praestolari gratiam admonentur. Sed gnari eius quod dixit Abner Periculosam esse desperationem : ac prospicientes obfirmatos esse in avita religione universos, frementes frendentesque coguntur ab incepto desistere, illosque celeberrimos Christi confessores (qui praeclara constantia impetum

omnium quae contra Iberniam fiebant periculosissimum eluserunt) post quinque septimanarum carceres emancipare : quique iis animum addidit ad resistendum Deus, idem qui neminem patitur tentari supra id quod potest de coelo prospexit ut audiret gemitus compeditorum ; et sustulit illis e vivis Elizabetham, praefecitque Regem qui ex morte utriusque parentis, suaque ipsius captivitate expertus, indolem Puritanorum, immanemque eorum insolentiam compesceret. De utrisque Elizabetha et Puritanis, paucis diebus postquam Catholicos Dublinenses exercuerunt, exegit divina aequitas iustissimum hoc supplicium. Audita vero Reginae morte, Deus immortalis ! quis Catholicorum Ibernorum in profitenda Religione emicuit ardor, quae ad templa repurganda et restauranda alacritas, qualis ad supplicationes, sacramenta, conciones fuit confluxus ! Certe non modo dicendi facundiam facultatem humanam sed etiam fidem superat.

Elizabetha iam exstincta morbo modo ac morte ingloriis (utque adeo ut de illis ipsimet sileant sectarii) succedente Jacobo Rege delegati sunt ex Ibernia nobilissimi ac prudentissimi viri, qui obsequentissimo quoad reliqua omnia regno demississimis precibus ante omnia Religionis Catholicae libertatem efflagitarent. Sed in Angliam venientes clam moniti sunt a praecipuis amicitiae ergo, religione praetermissa caetera proponerent. Illi vero omnia reliqua posthabentes, spretis insuper carceribus quibus ab incapto deterrendi credebantur, unius Religionis indemnitate deposcebant. Rex in praesentia praecipuorum Procerum securos illos esse iubet Religionis nomine, ac sollicitos tantum officii fideique erga ipsum. Loetissimum id nuncium Iberniam, sed inde frendentes frementesque Puritani prodi fidem evangelicam exclamarunt, permissa immunitate Religionis Catholicae omnium mortalium Papississimis certissimum praeludium ac praeiudicium ruentis Evangelii : Nec ob aliam causam a Rege in Puritanos animadverti, quam ut sublatis Evangelii defensoribus papismo fenestra vel potius ianua aperiatur. Importunitate ac impudentia tandem extorserunt nova edicta Catholicis in Iberniam opprimendis quibus illorum nequitiae laxatis habenis, quidquid impietas crudelitas immanitas voluit in eosdem exercuerunt. Et quod tempora priora nesciverunt, lex quam vocant martialis (ut scilicet indicta causa innocentissimus quisque e vestigio in ipsis triviis, ad libidinem non iudicis publici sed nebulonis plerumque in eo officio constituti suspenderetur) introducta est. Quis strages, exilia, depopulationes, carceres, oppressiones illorum dierum

diminueret? Sed Deo suis athleticis propitio nihil perfidiae haereticae profuit, mulieres crinibus per vicos reptasse, pueros coregis flagellasse, viros pugnis coesos, uxoribus prolibus fortunis spoliatos, in humeris ad impia templa deportasse, minis ac terroribus in totam gentem fulminasse unico tantum coriario ex universa Ibernica omnibus his laboribus gregi suo acquisito. Incomparabilis forsitan in fide constantia, tanto sudore, in duorum annorum Neroniana persecutione, non nisi unicum potuisse eundemque corpore magis quam anima sectario coetui consociasse. Interum boni isti Puritani qui spe certissima devoraverant sanguinem fortunasque Catholicorum, qua fiducia freti animos ingentiores assumpserant luxuriantes ipsi coniuges ac proles insolenti supellectile, ornata comitatu, tandem aere alieno obruti, sibi inter se ut Cadmi fratres dissentientes Regi magis magisque invisi, Deo ac hominibus exosi, Catholicorum intemeratam fidem, sua iniquitate propriam vero erga Deum Regem hominesque perfidiam sua explorata fraude liquido demonstrarunt. Inde iam eorum ministri nepotum ac nebulonum, eorum nobiles decoctorum, eorum caterva seditiosorum nomine ac loco recensentur.

V.

LETTER OF F. THOMAS FLEMING, O.S.F., FROM DUNDALK,
25TH OF APRIL, 1612.

(FROM THE MSS. IN THE ROYAL LIBRARY, BRUSSELS.)

Clarissime Domine.

Quamdiu in partibus ultramarinis a vobis abfui, nihil scribere volui, cum scirem D.V. non tantopere expetere a me istarum partium nova, in quibus non deessent qui vobis ea longe melius, quam ego communicarent. Verum ex quo Deo placuit me in has regiones destinare, nihil antiquius habui quam vobis, quae grata futura videntur, perscribere. Dicam ergo primum externa, tum domestica, prout in memoriam venient. Pax summa in toto regno est, qualis vix unquam ante hos annos apud nostrates visa est: cuius rei causa Rex noster, qui hactenus maximos sumptus et expensas in milites praesidiarios faciebat, misit my Lord Carew nobilem quendam suae aulae qui tantas expensas sublevaret, quod ipse huius regni peritissi-

mus prudenter praestitit: omnes eius cohortes et turmas ad medietatem reduxit, ac ita 250000 flo. expensarum sustulit. Sub idem tempus quo ille huc venit, promulgatum fuit edictum in Jesuitas, seminaristas, et ceteros sacerdotes, et paulo ante captus R^{mus}. D. Cornelius Odouanne, qui postmodum est martyrio coronatus, cum annum 86 attigisset: temporis angustiae non patiuntur ut singillatim omnia, quae ipsi acciderunt dum in carcere esset, percurram, nonnulla tamen attingam, atque primum cum coram iudicibus accusaretur ac ut moris est nominaretur nullo titulo honoris addito, nihil respondit de quo admonitus ait; verum est me eo nomine in baptismo vocatum, placuit tamen divinae bonitati postmodum me in sanctam D. Francisci familiam asciscere, deinde sacerdotem, ac demum Episcopum creare, quare si me vultis respondere, eo nomine quo Deo placuit me honorare vocate, quod praestiterunt. Cum ad supplicium esset ducendus, videretque carrum in porta praestolantem, petiit ad quid ibi esset; ut eo veharis, inquit quidam; egone ait ille ad suppliciam curru pergam, cum Dominus meus crucem suis humeris portarit? Accesserunt ad eum ministri non pauci, quorum uni Proregis ministro cum ei molestus esse non desisteret, mallem inquit Episcopus tot mihi demones adversantes conspiceret, quam vos: illos enim uno crucis signo abigerem, non ita vos. Non defuit vir primarius Dubliniensis qui se in media platea, in genua coniiceret, ut eius acciperet benedictionem. Fuit et mulier primaria quae per milites usque ad carrum, in quo Sanctus senex iacebat, perrupit, petitura eius cinguli particulam, cui ipse lubens totum concessit: milites insolentes ut solent matronae improperebant impudentiam, dicebantque merito ipsam una in carrum coniiciendam (hoc infamiae genere notantur quae in adulterio aut fornicatione deprehenduntur) quibus illa: maximo honori ducere si cum tanto viro in carro circumducerer. Multa alia brevitatis causa praetereo. Ubi ad aliquot passus prope patibulum esset, petiit in terram deponi unde flexis genibus usque ad patibulum reptare et unam patibuli columnam in ulnas arripiens maximo pietatis sensu illum est osculatus. Eodem cum ipso martyrio coronatus est sacerdos quem S. Episcopus, eius defectionem timens, non destitit animare, voluitque ipsum prius patibulum conscendere, sed non est passus: cui cum Episcopus animum addere non desisteret, Praecede Pater, inquit, ego te sequar, ne dubites. Comitata est ipsum ministrorum turma, inter quos unus Chalinerus nomine, vestro Michaeli bene notus, illi molestissimus fuit, qui cum iam scalas conscendisset, ait:

Fatere te non propter fidem sed laesae maiestatis crimen morti adiudicatum. Contrarium, inquit Episcopus, clare constat, quod si velit iste praesens, qui internuntius inter me et Proregem fuit, testari potest. Constat enim quod si ego vel semel illud templum (stabat e regione) vel semel adirem, non tantum vita mihi concederetur, sed et ecclesiastico reditu auctus abirem. Mentiris, inquit Chalinerus, et omne mendacium est peccatum mortale, ergo tu mortaliter peccasti: Ego non mentior, inquit Episcopus (latine enim loquebantur) sed veritatem dico, sed tu ipse mentiris. Una, inquit Minister, oremus; egone inquit Episcopus vobiscum orabo, qui neque fidem, neque conscientiam, neque pietatem habetis? Desine quaeso mihi ulterius molestus esse. Episcopum textum quem ex S. Paulo citavit cum vellet hibernice reddere, interpellavit Chalinerus, regios ministros monens ne ulterius eum permitterent, populum, qui confertissimus erat, seducere. Id valde etiam ab ipsis adversariis est observatum, quod paulo antequam e scalis deiiceretur, cum tota die ne semel sol luxisset, tum ipso suo occasu tanto calore et splendore suos radios in Episcopum direxit, ut nunquam ante se tale quid vidisse consiliarius quidam Regius, qui adstabat, affirmavit. Cum primum vero a scalis fuit deiectus, iterum subito se sol abscondit ut amplius illo die non sit visus. Abscissum eius caput a Catholico quopiam ablatum fuit, et quamvis magna pecuniae summa revelanti promitteretur, nunquam rescire potuerunt quis illud abstulerit. Fuit ex militibus unus Robin Dinell nomine, qui Episcopi tunicam decem assibus a tortore emit, sed vix in manus eam recepit, cum Catholici hinc inde certatim suis cultris eam in plurimas partes distraxerint, et quamvis ipse evaginato gladio se tueri conatus sit nihil tamen in tanta turba ei profuit, atque ita tunicam et pecuniam amisit. De zelo Catholicorum nihil dico, cum aliquantulum discretionis limites excesserit dilaniando sacrum corpus, ut aliquid reliquiarum secum asportarent. Vidi ipse varias carnis partes quas in theca quidam gestabant. Atque hic fuit tanti viri exitus, Comiti Tyronensi in bello fuisset a consiliis quod ipse negavit.

Sed longe aliter cum duobis Pseudoepiscopis de criminibus atrocissimis accusatis est actum: quorum alter Kildariensis matronam nobilem et coniugatam primum est potu conatus obruere, deinde vi opprimere: quod cum Evangelio scandalosum videretur, si publicaretur, silentio est involutum, quamvis ipsa matrona suam causam ageret instanter. Hoc ut incertum refero, licet mihi pro certo

dictum fuerit. Alius Dunensis D. Dobbe dictus quem non pudet se Jesuitam impudenter mentiri, et qui olim a Personio dicitur in crimine aliquo deprehensus, ob quod est publice virgis Romae caesus ac expulsus. Iste suae concubinae, aut, si Diis placet, uxoris pertaesus primatem adiit petiturus divortium subticens tamen nomen suum. Primas respondit, in sero rem agendam praesente utraque parte; cum ipse videret etiam pecunias nihil posse, quendam adiit D. Luinn rogavitque ut ipse divortium concederet duobus qui iustissimam divortii causam haberent quam nescio an allegaverit. Petiit doctor utriusque nomen; mulier, inquit ille, ita dicitur, sed nomen viri mihi excidit, quare quaeso ut nomini scribendo spatium relinquant, et ubi ego domum venero, de eo inquiram ac scribam. Domum abiit, et quam antea pro uxore habuit, eam coquo suo coniunxit. Res ad Proregem est perlata, qui puniturus hominem dicebatur, sed nihil ei actum, Episcopatum vendidit, et quid ulterius sit facturus nescitur.

Magna spectabatur in Catholicos persecutio sed in fumum abiit, ob quam causam nescitur. Res domesticae fortiter et suaviter procedunt, sumusque optimo apud populum ac caeteros ordines loco. Robertus vester, strenuus operarius, nunquam a laboribus quiescit. Ubi ego versor maxima est messis: habeo enim peragrandum universam Ultoniam, hic tamen ex speciali mandato tota hac quadragesima verba per dominicas et festa feci in domo ad hoc instituta sexcentorum capace: mirum quam sit ad semen suscipiendum aptus populus. Feci nonnunquam per septimanas ad pagos excursiones, quarum fructus inde conicere licet, quod una habita concione de modo recti confitendi, et promulgatis indulgentiis quae illo tempore concedebantur, ego et alius loci parochus toto pomeridiano tempore usque in mediam noctem ac sequenti mane ad 12 usque fuerimus occupati, aures confitentibus praebendo, quorum plurimi totius vitae maculas deposuerunt. Haec sunt quae mihi iam scribenda occurrunt, si quid amplius vobis futurum gratum accepero, meminero communicare vobis. Interea de meis Lovaniensibus aliqua intelligere desiderans, omnes in Christi visceribus saluto, precorque ut mei memores esse velint in sanctis suis orationibus. Plurima salus D. Veranneman, D. Lossio, Praepositio, Regio, Petro, Viringo, Smit, a Cruce, Corvins, etc. Dondalek 15 Aprilis stylo veteri, 25 stylo novo 1612.

D.V. Servus obsequentissimus,

Fr. THOMAS FLEMING.

VI.

IRISH MARTYRS AND CONFESSORS UNDER ELIZABETH AND JAMES I.

(FROM F. COPINGER'S THEATRE OF THE CATHOLICK AND PROTESTANT RELIGION, PRINTED IN 1620.)

I. Wiliam Walsh, native of Dunbuiinne, in the diocese of Meath, first deprived of his bishopric and spoiled of all his goods for not conforming himself to the Queen's injunctions about the oath of her ecclesiastical supremacy and other laws made against the holy canons of the Catholic Church, was put into a deep dungeon, where he was for many years afflicted with gives and fetters, until by the favor of his keeper he made an escape and fled to Spain, and so ended the remainder of his blessed days at Alcala in 1578.

II. Thomas Leorus, Bishop of Kildare, willingly resigned his bishopric in King Edward's days, for that he could not with a safe conscience possess the same, and being, to the great consolation of his heart, restored unto the same in Queen Mary's days, was again in Queen Elizabeth's dispossessed thereof, and of all other of his livelihood well contented rather—"abjectus esse in domo Dei magis quam habitare in tabernaculis peccatorum." He applied himself, being banished to Munster in Ireland, in teaching young children to read their books, and instructing them in the Christian doctrine. Lightly he never came to any man's house but he exhorted therein, nor ever supped nor dined, but in the latter end thereof he took occasion to edify the people with one exhortation or another. Once being at the Earl of Desmond's house at supper, a gentlewoman being there, returning home told her friends as a great wonder that Bishop Leorus preached not at the latter end of his meat, as he was accustomed. He never did forbear to reprove and reprehend vice and wickedness in any man whatsoever who was reprovably, and persisting still in all holiness and zeal of God's everlasting truth until the last gasp of his breath. He died of the age of 80 years at Nasse, in the province of Leinster in Ireland, in 1577.

III. Moris FitzGibbon, Archbishop of Cashel, for the like cause, was spoiled of all his goods, suffered much labour and travail, and at length fled out of the Kingdom of Ireland, and died at the *Porte of Portugall* 1578.

IV. Edmond Taner, Bishop of Cloyne and Cork, Doctor in Divinity, who, first being of the Society of Jesus, out of which

through great sickness, not without the licence of his superiors and the advice of physicians, was enforced to come forth, and through the importunate suit of his friends was persuaded to take upon him the dignity, or rather heavy burden of a bishop, especially in dangerous seasons of turbulent heresies, by which he suffered great penalty and want, as well in prison as out of it. He died about the year of our Lord 1578.

V. Hugh Lacy, Bishop of Limerick, did suffer great calamities, as well under Henry VIII., as under his son Edward VI., in whose times he was thrust from his place and function, and also obliged to flee the realm, for not yielding to the supremacy of the young king in the spiritual regimen of the Church. But being restored to his former dignity in Queen Mary's days by Cardinal Pole, his Holiness's legate in England and Ireland, was in Queen Elizabeth's time enforced to suffer a like revolution, as well of his bishopric as of all other things, and so to carry the burthen of Christ's cross. He lived in woe, and ended the same in joy, anno Domini 1577.

VI. Nicholas Skerret, Archbishop of Thomond (Tuam), a man of innocent life, and zealous in the profession of the Christian faith, after suffering many difficulties and hard usage in prison, out of which he made an escape, fled into Portugall, and ended his holy life at Lisbon 1583.

VII. Thomas O'Hierly, Bishop of Rosse, a man of great fame for good life and blessed conversation, after long imprisonment in the Tower of London, out of which he was enlarged by the entreaties of Sir Cormac Mac Tiege, Lord of Munster, who then was at the court in England; after much affliction and tribulation, living in woods and mountains, he ended his holy life anno 1581.

VIII. Patrick O'Healy, of the Order of St. Francis, Bishop of Maio, coming out of Spain into Ireland, no sooner landed than by the sheriff and officers of that place (which was at Dingle, in the west part of all Ireland), than he was arrested, together with a religious man of that order, nobly descended, called *Con Omorcke*, and was sent to the Countess of Desmond, who, either to curry favor with the Government, or for fear to be ill thought of if she had dismissed them, or to be impeached of any imputation or suspicion of conspiracy with Sir James Fitzmaurice, then on foot, ready to pass out of Galicia in Spain into Ireland, with a supply of Spaniards, did remit them over to Limerick to be presented before Jas. Gould, then the Queen's

attorney in the province; as about that time also she yielded her eldest son to Sir William Drury, Lord Justice of Ireland, as an hostage that he should rest himself secure, without fear of the Earl's loyalty and fidelity to her Majesty, for yielding her son and heir apparent to Desmond as a pledge, and the holy bishop as a prisoner; but as she was careful to continue the earldom in her line, so the other was as wary to preserve his own reputation and credit in his new promotion of Lord Justice, who was no less suspected to favor the Catholic religion, for he was in heart and will of that profession, than the other was to further rebellion. *Sed quis unquam tetigit Christum Domini et innocens fuit.* Both the Justice and Countess were deceived of their expectation and frustrated of their hope. *Maledictus qui confidit in homine,* and thinking to possess the favor of the world, they respected not the justice of the Lord whose wisdom surpasseth the providence of man—*timidae et ineptae providentiae nostrae.* The Earl of Desmond, within one month after the good bishop suffered, was proclaimed traitor, and most part of the Geraldines with their followers. In a serious conflict between them and the English (of whom Sir Nicholas Malby was chieftain), they were overthrown, and put to flight at the Abbey of Bectiff, in Irish called Eaneghbegg, within seven miles of Limerick westward, and that most noble house, which was the only strength and bulwark for the crown of England in dangerous seasons of that kingdom heretofore, is now altogether extinguished, and the Lord Justice continued no longer in his new dignity than one month after the bishop's execution, which was the space of time that he challenged the Lord Justice to appear before the dreadful throne of God for their innocent blood. I mean of him and his fellow, and their unjust judgment, which was, that they should be executed by martial law; wherefore they were delivered to a band of soldiers, their hands being tied behind their backs, and their feet with ropes upon garrons, by whom they were cruelly entertained all the way till they came to Kilmallock, a town distant twelve miles from Limerick, where they were hanged upon trees. The foolish and cruel soldiers a whole week after their death, for they were not permitted all that time to be buried, made butts of their carcasses to shoot and level at them with their bullets, calling them papists, traitors, and idolaters. Immediately after their execution the said Lord Justice sickened in the camp, and ended his life at Waterford, crying out upon those blessed martyrs whom he had put to death but one month before.

IX. Darby O'Hurly, Archbishop of Cashel, Doctor of (both) Laws, and Professor of that faculty in the University of Rheims, in France, under Cardinal Guise, Archbishop of the same, was taken in Ireland and cast into a dark dungeon in Dublin Castle, and being sore vexed with this ugly prison and pensive restraint, was more vexed by a usual and exquisite torment of boots full of boiling oil and tallow into which he was compelled to put his legs, already wearied with heavy bolts, and to stand by a great fire, with which his flesh was consumed into the bare bones, all which he endured with great patience and constancy. And afterwards, when by that torment he could not be won, nor by fear, nor alluring promises of uncertain and deceitful promotion, could not be inveigled to relent or *faint* in the profession of the Catholic religion, or to embrace the Protestant negative religion, was upon Friday morning, with the dawning, strangled with a *wyth*, in May, 1584, and so suffered a blessed martyrdom and enjoyeth a blessed crown.

X. Redmond Magoran, Primate of Ardmagh, was slain in Connaught, by Sir Richard Bingham, anno 1598.

XI. Redmond O'Galloghor, Bishop of Derry, being almost 100 years old, and 50 years a bishop, was, with three priests, about midnight, slain in his own house near Derry, by the garrison of Loughfoyle, through the craft and drift of one Sir Neyle Garvath O'Donnell, who afterwards falling into disgrace with the English was impeached, and arraigned for taking part in the O'Dogherty's conspiracy, and was committed, together with his son, to the Tower of London, in 1608.

XII. Morchertag O'Brien, Bishop of Emly, being apprehended, was cast into the Castle of Dublin, where through penury and harshness of restraint he died, in the year 1586.

XIII. Pierce Power, Bishop of Ferns, being taken and apprehended, was cast into the Castle of Dublin, who either through the frailty of the flesh, or through the extremity of restraint, or else through the deceitful promises of temporal promotion, yielded to the supremacy of the Queen in the spiritual jurisdiction of the Church, which being once granted destroyed all the articles of our Catholic faith, and therefore he was set at liberty. But being afterwards sore amazed, and stricken with inward sorrow for being so weak and so inconstant in a point so highly importing the increase and honour of the Christian religion, and consequently our salvation, returned like another Marcellus, into the place where he fell and where he gave so

vile a scandal, deplored his fall and grievously lamented his errors, and so he was hardlier dealt withall than before. But after long imprisonment and much affliction, through God's providence, he made escape, and flee into Spain (the common support and sanctuary of all distressed Catholics), where he died with great probation of a blessed and constant Catholic bishop.

XIV. Richard Creagh, native of the city of Limerick, descended of wealthy and honest parents, of an ancient family in that city, who notwithstanding he employed the prime of his youthful days in merchandise, yet he profited more in the spiritual exercise of devotion and piety than he did in the acquiring riches and worldly designments, and after some worldly loss went beyond the seas, where he gave himself to the study of virtue and learning, and made therein great and admirable increase, and so became priest, and not without the expectation of such a one as he lived and died afterwards. For his rare virtues he was made Archbishop of Armagh and Primate of all Ireland, and coming for his country, where he performed the office of diligent pastor and zealous prelate, was betrayed by one of the County, and committed to a close and ghastly prison in the Castle of Dublin, and after suffering much hardship in prison, was brought to his trial before Sir John Plunket, then Chief Justice of that Court, and being there indicted and arraigned of high treason, and enforced to abide a jury of gentlemen of the pale, was found guiltless; but they for acquitting him were all committed to the said Castle, and put to great fines. When they could get no way by law to make him away, or that his constancy could not be infringed, he was committed over to the Tower of London, out of which he escaped. But after attempting in Ireland to help his flock, he was again apprehended and sent over to the Tower, where he ended his days.

XV. Connor O'Duanna, Bishop of Downpatrick and Connor, was apprehended the month of July, 1611, and committed to the Castle of Dublin, wherein he lived in continual restraint many years before by the apprehension of one Master Smith, Secretary to Sir Nicholas Bagnall. Being retaken this second time, he was hanged, drawn, and quartered on the 1st February, 1612.

OF PRIESTS.

John Travers, Doctor in Divinity, being accused that he wrote against the supremacy of the king, was hanged, drawn, and quartered

at Tyburn, Anno 1535, which, being at the execution, he confessed, plainly showing the three fingers with which he wrote that matter. His hand being stricken off and cast into the fire, every whit was burned, but the three fingers could not be burned, as Surius writeth.

Lawrence Moore (whom Dr. Sanders, in his letters, 1580, to the Cardinal *Commen*, of the wars of Ireland, called a holy priest) being with the Spaniards at the fort, called Downy Nore, was betrayed and handed over to the Lord Gray, then Lord Deputy of Ireland (with two proper gentlemen, the one called Oliver Plunket, an Irish gentleman, the other called William Welsh, an English gent.), by the colonel of the fort, called Sebastian de St. Joseph, for that they refused, on any composition, to hand over the said fort, which they could well defend, having no want of anything, neither victuals nor ammunitions. They were commanded by the said Lord Deputy to be brought to a smith's forge, and all their joints and bones to be beaten and crushed with a hammer, and this for the space of a day and night, the priest's being cut off with a knife, but in that extreme pain they suffered, their lives were promised to them if they would turn Protestant. All the Spaniards, to the number of 900, with the exception of the said colonel and 10 more, were stript of their weapons, and all slain, and cast over the cliffs into the sea, for that fort stood upon a mighty rock over the sea, notwithstanding the Lord Deputy's word and faith unto all of them for their life, liberty, and goods, and for safe conduct into Spain. Of this event the good priest told the colonel and the rest of the Spaniards. This happened upon Saint Martin's Eve, 1580.

Morris Kent, native of Kilmallock, and Bachelor in Divinity, was apprehended and accused of having been chaplain to the Earl of Desmond, and for as much as a good and worshipful alderman, named Victor White, had of a pious zeal, and for the comfort of his own soul, kept the said Morris in his house, was on that cause apprehended and put in prison for his guest, but the good priest, to save his host harmless, appeared before the said Lord President of his own accord, and was hanged, drawn, and quartered. He was a holy and a virtuous man, of few words, and very zealous. He suffered on the 30th April, 1585.

Edmond O'Donel, native of Limerick, of the Society of Jesus, was apprehended, being suspected to carry letters from Rome to Sir James Fitzmorris, and therefore was hanged, drawn, and quartered at Cork,

by Sir John Perrot, Lord President of Munster, in the year of our Lord, 1575. He was sent over as *fellow*, with Father Good, an English Jesuit, who, in company with Father Daniel Woulf, priest of the Society, were sent in a mission to that country by the procurement of Primate Creagh, to teach grammar, about the beginning of Elizabeth's time.

Daniel O'Keilan was apprehended at Youghal by Sir William Morgan and Captain Peers, which then kept garrison in that town; he was hanged with his legs upwards, and his head downwards, and then all the soldiers were commanded to level at him with their bullets. Commandment was also given that none should level at his heart, thereby to increase his pain by his lingering death. He was a priest of the Order of St. Francis. This happened on the 28th March, 1580.

David Hinnichan, Philip O'Lee, and Morris O'Scanlan, of the Order of St. Francis, being old, impotent and blind, as other Friars, were all three stoned at the High Altar of the Monastery Lislaghtine, 1580.

Teige O'Dulan, of the Order of St. Francis, was apprehended at the Monastery of Askerrin, and brought to Limerick, and there was hanged, drawn, and quartered. After his head was cut off, he was heard to speak these words, "Vias tuas demonstra mihi."—1579.

Richard French, native of the County of Wexford, a virtuous priest, after long imprisonment in the Castle of Dublin, and in the Castle of Wexford, ended his life, 1581.

Thomas Courcey, Vicar of Kinsale, a most virtuous priest, was hanged, by martial law, by Sir John Perrot, Lord President of Munster, for entreating James Fitzmorris to restore the prey which he took from his parishioners at Beasale, 1577.

Glasny O'Boyll, Abbot of Boyle, of the Diocese of Elphin, in Connaught, and Owen O'Mulkeran, of the Monastery of the Holy Trinity in that diocese, were hanged and quartered by Lord Gray, Anno 1580.

John Stephen, priest, for that he said Mass to Teigh MacHugh, was hanged, drawn, and quartered, by Lord Burrowes, in 1597.

Thady O'Boyle, guardian of the Monastery of Donegal, was slain by the English in his own monastery.

Six Friars were slain in the Monastery of *Moynighan*, in Shane O'Neill's wars.

John Oonan was hanged, by martial law, Dublin, 1618.

Patrick O'Dyry was hanged and quartered at Derry, in 1618.

Bryan O'Carolan was hanged, by martial law, in 1606.

John O'Calyhor and Brien O'Trower, Monks of the Order of St. Bernard, were slain in their own Monastery de Sancta Maria, in Ulster.

Felymy O'Harra, a lay brother of the Order of St. Francis, in his own monastery; so was Eneas Penny, Parish Priest of Killagh, slain at the altar of the Parish Church thereof.

Donoghue MacRedy, P.P., was hanged at Coleraine.

Cahall MacGoran, Rory O'Donellan, Peter O'Quillan, Patrick O'Kenna, Franciscan friar, George Power, Vicar-General of the Diocese of Ossory; Andrew Stritch, of Limerick, Brien O'Murherthagh, Vicar-General of the Diocese of Clonfert; Donoghue O'Mulony, priest of Thomond, Kelly, of Louth, Sir Patrick of the Annally, John Pillin, Priest of the Order of St. Francis—all these were Catholics, and died in the Castle of Dublin, through hard usage and restraint. Walter Ternan, priest, died in that Castle through too much torture of the rack.

John Walsh, a virtuous priest, died through famine and cold in the Castle of West Chester.

Two Welsh gentlemen, the one called Richard Waghan, the other, Richard Downs, died through hard usage in the Castle of Dublin.

Maurice Eustace, of Castle Martin, in the Diocese of Kildare, Esq., Master in Arts, and a novice of the Society of Jesus, being sent for by his father into Bruges, in Flanders, came into Ireland (not without his Superior's direction), to satisfy his father's will; *who* was apprehended, hanged and quartered: being so well descended and religious with all, it was much feared he would work much against the people. In the meantime the Lord Viscount Baltinglass and Lord Barron of Bilquillin, were in open hostility, which aggravated the jealousy and suspicion that he was accessory thereto.

For the like suspicion, these that follow were hanged, drawn and quartered:—

Master Nicholas Nugent, Esq., Chief Justice of the Common Pleas: Master David Sutton, Esq., together with his brother, Mr. John Sutton, gentleman; Mr. Thomas Eustace, gentleman, with his son and heir, who said the Litanies together with his father going up the ladder; Master William Dugan, of Rath-Coffy, Esq.;

Master Robert Scurlock, gentleman; Master Gerrard, Bachelor in Divinity—all these suffered for suspicion in Baltinglass's wars, 1581.

Matthew Lamport, priest, a very godly and devout man, for that on a certain night he entertained Father Rochford, priest of the Society of Jesus: Robert Miller, Edward Cheevers, John O'Leary, for bringing over the said Rochford with the Lord of Baltinglass, were hanged, drawn, and quartered, Anno Domini 1581.

Peter Miller, after having studied in Spain, for that he could not have his health, came into his country, which is the County of Wexford, and being examined touching points of religion, and finding him not conformable to Protestancy, many suspicions being then laid to his charge, was hanged, drawn, and quartered in 1588.

Christopher Roche, native of Wexford, for that he could not enjoy his health in Flanders, where he was student, passing by Bristowe to come for Ireland, was there apprehended and put to the oath of supremacy, which, when he refused, he was carried up to London, where he was sore whipt about the streets, and was put into a most filthy prison in gyves and fetters, and died there through extremity, in Anno 1590.

James Dudall, of *Drodart*, merchant, coming out of France, was, by contrary winds, carried to south coast of England, unto whom the oath of the Queen's supremacy was tendered, and for that he refused the same, he was sent into Exeter Gaol, and was there hanged, drawn, and quartered, Anno Domini 1600.

Patrick Hea, Wexford, honest man, and zealous Catholic, being accused unto Lord Gray, then Deputy of the Kingdom, that he did not only relieve Bishops and Priests in his house, but also transported them over into Spain and France, was committed to the Castle of Dublin, where, through restraint, he fell sore sick, and by the entreaty of his friends, was remitted his house, where he died of the illness he took in prison.

Laymen, old, blind and impotent, retired themselves into the Parish Church of Mohono (dedicated to St. Nicholas, in the Diocese of Limerick), for a sanctuary, where they lived many days, until such time as the English army, passing by that way, and finding them there, they set on fire the church, and burned them all, Anno Domini 1581. These poor old people, amongst whom were some old women, who could not long have lived if they had been let alone, for they were aged from 80 to 100 years, very sick, and already languishing

for want of food, which they could not get, by reason that the country was altogether despoiled and left waste by the soldiers. The people of the country fled into the mountains; yet, needs these people must add, snow upon snow, and cruelty upon cruelty, to show their rancour and the fruit of their gospel. All these forenamed persons, except the good and most virtuous Bishop O'Duanna, with his chaplain, Brien O'Carolan, and John Oonan, Donagh MacReddy, and John Luneas, priest, who suffered under King James: all the rest suffered under Queen Elizabeth.

VII.

BRIEF OF POPE PAUL THE FIFTH TO THE CLERGY, NOBILITY, AND FAITHFUL PEOPLE OF IRELAND, A.D. 1620.

(FROM THE "HIBERNIA RESURGENS" OF DAVID ROTHE, BISHOP OF OSSORY, PUBLISHED IN 1621.)

Dilectis Filiis Clero, Nobilitati et Populo fideli regni Hiberniae.
Dilecti Filii, salutem et Apostolicam Benedictionem.

Tribulationes cordis nostri multiplicatae sunt, quoniam audivimus afflictiones et angustias, ad quas pro tuenda divini nominis gloria et Catholicae religionis conservatione redacti estis, graviores effectas esse, et quando pacem expectabatis, majorem advenisse turbationem: sed Deo et Patri misericordiarum gratias agimus, qui consolatur nos, vestra admirabili constantia, quae cum summa vestri nominis laude celebratur ab omnibus in ecclesia. Diligenter quidem cuncta de recenti persecutione adversus vos concitata, nobis renunciata fuerunt. Scimus adversarios Catholicae fidei omnia conari, nihil remittere, quo vos ab hujus sanctae sedis unitate disjungant. Non novus hic labor ecclesiae est, quae divina gratia cooperante, dum humiliatur erigitur, et ex usu est maxime Christi fidelibus; nam persecutio viam facit probationi, probatio autem causa fit meriti. Intuetur enim suorum fortissimorum athletarum agones retributor magnorum munerum, qui pollicitus est se confessurum coram patre suo nomina confitentium se coram hominibus. Fidelis est qui repromisit. Propterea, filii dilectissimi, constantes estote, et inconcussam fidem fixa animi virtute servantes, perseverantiae laudem, in qua salus

continetur, praesumite. Nam si vobis datum est, ut non solum in Christum credatis, sed pro ejus vera fide retinenda patiamini, existimare quoque debetis, vos ad regna caelestia, per ejusmodi tormenta ac passiones vocatos esse. Haec via est quae ducit ad coelos, arcta quidem, nam paucis patet aditus et probatis: scitis quia Dominus dixit: Qui vult venire post me, tollat crucem suam et me sequatur. Disciplina Christi non videtur esse gaudii, sed maeroris. Nostis dictum fuisse discipulis, persequentur et in synagogis flagellabunt vos, nam quemadmodum oportuit pati Christum et sic intrare in gloriam suam, ita et qui ad caelestia regna per Christi vestigia contendere volunt, multa patiantur necesse est: neque enim est discipulus supra magistrum, neque servus supra dominum. Et nos hoc ipsum quotidie experimento comperimus, potissimum vero in hac vestra tribulatione, nam corpore absentes, adsumus tamen vobis spiritu, et sollicitudines, calamitates, ac divexationes vobiscum sustinemus, eoque procul dubio graviores atque molestiores, quod unusquisque vestrum sua tantum causa laborat: Nos de omnibus vobis filiis nostris charissimis laboramus. Vobis periculum imminet ne terrenas opes, aut caducam hanc vitam amittatis, sed tamen certa spes proponitur assequendi caelestia, cum sempiternae vitae beatitudine. Nos vero praetiosissimum thesaurum, quem inaestimabili pretio sanguinis unigeniti filii sui acquisitum, aeternus paterfamilias fidei nostrae credidit, animas vestras videlicet, in magno discrimine versari videmus, quarum jacturam nihil est quod resarcire possit. Quare sicut semper affligimur, ita numquam cessamus clamare ad Dominum ut exurgat, atque respiciat super vos, et det vobis auxilium de tribulatione: quemadmodum etiam hortamur vos, omni nostri cordis affectu (utemur verbis Apostoli) ut aspicientes in auctorem fidei et consummatorem Jesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta, recogitetis eum qui talem sustinuit a peccatoribus adversus semetipsum contradictionem, ne fatigemini animis vestris deficientes. Vos elegit Dominus, ut novissimis atque calamitosissimis hisce temporibus exemplum orientis jam ab initio ecclesiae suae renovaretis. Mementote igitur quanta martyres passi sunt, et quibus deinde coronis coronavit eos Dominus, in die solemnitatis et laetitiae; et fidem, constantiam, humilitatem, atque patientiam illorum imitamini; nemini dantes ullam offensionem, supportantes in charitate, jugiter orantes pro affligentibus et persequentibus vos. Mansuetudo Christi confregit diaboli potentiam;

domuit quippe orbem non ferro, sed ligno; acerbissima videlicet passione, qua genus humanum a diaboli servitute redemit. Confidite in Deo, ipse enim, quando ejus bonitati placuerit, dabit ut vestra patientia, vestra charitate, aliquando emolliatur duritia saevientium in vos. Quis scit an hac ratione convertantur a via mala et agnoscant Deum? Quot legimus, non audita praedicatione, sed martyrum tantum constantia inspecta, Christi fidem suscepisse, et laetos ac alacres statim tormenta ac mortem subiisse? Potens est misericordia Dei, si constantes manseritis in tribulatione, aliorum quoque correctionem mercedi vestrae adscribere. Insistite bonis operibus, vacate orationibus, cavete diligenter ne in aliquo Divinam Majestatem offendatis, nihil facientes quod Catholicae religioni, et integritati illius fidei quam majores vestri ab hac sancta sede acceperunt, adversetur, et jugiter in memoriam revocate horribilius esse incidere in manus Dei, quam in manus hominum. Vos quemadmodum accepimus, gloriamini majores vestros tanta in Deum pietate fuisse ut Hibernia meruerit hac de causa appellari sanctorum insula: igitur exhibete vos dignam eorum progeniem. Nos autem, praeterquam quod in orationibus nostris semper vestri memores sumus, quo magis inflammamus vos ad retinendam salutarem Christi disciplinam, cum intellexerimus variis istius regni civitatibus et oppidis haberi certis in locis congregationes utriusque sexus fidelium sub invocatione Beatissimae semper Virginis, etc.*

VIII.

MORTUARY BOOK OF THE IRISH FRANCISCAN MONASTERY IN LOUVAIN.

(FROM THE MSS. IN ROYAL LIBRARY, BRUSSELS.)

Januarius.

1615. Die 15 obiit Fr. Eduardus Flemingus, Clericus, Sacrae Theologiae Studiosus mirae innocentiae conspicuus.

1653. Die vigesima nona obiit Pr. Fr. Franciscus Wardaeus Sacrae Theologiae Lector Actualis.

* The Papal brief thus abruptly terminates in Dr. Rothe's text. The concluding words probably referred to the Indulgences and other spiritual favours which were granted by the Holy See to the religious sodalities. As this might involve the members of the sodalities in the risk of being prosecuted for *Praemunire*, it may have been judged expedient to omit those passages.

1654. Die 20 Januarii hic obiit Pater Franciscus Fallonus, Sacerdos hospes.
1654. Die 30 obiit Pr. Fr. Augustinus Eganus, Sacrae Theologiae Lector emeritus. Unus erat ex iis qui laborabant circa Dictionarium Hibernicum.
1658. Die 15 obiit R. A. P. Joannes Colganus, Sacrae Theologiae Lector Jubilatus olim Collegiorum Commissarius, scriptor indefessus in colligendis, illustrandis et edendis vitis Sanctorum Hiberniae.
1673. Die prima obiit Pr. Franciscus Feganus, Guardianus actualis, vir valde proficiuus huic Domicilio.
1681. Die 22 ex apoplexia obiit Pr. Fr. Antonius Wardaeus, Sacerdos pius ac devotus, hospes.
1690. Die 6 obiit hic Fr. Dominicus Lynch clericus.
1697. Die 10 obiit hic Fr. Joannes Smedts Lovaniensis, Laicus.
1700. Die 20 obiit hic P. Matthaeus Veron, Galviensis, hic olim Magister novitiorum, deinde vicarius ac tandem Praeses.
1704. Die prima obiit apud nos, quibus per notabile tempus cohabitavit Ill^{mus}. ac Rev^{mus}. Dominus F. Dominicus De Burgo ex Ordine Sancti Dominici, Episcopus Elphinensis, sepultus uti ordinavit, in nostra Ecclesia.
1722. Die 1^a obiit in domo materna in hac civitate Fr. Marinus, Laicus chirurgus optimus.
1727. Die 6 obiit P. Fr. Josephus O'Donnell, Sacerdos pius.

Februarius.

1632. Die 5 obiit hic R. P. F. Edmundus Cana, Missionis Scoticae Praefectus, valde fructuosus in qua per annos 30 desudavit; carceres etiam diuturnos et vincula fortiter perpessus fidei propagandae causa.
1667. Die 7 obiit hic Pr. Fr. Joannes Blake successive magister novitiorum, vicarius, Praeses, in omnibus exemplaris et sedulus.
1681. Die prima hic obiit Fr. Joannes Currin, novitius laicus.
1681. Die 3 hic obiit Pr. Fr. Ludovicus Geraldinus successive Sacrae Theologiae Lector, Praeses, Guardianus, Visitator, Confessarius vero stabilis ac indefessus.
1682. Die 23 obiit in Conventu Bruxellensi (quo hospes accesserat) ipse natione Bruxellensis sed hujus collegii alumnus, et in eo laboriosus ac fidelis coquus Fr. Egidius Gallot, laicus.

1685. Die 12 hic pie obiit Pr. Fr. Franciscus Duffy, magister novitiorum ac juvenum.
1699. Obiit ex apoplexia qua erat subito correptus dum erat accinctus ad sanctam peregrinationem ad montem acutum, fr. Didacus Gisberti Holandus, laicus, hujus Collegii alumnus, qui bis visitavit terram sanctam, ibique per singulas vices per annos habitavit.
1712. Die 17 hic pie defunctus est Frater Didacus Cradogue Hibernus, Laicus.
1712. Die 27 Februarii hic pie obiit fr. Jacobus Van Harsell Lovaniensis, laicus arte sutor.

Martius.

1631. Die 4 obiit hic Fr. Bonaventura Hannij Sacerdos.
1675. Die 31 obiit Fr. Franciscus Reily clericus professus.
1703. Die 13 obiit hic Fr. Joannes Hannore Valo, Laicus devotus et domi forisque exemplaris et valde laboriosus huic collegio.
1706. Die 29 obiit Fr. Franciscus Bougher, Laicus natione Bruxel-
lensis, hortulanus, sedulus et pius.
1617. Die 20 obiit Fr. Petrus Marellus laicus hortulanus.
1715. Die 15 Martii pie hic obiit ex dierum quatuor morbo vehementi V. admodum Pr. Fr. Franciscus Tully, Sacrae Theologiae Lector, qui fuit in collegio hoc Praeses et subsequenter Guardianus, vir doctus, devotus ac zelosus.
1716. Die 26 Martii obiit frater Edmundus Vande Vel de laicus Scriniarius, aetatis 34. prof. 12.

Aprilis.

1613. Die 25 obiit hic Fr. Nicolaus Fin Waterfordiensis, clericus professus.
1658. Die 2 obiit hic Pr. Franciscus Shiel, Sacerdos, Praedicator, Confessarius, iterate vicarius.
1671. Obiit hic ex vulneribus acceptis ab ebriis rusticis foris fr. Joannes Addams, laicus Lovaniensis, scriniarius.
1686. Die 8 admodum pie et exemplariter hic obiit fr. Bartholomaeus Geraldinus, Kildariensis clericus prof^s.
1707. Hic placide obdormivit V. admodum Pr. Joannes Malone, Sacrae Theologiae Lector Actualis.

1714. Die tertia Aprilis hic pientissime obiit R. A. P. Frater Joannes Baptista O'Donnell in Ordine Jubilarius, in provincia Missionarius et Guardianus emeritus. Ex diffinitor et Ex Minister Provincialis; vir ab adolescentia sua per omnem vitam apprime devotus, modestus et exemplaris.
1731. Die 27 obiit hic Fr. Bernardus Duffy, clericus professus.

Majus.

1654. Hic pie obiit die 23 Fr. Valentinus Bodkin Subdiaconus.
1658. Die 13 hic pie obiit Pr. Paulus O'Molloy Sacerdos.
1660. Paralisi tactus obdormivit in Domino Pr. Antonius Connaery, Sacrae Theologiae Lector emeritus.
1659. Die 26 obiit Fr. Michael Mareen Laicus Hispanus.
1700. Die 8 exemplariter obiit fr. Antonius M'Carthy Laicus natione Hibernus, in obsequiis communitatis fidelis et obsequiosus, laboriosus.
1699. Die 28 pie obiit Fr. Alexander Van Artoijs Lovaniensis laicus, arte sutor, infirmarius obsequiosus et sedulus.
1705. Die 25 pientissime obiit R. Pr. Fr. Antonius M'Carthy, Sacrae Theologiae Lector jubilatus. Aliquando Collegii hujus Guardianus, rigoris claustralis vitae, et sanctae simplicitatis ad mortem usque tenacissimus.
- 1708 Die 19 obiit hic V. A. Pr. Antonius M'Donnell per annos multos missionarius, pluries Guardianus in Hibernia.
1717. Die 20 Maii obiit Pater Thomas De Burgo, hujus Collegii Guardianus actualis, aetatis 45, professionis 31. lenta tabe exhaustus.

Junius.

1616. Die 11^a hic pie mortuus est R. P. Robertus Chamberlinus, ante susceptum habitum Sacrae Theologiae Doctor, in nostra Religione deinde Lector Jubilatus.
1617. Die 12. obiit Gravlingae apud Clarissas Anglas Pr. Fr. Franciscus Phaijus, tunc in hoc collegio Philosophiae Lector.
1689. Die 20 pie obiit R. Pr. Bonaventura Keon, Sacrae Theologiae Lector Jubilatus, olim hujus collegii Guardianus, vir profunde doctus et devotus.
1711. Die 7 obiit hic Pr. Antonius Esser Sacerdos et Organista sedulus aetatis suae 30. prof. 11. sacerd. 5.

1714. Die 11^a Junii. Ex acerbissimae gangraenae morbo, paucis diebus confectus, hic pie obiit R. Pr. Fr. Eugenius M'Carthy, ab emissa religiosa professione et in Sacerdotio Jubilarius, missionarius et guardianus emeritus, et nostrae provinciae Excustos, vir animi candore et pacifica conversatione conspicuus, etc.
1730. Die obiit V. Admodum Pr. Petrus Murphy, Sacrae Theologiae Lector emeritus, ac hujus Collegii ex Guardianus.

Julius.

1661. Die 12 obiit in hoc Collegio V. Pr. Josephus O'Curwin, insignis divini verbi concionator.
1661. Die 26 obiit hic V. Pater Edmundus Fleming.
1665. Die 4 obiit hic Fr. Simon Saubuaïn laicus, officio vir valde zelusus et exemplaris.
1676. Die 2 obiit hic Rev^{us}. Pr. Edmundus Brayus, Jubilarius, olim Theologiae Lector, Custos Provinciae in Hibernia Guardianus.
1686. Die 2 hic obiit P. Daniel O'Molloy pro tempore subsacrista, portarius, &c. ad obsequia communitatis ubique promptus et diligens.
1687. Die 11^a obiit hic Fr. Patricius O'Connor, laicus arte sutor.

Augustus.

1617. Die 2 Augusti obiit hic ex phthisi Fr. Michael Cusack Medensis, Clericus professus.
1636. Die 26 obiit R. Pr. Franciscus M'Donnell, filius Ill^{mi}. Comitís de Antrim, Guardianus emeritus in Hibernia et ex diffinitor, hujus vero Collegii Guardianus actualis.
1654. Die 31 hic obiit Fr. Petrus Hertaels laicus professus coquus.
1680. Die 29 obiit V. Pr. Fr. Bonaventura O'Docharty vir religiosissimus, et qui acta Sanctorum sub Patribus Colgano et Sirino describebat indefesse.
1687. Die 19 obiit hic fr. Rumoldus Willemaers laicus professus Lovaniensis.
- 1713 Die 17 Augusti obiit fr. Jacobus Longchamps laicus. Domi forisque exemplaris ac indefesse laboriosus, aetatis 46. prof. 22.
1721. Die 6 Augusti obiit R. Pater Franciscus O'Donnochoe, Sacrae Theologiae Lector Jubilatus, &c., vir pius, doctus, sobrius, zelusus et valde exemplaris.

September.

1626. Die 22 obiit Romae in Collegio Sancti Isidori ibidem sepultus Ill^{mus}. ac Rev^{mus}. Dominus Fr. Hugo Cavellus, hujus Collegii olim plus semel Guardianus. Lector Jubilatus; deinde totius Ordinis Definitor Generalis, ac demum Archiepiscopus Ardmachanus, et totius Hiberniae Primas, qui longo tempore gnaviter desudavit circa bene formanda initia ac progressum hujus habitaculi.
1625. Die 6 obiit in hoc Collegio Fr. Joannes Stuart, laicus Scotus, qui pro hoc Collegio diu ac fideliter laboravit.
1651. Die 28 hic obiit Fr. Andreas Collebrant laicus professus, sartor.
1652. Die 27 obiit in hoc Collegio Fr. Stephanus Gerardi, laicus, natione Valo, hortulanus et vir valde laboriosus et fidelis.
1653. Die 13 obiit hic Fr. Gulielmus Nugentius, laicus.
1657. Die 10. obiit R. Pater Frater Daniel Clerij, Sacrae Theologiae Lector, Collegii Guardianus et olim vicarius.
1669. Die 25 obiit hic Frater Bonaventura Everard, clericus.
1673. Die 7 obiit hic R. Admodum Pr. Fr. Thomas Sirinus, Sacrae Theologiae Lector Jubilatus, vir sanctae, suavis, atque exemplaris conversationis, limati calami, et doctrinae profundae; cujus tota vita precibus, vigiliis, abstinentia, studiis, ac tandem Sanctorum vitis describendis insumpta est; erat solitariae vitae, cellae, silentii amator, vitaeque contemplativae totus addictus, quo vitae genere nisi singularia sua facta abscondisset vix dubitari potest quin de ipso plura particularia memoratu dignissima essemus habituri. Scripsit praeter illas Sanctorum Hibernorum vitas, quae praelo paratae sunt sed nondum impressae sunt; vitam Sancti Columbani quam castigavit ab aliis prius collectam, et vitam Santi Rumoldi similiter; estque auctor illorum Carminum de Nativitate Pueri Jesu quae in bibliotheca visuntur cum nomine authoris sic expresso *Eja Jesu*. Summe sollicitus videbatur atque adeo anxius nequid scriberet quod a vero aberraret. Requiescat in sancta pace, vir memoriae dulcissimae.
1674. Die 6 Fr. Franciscus Pinchart laicus, Valo, coquus, portarius.
1693. Obiit die 17 Septembris Mechliniae ex variolis V. Pater Franciscus Lalor S. P. C. existens actuale membrum hujus Collegii.

1701. Die 13 obiit in Conventu Duaceno Patrum Anglorum ad quos aeris mutandi causa divertit R. P. Bernardinus Gavanus, Lector Jubilatus, functus officio Commissarii visitatoris Provinciae et subsequenter Guardiani hujus Collegii.

October.

1635. Die 6^a Peste sublatuſ est Revduſ Pr. Fr. Franciſcuſ Archbold Praedicator et Conf.
1665. Die 11^a Pater Laurentiuſ Brennanuſ.
1666. Die 3^a Fr. Edmunduſ Kennedy, laicuſ.
1678. Die In Octobri obiit Frater Gulielmuſ Smedtuſ Braixator, in ſuo cubiculo, exhaustuſ diuturna quartana.
1653. Die 4^a obiit Hoſpeſ Pater Franciſcuſ Magrabhi, Sacerdoſ.
1654. Die 4^a obiit hic Ven. P. Fr. Bonaventura Glachlin Praed. Conf. et Vicariuſ.
1680. Obiit Brugiſ V. A. Pr. Forſtall die 5^a Oct. Actualiſ Lector Sacrae Theologiae in hoc Collegio et valde ſtudioſuſ et zelouſ.
1693. Die 25 obiit Frater Franciſcuſ Bottſon laicuſ, bonuſ Braxator Lovaniendiſ natione.
1693. Die 29 obiit Pater Joanneſ M'Tiernan, Sacerdoſ et Confes.

November.

1614. Die 2^a obiit ex Varioliſ Frater Weaſlii, novitiuſ Clericuſ.
1614. Die 15 obiit item ex Varioliſ contractiſ ex praefato Fratre, R. Pater Bonaventura Hoſſaeuſ, hujuſ Collegii Actualiſ Guardianuſ multa laude digniſſimuſ. Tunc reſidentia hujuſ Collegii noſtra erat prope Sancti Jacobi Templuſ, et ipſe ſepultuſ eſt in altero conventu, de quo fuſe in regiſtro.
1635. In Novembri obiit ex peſte Fr. Franciſcuſ Greddii, laicuſ.
1635. Die 8^{va} obiit ex Hydropiſi Pater Hugo Wardaeuſ, Sacrae Theologiae Lector, olim Collegii Guardianuſ.
1629. Die 18 obiit Matriti Illmuſ. ac Revmuſ. Dominuſ Frater Florentiuſ Conriuſ, olim Provinciae Hiberniae Miniſter Provincialiſ, mox Archiepiſcopuſ Tuamendiſ, quo ſolicitante obtenta eſt fundatio hujuſ Collegii a Philippo 3 Rege Catholico et Paulo 5 Pontifice Maximo. Ejus oſſa huc translata ſunt anno 1654 die menſiſ.
1651. Die 13 obiit hic Fr. Georgiuſ Connier Angluſ laicuſ, ſartor.

1657. Die 25 obiit R. P. F. Bonaventura Michanus, Sacrae Theologiae Lector, olim Guardianus Collegii.
1661. Die 8 obiit Frater Thomas Flemingus, Clericus praeclari ingenio praeditus.
1700. Die 3 Novembris obiit V. P. Fr. Bernardinus Wissendorf, Sacerdos Praedicator, et Confessarius, Sacrista et diu Vicarius Collegii et quandoque Praeses de ipso Collegio optime meritus de quo fusius in magno registro.
1716. Die 16 pie obiit fr. Petrus Sullivane, Sacerdos. Aet. 26. prof. 2. Sacerdotii 1°.

December.

1636. Die 13 obiit P. Eugenius Frighill, hujus Collegii saepe vicarius ac de eodem optime meritus.
1676. Die 24 obiit Fr. Antonius Nierlo laicus, natione Flander, arte viator.
1680. Die 29 obiit Fr. Patrius Hanly, Diaconus.
1685. Die 18 obiit Dublinii in Hibernia Pr. Jacobus Magann, hujus Collegii Guardianus Actualis.
1698. Die 7 obiit Fr. Josephus Baucher, laicus, sartor.
1693. Die 15 obiit hic V. A. P. Antonius Daly S. T. L. emeritus, concionator percelebris, ac in utroque jure apprime versatus.
1706. Die 5 obiit hic P. Thomas M'Hugo, Sacerdos per plures annos, Rector Chori.
1701. Die 9 obiit hic P. Fr. Franciscus Dotel S. P. C.

BENEFACTORES.

Januarius.

1695. Die 27 Jan. Pie obiit Domecella Elizabeth Smedts, hujus Collegii per 30 annos mater spiritualis et Benefactrix, apud nos sepulta.
1704. Die 1 Jan. obiit in hoc Collegio Illmus. ac Revmus. Dnus. Frater Dominicus de Burgo, ex Ordine Sancti Dominici, Episcopus Elphinensis; apud nos sepultus jacet; et quod poterat in morte benefecit. De quo fuse in magno registro.

Martius.

1621. Die 31 obiit Philippus 3, Hispaniarum Rex Catholicus, hujus Collegii Fundator et Dotator.

1663. Die 11^a Lovanii mortuus est Dominus Joannes Lintermans, qui testamento legavit pro hoc Collegio absque onere florenos mille sexcentos ex quibus syndicus recepit florenos octingentos.

Majus.

1669. Reliquit testamento 80 Patacones Dominus Bartholdus Teijlingen.

Junius.

1709. Pie obiit Londini 2 Junii in festo Ascensionis Domini secundum stilum veterem, sed secundum stilum novum die 13 Junii (adeoque festo S. Antonii) Praenobilis ac Pientissimus Dominus D. Joannes Coleman Eques, qui nobis legavit eleemosynam annuam notabilem ea lege ut oremus pro ipso ejusque familia, tam quoad vivos quam quod defunctos, de quo fusius in magno Registro.

1652. Die 1 Junii obiit Distemij R. ac Eruditissimus D. Engelbertus Rinephorius S. T. Licent. et venerabilis sacerdos qui legavit Collegio suam bibliothecam copiosam satis et pulchram sub parvo onere; de quo in magno Registro.

1693. Obit mense Junii Antwerpiae Devotissima Domicella Gertrudis de Hart, natione Holanda quae olim tempore magnae necessitatis nostrae annis 1686 et 1687 contulit Collegio eleemosynam 3,000 sacrorum, et moriens anno 1693 aliam eleemosynam mille sacrorum.

Julius.

1608. Die 29 Julii obiit Romae Excellentissimus Dominus Rodericus O'Donnell Comes Tirconalliae, sepultus in Conventu nostri Ordinis Romae, magnus patrum nostrorum fautor et benefactor. Commendantur etiam omnes ejusdem familiae tam quoad vivos tam quoad defunctos.

Augustus.

1617. Die 16 Augusti Bruxellae extinctus est Dnus. Bernardus O'Neill, junior filius Excellentissimi Domini Hugonis Comitis de Tirone, et sepultus est in nostra Ecclesia. Commendantur eadem familia tam quoad vivos quam defunctos.

1706. In Augusto obiit Jacobus de Eildre famulus Domini de Bossut qui reliquit huic Collegio notabilem eleemosynam.

September.

1608 Die 17 obiit Romae, qui et in Conventu nostri Ordinis sepultus est Ill^{mus}. D. Capharra O'Donnell, pater Germanus Domini Roderici de quo mense praecedenti.

1609. Die 22. obiit Romae Ill^{mus}. Dominus Hugo O'Neill Baro de Dungannon, filius primogenitus Exellentissimi Domini Hugonis Magni Tyroniae Comititis, sepultus in Conventu nostri ordinis.

1632. Obiit in hoc Collegio (et apud nos sepultus est) Geraldus Geraldinus, filius Illmi. Domni. Baronis de Kerrij tunc Capitaneus peditum in Legione Hibernica: commendo eandem familiam tam quoad vivos quam quoad defunctos.

1665. Die 16 Sept. obiit Philippus 4. Rex Catholicus, pientissimus continuator Eleemosynae nostrae foundationis.

1701. Die 16 Pientissime obiit apud S. Germain in Gallia, Serenissimus D^{nus}. Jacobus 2dus. Magnae Britanniae et Hiberniae Rex, vere et insigniter orthodoxus.

November.

1671. In Novembri praeter alias eleemosynas factas huic Collegio, eidem contulit 300 florenos D^{nus}. Augustinus van Teiligen Holandus sub onere ut oretur pro ipso, qui an et quando mortuus sit necdum audivimus.

1700. Die 1 Nov. Pientissime obiit Carolus 2dus. Rex Catholicus, foundationis nostrae Continuator.

IX.

DECLINANTIS HIBERNIAE SPECULUM, BY MOST REV. JOHN BAPTIST RINUCCINI, Nuncio of the Holy See, A.D., 1649.

(FROM THE WADDING MSS., ROME.)

Declinantis Hiberniae Speculum, seu Ill^{mi}. Reverendissimi Dni. Joannis Baptistae Rinuccini Archiepiscopi ac Principis Firmani apud Confederatos Hiberniae Catholicos Apostolici Nuncii Discursus Apologeticus,

In quo maxima eisdem Confederatis ex ultima cum Barone Inchiquinio Protestantium Armorum in Momonia praefecto, contra Ecclesiasticae Congregationis decreta conclusa Armorum cessatione secutura damna certaue Religionis Catholicae ac Hibernorum ruina praedicuntur.

“Quamquam non ignoro optimis atque etiam sanctissimis christianis in gravioribus persecutionis temporibus apologias quondam necessarias fuisse longe mihi alia mens quam quibusdam ex supremo consilio mei convitiatoribus eorumque sequacibus eam ulterius superbiendi ansam praestare, ut me ad aliquam mei justificationem ab iis redactum esse possint gloriari; quamvis enim dignitas quâ (licet indignus) fungor in hoc regno me cuiquam in eo de actionibus meis rationem dare non pateretur, atque eorumdem in me calumnias contemptum potius quam responsum ullum meum mereri nemo non videt.

Ne putent igitur ejusmodi convitatores tantum mei justificandi, quantum eorum malitiae atque perfidiae detegendae causa: vel saltem eorum qui ab iis decepti sunt ad veram viam reducendorum, exhortatorium ac charitativum hoc meo nomine scriptum publicari. Quid enim respondere necesse est tam apertae calumniae? Qualis ea est, qua me debitae Angliae Regi ab Hibernis obedientiae contrarium ubique praedicant? Cum nemo usquam a meo in Hiberniam adventu debitae Ma^{ti}. Suae fidelitatis juriumque ejus Regalium (salvo tamen quocumque Religionis interesse) juxta divinum illud, quae sunt Caesaris Caesari, et quae sunt Dei Deo, majorem meipso se conservatorem ac propugnatorem scriptis continuis, declarationibus variis, et quod certius est, factis etiam se demonstrarit, ita ut (post Religionis defensionem) ex nimia mea de Regis auctoritate conservanda sollicitudine, tantum ejusmodi falsorum, larvatorumque illius subditorum natum in me odium facile videri possit. Cum enim in antiquum eorum Idolum paulo liberior exclamationem, dum favores a sua Ma^{te} Catholicis Confederatis concessas, non modo malitiose tacuit et negavit, verum etiam civitates, urbes ac omnia suae Ma^s. sibi commissa praesidia imo et Regia quoque insignia, rebeli Angliae parlamento inaudito proditoris exemplo vendidit, tradidit: nunc vero alteri quo utuntur instrumento (priore certe vix meliore) ad Divum suum Ormonium in Hiberniam iterum cum suprema auctoritate, si fieri possit advocandum. Verorum Catholicorum, ecclesiasticorumque bona, conscientias, Religionemque omnino submitti non

patior : ejusmodi meae libertatis muneris privatis atque perversis eorum finibus repugnantis impatienter me utriusque causae propugnatorem Ma^{ti}. Suae contrarium Ænea fronte publicant. Dum se illi probatissimis Dei ac sui Regis hostibus, contra veros Catholicos fidosque Ma^{ti}. Suae subditos impudenti perfidia jungere non erubescunt. O Infortunatum Regem qui tot verbis tam paucos affectu veros ac fideles subditos et servos experiris.

Non prius in me ab illis prima illa calumnia conjecta, et cum statim nullis servatis vel pudoris vel insolentiae limitibus, plures alias quantasque subdolos ac versipellis eorum animus excogitare potuit, addidere : seductorem populi me vocant, ac publicae hujus Regni quietis perturbatorem, egregium vero convitium Nuncio Apostolico. Quod idem mihi, quod quondam Xto. a Judeis eadem de causa exprobretur. Multas multorum ac quidem bonorum Catholicorum animas, monitionibus, declarationibus, atque etiam censuris ecclesiasticis (dum nullum aliud remedium jam superesse perspexi) cum longe majoris partis verorum tam delicati Gregis pastorum censu, Archiepiscopos omnes, omnemque etiam fere Hiberniae episcopos, nemine contradicente, intelligo, ab aperto aeternae damnationis periculo in quod per occultas septem illorum virorum qui vi gubernium jam sibi usurpant fraudes praecipiti lapsu miserrime trahebantur, revocare conatus sum, Sacrosanctam Religionem suppressi, Catholicos ab haereticis opprimi : ecclesiasticos redditus tresque fere praecipuos confederatorum comitatus nulla de iis recuperandis accepta securitate sustentandis haereticorum exercitibus applicari, Catholicorum arma haereticis duplo saltem fortiora, iisdem Ma^{ti}. Suae infensissimis, abjecte submitti, ecclesias pollui, virgines rapi, Catholicum denique sanguinem ab Haereticis effundi patior. Illud egregii illi septem gubernatores Deo, Regi ac patriae tam fideles seductionem populi appellant, hoc vero quietis publicae perturbationem stricte si publicam illam quietem intelligunt, quae deleta Religione Catholica, pollutis ecclesiis, occisis vel expulsis a Regno praecipuis Catholicis, reliquisque positus in tali servitute ut nunquam deinceps insurgendi animum aut vires habere valeant : forte in peccata tunc temporis Hibernia inter haereticos ad tempus regnare posset. Talem equidem (non vero aliam) a me perturbatum libere fateor : nec ullam ideo tam Sancti Gubernatores justam habent de me conquerendi rationem. Cum si unquam (quod Deus avertat) talis in hoc regno quies stabilita videretur, nec ipsi etiam (si

tam boni Catholici, quales jam videri volunt persistere intendunt) eadem gaudere possent Deo, in tali quiete (non alia vero meliore) tam cito ac tam acriter procuranda, multarum vero forte huc usque latentium summopere suspectos se reddunt.

Partialitatis quoque me accusant, mihi erga Ultonienses vel (ut illi volunt) erga veteres Hibernos majorem quam in caeteros esse affectum tanquam laesae Ma^{tis} crimen objiciunt: exacte dicite mihi, quaeso, subtilissimi cordium scrutatores, quid possum ab unis potius quam ab alteris pro aliquo privato meo fine sperare? Quodnam unquam vel minimum in me partialitatis judicium advertere potuistis? Donec iniquus vester ac nefarius in tam justa causa, procedendi modus me coegit Kilkenniâ recedere: personamque meam in tutiori loco ponere? Nunquid prima Suae Sanctitatis dispositioni meae relictâ auxilia inter Ultoniae atque Lageniae praefectos (vobis consentientibus) aequaliter a me distributa sunt? Sed forte per hos tres circiter annos solum inter Ultonienses vel eos, quos (ut praemisi) veteres Hybernos appellatis, Supremo vestro consilio, omnibus vestris Generalibus ac etiam Provincialibus conciliis, denique inter vos ipsos non semper adfui? Ad ecclesiasticas congregationes solos forsâ Ultonienses praelatos (exclusis aliis) convocavi. Sed quid plura vobis vestra passione caecis objicio? Quidne miramini me, perspectis artificiis vestris ac fallaciis (ad totalem Sacrosanctae Romanae Religionis, hujusque etiam tam antiquae Catholicae nationis ruinam tendentibus) dum nullum amplius, corruptis vestris animis remedium profuturum esse a vobis cognovi, recessisse ad eosque confugisse, quos Religionis Regis ac patriae causae verius ac constantius adhaerere mihi perspectum est. Primus ille et praecipuus meae in hoc Regnum legationis articulus: ut veris fidei propugnatoribus (non vero ejusdem destructoribus) si hoc partialitatem appellatis, vobis ipsis, qui alii quam estis videri vultis, imputatis non vero mihi, qui parti pro ecclesia stanti in Hybernia nulla inter novos aut veteres Hybernos, Ultonienses, Lagenienses aut alios, posita differentia non adhaerere non possum.

Exercitum illum (in majus odium) Ultoniensium sive veterum Hybernorum, aciem appellatis. Parcite mihi dni. mei, vel vestri, propter solutionis aut fidei defectum, vos fallunt exploratores, vel vestra vos passio prorsus excaecat. Ille Religionis, Regis ac verorum vestri Regni Confederatorum Catholicorum exercitus ex pluribus aliis quam ex Ultoniensibus aut veteribus Hybernis compositus. Quinimo

et vestris militibus non parum adauctus qui ducibus ac Gubernatoribus suis veriores Catholici pro censuris ecclesiasticis non incurrendis ad illum singulis diebus confugiunt nulla in eo inter veteres aut novos Hybernos fit differentia: omnes ibi vivunt tanquam fratres, qui contra fictos Catholicos, falsosque Regis subditos et quosvis etiam veros haereticos, in Dei, Regis ac Catholicae Hiberniae causa defendenda, eaque propaganda mutuum sibi auxilium usque ad extremum vitae periodum sancto ac solemni juramento promiserunt. Vos quoque habetis aliquos veteres atque etiam Ultonienses Hybernos, nomine quidem magis quam sanctitate conspicuos. Ita ut jam exercitus ex utraque parte nationales dici non possint prout primum pro pluribus vobis adhaerentibus conciliandis vestrisque finibus eorundem periculo facilius assequendis subtiliter non minus quam malitiose credi procuratis. Cum maxima inter illos differentia sit quod in ecclesiastico, iisque qui illi adhaerere voluerunt (praeter manifestam si hostile quidquam tentaretur virium superioritatem) bonorum a malis in aliis vero malorum a bonis separatio inveniatur. Desinite igitur (Zelosissimi Gubernatores) tam periculosam, ac per multos forte annos, inextinguibilem nationalis Belli flammam pro privato vestro Vestrorumque idolorum interesse ulterius accendere, si tam estis quam putari vultis, ignorare non potestis ignem tectis injicere et injecto spatium modumque statuere, non in ejusdem esse manu. Si pro violentia vestra blandianda, innocentem aliquam victimam immolari necesse est, parcite, quaeso, Catholicae Religioni: parcite vestrae Patriae: parcite Christiani sanguinis effusioni. De quibusvis Calumniis proferendis contenti estote, quotquot in me ac in omnes hujus Regni praelatos, animarum vestrarum pastores singulis momentis evomit. Cum plures aut graviores excogitari non possint, Duplicate, Triplicate easdem, ego libenter pro illis (dummodo Religio non pereat), illi vero pro me libenti animo patiuntur. Cum enim ex Dei manibus bonum accipiamus, malum quoque accipere contenti esse debetis.

Praedictis addunt iidem calumniatores me ad Angliae Regis exclusionem, detrahendo in hoc Regnum absoluto Summi Pontificis gubernio, cum quibusdam laborare, in quo suam sanctitatem cui praecipuum (post animarum salutis curam) officium est unicuique suum tribuere vel tribui procurare, si non realem, saltem mentalem faciunt alieni juris usurpationem, quae tam impudens calumnia ac ab omni veri similitudinis fundamento tam remota est, ut nullum aliud

responsum meretur, nisi quod mirum esse non debet, eos qui supremam Vicarii Jesu Xti. auctoritatem in dubium revocant, debiti etiam sanctissimi illius personae respectus oblivisci.

Sed nec Catholico quoque Regi pepercerunt, cum namque ab Ultoniensibus in hoc Regnum per me advocari (licet quidquam tale nullo modo suspicentur) malitiose referunt. Dicite mihi pervigiles Regni excubiae, quis vobis super hoc contractum forte ut illi subscriberetis praesentavit? Quaenam sunt illius conditiones? Quod praetium? Pro qua Hyberniae parte? A quibus? Quando et quibus debet numerari? Catholicam suam Majestatem ignorare forte putatis periculose a paucis emi, quod multorum est. O Ingrati, sed potius quod immensa tam Catholici principis in nationem vestram pro Religione Catholica conservanda, collata beneficia ut eum ab ulterioribus deterreatis. Eadem aestimatione atque interpretatione qua Sacrosanctae sedis Apostolicae ad eundem finem nec ad alium concessos vobis favores persolvere praetenditis. Miror certe cum tanta sit vestra malitia quod etiam fictitium aliquem contractum vel falsas hinc et inde scriptas super eo negotio litteras quo aliquem saltem vestrae calumniae colorem adhiberetis, et in me et in Ultonienses majus odium concitaretis, non finxistis. Sed quid de Xtnissimo etiam Rege? numquid detrahendis quos illi caeteros hujus Regni provinciis, quae Hyspani dominium evaserint, pertractamus? Scio equidem quosdam inter vos, quorum mentis malitia in suspicionibus gravis, veneno suo pastum de innocuo flore quaerere solet, non multis ab hinc diebus, hoc etiam in me convitium conjecisse.

Caeterum pro coronide vestrae in me panegyris, unionis vestrae dissolutorem: turbas in populo et inter milites excitantem: pacis inimicum: belli fautorem depingitis, et quod magis ridiculum est, illa omnia dignitate et honore meis (ut vestris omnino verbis utar) semper salvis, sic Judaei Christum Regem suum appellabant, eundemque colaphis ac sputis in faciem salutabant. In supra relatis vestris calumniis, Reverendissimi Domini (sic enim vos quoque appellare possum, cum supremam spiritualem jurisdictionem non minus quam temporalem sacrilege vobis usurpetis) mali equidem apparuistis in hac malos simul ac ignorantes vos ostenditis. Malos in eo quod damna et mortes, quarum vos ipsimet estis causa praecipua false mihi imputatis, reorum ad instar aut hominum facinorosorum qui de scelerum suorum punitione, vel leges accusant vel iudices. Ignorantes in eo quod nemo unquam praeter vos tam mente captum

me judicabit ut sibi persuadeat, me velle contra meipsum positive operari. Unde major honor, majorque gloria mihi posset evenire quam meae in hoc Regno legationis tempore; Religio, Justitia, Regnique quies stabilirentur? Quis igitur magis meipso teneretur tam gloriosos fines premere, ex quibus summa Religioni utilitas, Hybernis gaudium, mihi vero nomen aeternum, nascerentur? Quid ex civili inter confederatos nuper Hyberniae Catholicos bello potest expectari, quam certa eorum Religionisque destructio? Quis ignorat civile bellum armis extinguere non posse sine ruina victoris? forte sanguinem ut ad extinguendam sitim tales turbas excitare, vel quia veros Catholicos a perversis jugulari non patior. Reus ^{ero} sanguinis qui (quod Deus advertat) in justa ac legitima eorum defensione forte effundetur? Ecclesiasticus sum professione: natura non miles: Quis vestrum me videt mucrone accinctum? Galea tectum aut ferrea thorace indutum, ut falsa haec jure ullo vel colore mihi objicere possitis? Putatis forte ejusmodi scelerum vestrorum in me aut quemvis alium conjectionem legitimam actionum vestrarum esse justificationem vel ullam honori meo labem illatam? Decipimini iterum (Reverendissimi Domini) virtutis enim non innanis est adeo custodia sui ut alieno scelere deformis esse possit.

Per pias ac sanctas vestras contra Sacrosanctae Sedis Apostolicae, meam ac praelatorum vestrorum auctoritates sacrilege promulgatas decreta pro Religione quam nuper professi estis ac patriae vestrae destructione dolorem quemdam exteriorem demonstratis. O falsi homines quanto melius vobis esset vere tōni esse, quam velle tales videri. Crocodilum quoque ferunt solitum lachrymari quo melius decipiat quos devorare intendit. Sic forte putatis se praeparatum, sub verborum vestrorum blanditiis, venenum non patere? Mores non verba unumquemque absolvunt aut damnant. Verba enim vel falsa esse possunt, vel vera: sed nullum apertius de animo quam ex moribus et factis argumentum colligi potest. O te felicem Hiberniam si quemadmodum in animalibus rationis expertibus, ita etiam in Rationalibus venenum non patereris. Cum igitur facta omnia vestra ad nihil aliud tendant, quam ad privatos vestros fines (quos statim dilucidabo) etiam cum Religionis ac Hyberniae jactura, consequendos: quid ulterius fideles Catholicos, fictitiis vestris verbis sub ficto pacis aut publicae quietis nomine decipere roboratis?

Verum jam cum malis nimium me detinui, nunc ad bonos et ad vacillantes Catholicos, ad eosque etiam in quibus spes adhuc illa

salutis relictæ est, mea se convertit oratio. Si Catholicae Religionis in hoc Regno, rerumque etiamstrarum successum charissimi (neque enim cum vos paterne alloquor meliorem vobis titulum dare valeo) ex factis eorum qui se adhuc *supremum verum Consilium* appellant, quo se indignos ac incapaces reddidere, judicarem: lachrymantem certe et quidem lachrymis sanguineis, potius me videretis, quam charitativis ac benevolis his monitis, vos exhortantem audiretis. Scio quidem quod quorum Deus fortunam mutare constituit, consilia corrumpit. Attamen hoc unum me consolatur, quod supremum vestrum Consilium, non omnino adhuc corruptum inventum est, sed partim dumtaxat ex hominibus antea jam corruptis compositum. Allatas a me caeterisque omnibus praelatis atque etiam a veris ac sinceris confederatis oppositiones, super ejusmodi hominum, in supremo consilio electione, cum jam tunc perversos eorum fines praevideremus, nemo vestrum ignorat (sed pro dolor) votorum major numerus super saniore praevaluit, ita ut fatali eorundem electioni consensum nostrum (licet coactum) praeberemaluerimus, quam Catholicam Confederationem tunc dissolvere.

Vix illi de gubernio certos se videre, cum statim a reliquis ejusdem suae factionis, aliisque rerum novandarum cupidis, quales sunt inter caeteros Dillonipro Atlonio recuperando, adjuti curas suas omnes ac studia ad antiquum suum scopum (satis omnibus cognitum) violenta sed ipsis solita via direxerunt, atque deesse diu non potest occasio improbitati. Generalem conventum dissolvi non permiserunt, antequam per fas aut nefas variorum ad Beatissimum Patrem Nostrum atque etiam in Gallias et in Hyspaniam deputatorum missionem obtinuissem: non quidem ad eum finem, quem in fronte praeferabant (satis enim nullam ibi pacem concludendam fore praesciverant) verum ut sibi specioso pacis obtinendae colore, aliquam sui semidei (quem ut quondam Uliesses vetulam suam immortalitate) in hoc regnum expensis vestris, cum suprema potestate restaurandi viam invenirent. Quodnam majus veritatis hujus testimonium desideratis, quam quod eorum omnium quae a Generali Conventu super ea missione statuta fuerant, ne vel minimam quidem circumstantiam observarunt? Videte, quaeso, quomodo Benignum Beatissimi Patris nostri responsum expectarint: quomodo ii Hyspaniam miserint? Quem et ad quem Christianissimum regem deputarint. Sanctitatem suam eo modo offendere, Catholicam Majestatem contemnere, Christianissimam autem illudere, necesse erat. Egregiam vero

viam ad aliqua vobis auxilia, vel beneficia a tribus illis maximis principibus obtinenda.

Delusorium illud pacis ac publicae quietis velamen, charissimi, quod (ne perversos eorum fines videatis) vos obcaecat tantisper amovete, statimque ex una parte Ormonium suum ex altera vero Vice comitem de Muskery et Zepherinum Brown deputatos vestros eodem fere tempore in Gallias appellentes, eodemque tempore Colonellum Barry in hoc regnum transmissum videbitis. Vobis in principio instar magni prodigii referebatur, quod Ormonius in piscatoria Cymba qua in Gallias transmigravit e parlamenti manibus evasisset. O inauditum miraculum quod piscatoria Cymba et in illa Divus Ormonius ab Anglia in Gallias transfretare potuerit: ignoratis forte inter eum ejusque in hoc regno adoratores de eo tempore conventum fuisse, ita ut cum ille praefatos deputatos vestros jam a decima die Januarii (prout statuerant) a Waterfordiae portu solvisse putasset, quo citius in Gallia illis occurreret, in piscatoria cymba transmigravit, non ad evitandas (ut ille sui que rumore spargebant) parlamenti manus, quia potestas quae data fuit ejus uxori ac liberis eum sequendi contrarium satis manifestat, verum solum ad majorem expeditionem, tunc forte deficiente magis prompta transmigrandi opportunitate; noverat etenim Marchionem de Antrim, non adoretorem suum ut reliqui, unum esse ex praedictis deputatis, unde festinare ipsi expediebat, ne forte ante ejus adventum aliquid in ejus praejudicium a Serenissima Regina et a principe resolveretur.

Quid igitur putatis (charissimi) Majestati Suae ac principis celsitudini ab Ormonii parte praecipue repraesentatum fuisse? forte ne, ut vobis bonas pro Religione vestrisque libertatibus pacis conditiones darent? nihil tale: ut invidiatam erga suam Majestatem deficientibus caeteris omnibus illius subditis fidelitatem vestram ac constantiam considerarent? nihil minus! Quid igitur? Certe quod de Confederatis Hyberniae Catholicis, nullam unquam expectare debent obedientiam vel submissionem, nisi divum Ormonium iterum proregem, in illud regnum miserint. In hoc plane consistere Supremum Majestatis suae servitium: quinimo et Hyberniae pro Angliae corona conservationem.—Rebelles ibi esse, propter ultimae pacis rejectionem, Ultonienses, omnesque veteres Hybernos, excepto *Vicecomite de Muskery*: clerum integrum bonorum omnium ecclesiasticorum restitutionem anhelantem: Nuncium Apostolicum utrorumque protectorem atque etiam incensorem, ut exterum sibi

aliquod gubernium advocent. Divum Ormonium praesentia sua ac potentissimae suae in Hyberniae factionis auxilio, illa omnia dissipaturum: eosdemque rebelles Confederatos ad quascunque pacis conditiones facillime redacturum: ea est pax adeo jactata quae vobis ab illis Ormonistis procuratur: dum tacito parlamenti consensu publicam Serenissimae Reginae ac principis ad eundem divum Ormonium proregem iterum in Hyberniam mittendum: auctoritatem addi, subreptitiae pretendunt: ut dum civitates vestras, fortalitia ac praesidia in manibus habuerit eadem etiam secus ac ea quae antea . . . (*in hoc loco manuscriptus laceratur*) . . . nomine possidebat parlamento vendat, nam qui Dublinium Regni caput, proditorie vendidit Kilkennium quoque et sic de caeteris tradere non erubescit. Si quae illa navis ex Gallis appelleret: forte de pretio jam conventum esse, quantumque etiam pro qualibet civitate ac fortalitia vestro parlamento ipsi obtulerit, audiretis. In eo dolendi optimates, quod nec sua bona neque mala nisi ex aliena fide cognoscunt, sed dolendi magis Hyberniae Catholici, qui ab iisdem quos sui custodes ac publicae utilitatis procuratores existimant, proditorie traduntur.

Previdit Ormonius aliquod sibi a Marchione de Antrim (vero nimis Catholico ac Hyberno, ut Religionem, Regem ac patriam suam sic decipi patiatur) obstaculum nasciturum. Sed summam Reginae prudentiam, Serenissimique principis maturum supra annos ingenium maxime timuit. Sicque suum quoque negotium inter suos in Hybernia idololotras, disponere securius duxit, ut si forte cum Regina vel principe spe sua caderet (semel namque malus semper presumitur malus) eam sine dubio in hoc regno alia via consequeretur. Itaque ante suum ab Anglia discessum, Colonellum Joannem Barry cum quibusdam donis ad Baronem de Inchiquin, praecipuum in hoc regno parlamenti caput praemisit (timeo donationes et dona ferentes) cujus adventus talem statim rebus Catholicis attulit mutationem ut praementibus supradictis egregiis septemviris (licet firmiter contradicente saniori parte supremi consilii) super nescio qua ficta Inchiquinii pro rege ac pro parlamento declaratione de fatali hac armorum cessatione, vel potius de religionis Catholicae, vestrumque omnium totali destructione, sine mora tractatum sit. Advolavit statim tota factio *Ormonica*, concurrere Dillonii Atloniam semper anhelantes; denique de proximo novi Messiae adventu (cum jam illius praecursor appareret) non amplius dubitatum est. Contradixit (ut praemisi) pars sanior consilii, ecclesiastica congregatio, discussis omnibus

rationibus, cessationem illam in conscientia admitti non posse, publico edicto, nemine contradicente, declaravit. Sed jacta erat alea, nec torrentis illius rapacitati ullum animarum aut publici boni oppositum periculum resistere valuit, imo nec praecipitem illius vel tantisper cursum immutare.

Innumeras atque inauditas praedictae cessationis iniquitates, non possum hic in particulari, tam brevi oratione complecti; libro integro opus est, qualèm eum brevi habebitis, in quo nec unum quidem illius articulum in beneficium vestrum, omnes vero in summum praejudicium, ac per eos publicae vestrae atque etiam privatae utilitati damnum irreparabile: honori labem immortalem (quod pejus est) etiam vestris consciis lethale vulnus inflictum esse clare vobis ostendetur.

Si publicam utilitatem consideratis, videte, quaeso, quomodo (cum de pecuniarum defectu pro vestro Momoniensi exercitu sustentando maxime quaeremini) septem vestri liberalissimi Gubernatores, tres praecipuos illius provinciae comitatus a quarteriis vestris subtraxerunt, ut eosdem Inchiquinio ejusque haeretico exercitui traderent ita ut unius exercitus loco (prout ante praedictam cessationem) jam duos nutrire atque etiam solvere cogamini. Videte omnes ejusdem Inchiquinii possessiones quae ante cessationis articulum artificiose quidem, sed in apertum vestrum praejudicium fraudulenter ipsi restitutas. Memini me multos vestrum saepius audisse conquerentes de fatali huic Regno, quondam facta cum Ormonio cessatione, ab eaque totum Catholicae Confaederationis infortunium emanasse. Sed quanto pejorem hanc invenietis? per illam utraque pars inter quarteriorum suorum limites restricta fuit, per hanc vestrorum pars fere major ac melior, nulla pro iis habita compensatione vobis subtrahitur, vestroque traditur inimico; per illam triginta librarum Anglicarum millia Ormonio concessa sunt per hanc absoluto inimici vestri arbitrio tres praecipui Momoniae comitatus, ita ut ex illis quando ipsi placuerit quinquaginta ad minus librarum millia conscribere possit sine ulla restrictione. O Dedecus relinquuntur per illam (mediis eorundem qui hanc etiam procurarunt) Ormoniis terrarum suarum redditus (nec adhuc per publicum contractum ipsi concessis gaudere potuit) per hanc Inchiquinis suarum proprietates per articulum expressum restituitur. Quaerite quaeso ab egregiis illis cessationis conclusoribus, quaenam ab Inchiquinis pro praedictorum trium comitatuum (quorum integram ipsi, revocatis inde vestris militibus possessionem tradiderunt) restituendorum securitate, fortalitia in manibus vestris posita

sunt? (Securitas semper mutua securitate pasciscenda). Quod si nulla, quid de infortunata illa die qua tres fere comitatus integros perdidistis? Si privatum aliquem Gubernatorem vel Capitaneum quod castrum sibi commissum undequaque ab hoste obsessum citius forte tradiderit proditorem ac ultimo supplicio dignum judicatis? Quid de illis statuetur qui nulla omnino premente necessitate, sed ad suos dumtaxat privatos fines assequendos, non castrum unum, sed mediam fere provinciam infensissimo vestro ac Regis hosti, opponente se clero, saniori consilii parte contradicente, una hora tradidere? Quartam reddituum vestrorum partem pro Religionis, Regis ac patriae causa defendenda eademque propaganda antehac persolvebatis. Aliam quartam ad minus per hanc iniquissimam cessationem vobis sublatam supponite: de obsidendo Corcagio, Yoghalia, Kinsalia vel quovis alio hostium fortalitio, ante hac tractabatis: jam de modo recuperandorum trium vestrorum comitatum, caeterorumque conservandorum cogitate. O Reipublicae proditores qui ad has vos angustias per fatalem hanc cessationem reduxerunt.

Parvam aliquam, nec vero amplius damnorum quae vobis in genere ex hac nefanda cessatione provenire particulam paucis patefeci. Jam quaero a vobis, quis vestrum per eam quidquam lucratus est? aut aliquid lucrari expectat? Contribuitis forte aliquid minus quam antea? Vestrum fortasse aliquis a suis possessionibus dejectus ad eas restitutus est? nihil tale audio: quinimo video quod in contrarium multas datis, nullas vero accipitis. Generalis Momoniae quies vobis promittebatur, nihil aliud in omnium cessationistarum ore magis sonabat quam Dubliniensis expeditio: minimi illi erant fructus qui (ut huic cessationi consentiretis) vobis promittebantur: videte jam O dolenda natio, quam proditorie decepti fuistis. Momoniam civili discordia turbatam habetis non quietam. Dublinium vero e jactata illa armorum vestrorum obsidione magis quam unquam liberum. Generalis illa Momoniae quies Inchiquinii sui que haeretici exercitus stabilimentum erat. Illa vero tam publicata Dubliniensis expectatio nihil aliud quam ecclesiasticorum suppressionem, per Ultoniensium destructionem spirabat. Infortunatum illum exercitum toties liberatorem vestrum, vestrumque in majoribus vestris angustiis refugium, licet jam unicum odii vestri objectum. Cum eum per trium illius Colonellorum ad vos attractionem divisum putaretis uno haustu absorbere putabatis, et illi Colonelli et seipsos et vos quoque deceperunt, eundemque exercitum, quem expellere non dubitabatis,

jam in suam provinciam sponte sua discedentem non solum detinuistis, eundemque cum duobus vel tribus aliis humeris vestris imposuistis, sed etiam quem minuere praetendebatis, non parvo vestrorum militum numero adauxistis, quemque descendere, vos ille idem vestrosque singulis diebus praescindit. Tria vel quatuor haereticorum millia vobis adjunxistis. Triginta circiter confederatorum vestrorum millia contra vos armastis. Videte igitur quam fortiores nunc sitis quam antea? optimi sunt illi fructus quos ex hac cessatione, contra illusoria vobis facta promissa, decerpitis. Sed quomodo meliores a trunco tam venenoso ramisque ita corruptis potuissent expectari? Plura publicae vestrae atque etiam privatae utilitati damna allata possem recensere, quae hic brevitatis causa praetermitto, ut per eandem cessationem aeternam quoque vestro illatam labem ostendam.

De crassa illa commissariorum vestrorum ignorantia, ut non dicam malitia qui in illius tractatu supremi vestri consilii nomen semper Inchiquinio postposuerunt tanquam de re levi, mentionem non facio. De glorioso armorum vestrorum nomine, privato homini nullaue suprema sed solum privata sua auctoritate tractanti in pluribus illi rebus (quam unquam petere ausus esset) concedendis, indigne submisso, pro tenero meo in vobis affectu conqueror. Cum enim in bello famae praecipue sit instandum, qua plura saepe numero perficiuntur quam ipsis armis; Quodnam jam apud externos principes Catholicorum Armorum Hiberniae nomen erit, quando tam infamis praedictae cessationis articuli ad eorum notitiam pervenient? Cui jam Angliae parlamentariis (quibus semper formidandi magis quam ulli alii hostes extitistis) contemptui non eritis, Cum vos ab Inchiquinio, unde quaque derelicto, ad talem conditionem rediisse scient? Denique quod multo magis dolendum est, quae major Mat^{ti}. Suae qui ab armis vestris securiorem suam restaurationem semper expectavit desperationis causa dari potest quam cum vos infensissimo sibi hosti non solum confederatos sed etiam submissos audiet? Verum his omnibus cessantibus qua majori ignominiae labe famam vestram faederare potuissetis, quam arma vestra cum haereticis Deo Regi ac Patriae inimicis ad consocios vestros confederatos Catholicos quinimo et ad ecclesiasticos ipsos destruendos conjungendo? Ille, illene est finis Catholicae illius Confederationis quae Hybernos per totam orbem adeo celebres reddiderat? Jamne tam pia primum ac sancta confederatio in apertam contra Nuncium Apostolicum, contra vestros praelatos, ac demum contra totum Hiberniae regularem ac saecularem clerum persecutio-

nem ; quinimo et in publicas contra Sacrosanctae Sedis Apostolicae auctoritatem blasphenias, convertetur ? Sed forte sunt tot Sanctorum vestigia, qui doctrina sua suique sanguinis effusione Regno vestro insulae sanctorum nomen immortale compararunt ? Sistite paululum (Charissimi) vestrosque oculos ab illis passionis tenebris quibus obcaecantur abstergite. Si jus divinum jam nullius sit apud vos momenti nolite saltem in mei domesticorumque meorum persecutione jus gentium (quod etiam a barbaris observatur) ulterius violare. Dicetis forte hoc a paucis fieri : fateor equidem : verum qui in partibus transmaris Apostolicum Nuncium in Hybernia non ab haereticis sed a Catholicis pro religione se pugnare dicentibus persecutum ab angulo ad angulum diu noctuque fugere coactum audient non solis fortasse tanti facinoris reis, sed toti nationi omnino tanti scandali dedecus exprobabunt. Omnia simul parta atque sperata decora, unica mala actio evertere potest. Si me ac pastores vestros Inchiquinii mandato persequimini objicite illi vestros cum eo cessationis articulos quibus ut per undecimum articulum pro pecunia illi procuranda illius collectores (egregium vero pro confederatis Hyberniae Catholicis honorem) solummodo facti estis, non verum caeterarum illius passionum executores, nisi forte ex tertio praedictae cessationis articulo, illud etiam dedecus elicere contra vos intendat. Haec sunt (Charissimi) quae, multis etiam brevitatis causa praetermissis, cessationem vestram honorificam faciunt atque laudabilem. Jam quomodo sit in animarum vestrarum perditionem breviter etiam videamus.

Spiritualia ab ecclesiasticis, temporalia a laicis, mixta vero ab utrisque Regi. Ille demum inter Catholicos semper ordinarius rerum modus fuit : sed egregii septem vestri Gubernatores, nullo ejusmodi servato ordine, utramque sibi jurisdictionem cum certo suarum vestrarumque manifesto animarum periculo violenter usurpant. Qua possunt illi auctoritate tam solemne ab omnibus Catholicis confederatis libere acceptum, ac toties repetitum juramentum violare ? vos religionem Catholicam, Regis auctoritates, ac patriae libertatem pro viribus defensuros publice jurastis. Illi praecipue haec tria ejusdem juramenti capita per hanc cessationem destruunt, religionem eam in tribus illis comitatibus Inchiquinio concessis protestantis exercitus discretionem omnino relinquendo, licet enim pro libero ejusdem exercitio transitoria quaedam ac imperfecta clausula in secundo praedictae cessationis articulo posita sit, de publico tamen mentio nulla facta est. Praeterea (quod pejus est) per tam notabilem Catholicorum

quarteriorum restrictionem, protestantium vero extensionem, Catholicae vires non diminui non possunt protestantes autem Catholicorum bonis sic pinguefactae (praecipue vero cum nullus eorum numerus sit limitatus) non possunt non cum proximo religionis ejusdem periculo audageri, Regis auctoritatem in eo quod cum infensissimo Suae Ma^{tis}. hoste contra reliquos ejusdem suae Ma^{tis}. fideles subditos confederatos Catholicos eodem quo vosmetipsi erga suam Ma^{tem}. Juramento adstrictos illiusque religiosissimos observatores se adjungunt ut eundem suae Ma^{tis}. hostem per aliquos emulos suos inter Angliae independentes jam depressum de novo extollant, quo denuo Ma^{ti}. suae fortioribus quam antea viribus pertinacius se opponat: nunquid fictam esse illius pro Rege declarationem nihilque aliud esse praeterquam speciosum quoddam contra privatos suos inimicos refugium perspicitis? Quo juramenti vinculo corroboratum est? et quamvis etiam ita esset, cur potius haereticis (qui semel malus ut jam dictum est, semper debet idem praesumi) quam confederatis vestris Catholicis, qui pro sua Ma^{te}. firmos semper ac constantes se monstrarunt, fidere debetis? Habetis forte ne dicam actum aliquem sed ne vel minimam quidem suspicionis causam ipsis objiciendam, Inchiquinium vero post Ormonium magis quam omnes simul Angliae puritanos, totumque etiam Parliamentum ad Regis destructionem contribuisse non ignoratis. Nam si ille, ut a parlamento, ita a regis partibus stetisset, hic vero decem hominum millia, quae in Suae Ma^{tis}. auxilium (cum adhuc res ejus in Anglia bene se haberet) missuri eratis, per proditoriam Glanmorganis incarcerationem non detinuisset; quis dubitat quin Ma^{tem}. suam exilii loco, in regio suo solio constitutum, laeti omnes aut videremus aut audieremus.

De vestra etiam violata libertate, quid tractare necesse est. Cum per eandem cessationem, nullam omnino in tribus illis comitatibus vestrarum vobis rerum relictam dispositionem videatis? Insolerti haereticorum articulo submissi estis; qui si forte quid vix sperare potestis, humaniter vos tractarint, illud ipsorum humanitati magis quam vestris septem Gubernatoribus, (qui tam male vobis providerunt) beneficium debetis. Videte egregias vobis factas provisiones per novum ejusdem cessationis articulum. Inchiquinius ex Baroniis de Galltyre et Glanahycie in comitatu Waterfordiae nec ab oppidis de Dyngle et Traley in comitatu Kyrriensi nullas exigere poterit contributiones, sed Catholici confederati easdem ad proportionem tot aliorum terrae jugerum in eisdem comitatibus sitorum, a praedictorum

Baroniarum oppidorumque incolis conscribere easdemque Inchiquinio solvere tenebantur. Egregiam certe praedictis incolis provisionem, magnum vero Catholicis confederatis honorem, quod contributionum Inchiquinio persolvendarum coacti collectores fiant. In altera vero noni ejusdem articuli provisione (qua quaelibet terrae jugera, vel eam terrae portionem quam Anglico vestro sermone *plow-land* appellatis) in comitatibus Waterfordiae, sive Kyrriensi, ad aequalem et non ad majorem quam in Corcagiensi contributionem compelli posse, conventum est manifesta trium simul illorum comitatum ruina, speciosis sed omnino falsis coloribus depingitur. Nam praeter majorem in Corcagiensi quam in Waterfordiensi vel Kyrriensi glebae ubertatem (ex quo duobus istis ultimis comitatibus notorium ac maximum fit gravamen) cum nulla in Corcagiensi impositionum facta sit limitatio sed Inchiquinii arbitrio omnino relicta quod duobus aliis aliud consultum est nisi quod Corcagiensis destructionem, eorum ruina praesto sequatur, vel quod forte pro favore magis speciali (ut quondam Ulyssi a Polyphemo pro summo favore promissum est) ex sociis suis ultimi commendantur. Gravia vobis ista videntur, (Charissimi) levia sunt si cum sequentibus multis aliis quae cervicibus vestris eminent periculis comparentur.

Patefacta vobis indubitabili solemnis confederatorum juramenti in tribus praecipuis Religionis, Regis ac Patriae capitibus violatione, primum per dictam cessationem conscientis vestris illatum vulnus ad alia non minus periculosa praetereo.

Nemo vestrum ignorat (Charissimi) quomodo dum de eadem cessatione adhuc tractaretur, omnibus illius conditionibus ab ecclesiastica congregatione coram me convocata enucleate discussis, eandem esse Religionis destructionem nec tuta conscientia admitti posse ab omnibus hujus Regni Archiepiscopis, caeterisque ibi assistentibus praelatis unanimi omnium consensu conclusum sit; quo supposito perpendite, quaeso, tenorem quinti dictae cessationis articuli, quo non solum Catholici verum etiam ecclesiastici ipsi (nisi praedictae cessationi contra suam se conscientiam submiserunt) Inchiquinii ejusque haeretici exercitus arbitrio exponuntur, ita ut vel ad animam vel ad bona vitamque forte etiam perdenda miserrime redacti sint. Sed quis credat eo usque deveniri potuisse quo per tertium ejusdem cessationis articulum, deventum est: quod non dicam Catholicis his qui Catholicos se profitentur, haereticae vires adjungi debeant: ad clerum virosque hujus Regni Catholicos (quia suas laedere conscientias noluerunt)

destruendos. De variis Paganorum haereticorumque contra ecclesiam persecutionibus, multa legimus: verum a Catholicis et (quod magis est) ab iis qui pro sancta Catholica religione pugnare videri volunt, ejusmodi persecutionem perpessa sit, nunquam tam horrendum scelus auditum est. Quid igitur de egregiis vestris septem Gubernatoribus conjici potest, nisi quod suum ac vestrum, si iisdem ulterius adhaeretis, nomen eadem via (imo peiori) qua suum ille qui quondam Dianae templum combussit, reddere praetendunt immortale.

Per eundem praedictae cessationis articulum iidem vestri septem viri sub nomine publicorum debitorum atque reddituum duas ex tribus bonorum ecclesiasticorum partes pro religionis Catholicae causa defendenda atque propaganda a praelatis libere concessis, contradicentibus iisdem praelatis, Inchiquinio ejusque exercitui Protestanti sustentando, sacrilege tradiderunt: ex quo cum per *Bullam Caenae Domini* ipso facto sint excommunicati, quid adeo de lata per me in eos atque iis adhaerentes excommunicationis sententia conqueruntur? fraeneticorumque ad instar quibus necessaria furenti morbo remedia applicantur, me ac totum clerum, veros animarum suarum medicos tot injuriis lacesunt? Quamvis supra relata non essent (prout sunt) et plusquam sufficiens, ejusdem excommunicationis proferendae fundamentum: iidem vestri seductores, qui jam nullis vel honoris vel pudoris limitibus continentur centum alias, ut ita dicam, excommunicationis ipso jure incurrendae causas, quas hic praetereo, praebuere. Putant igitur eam jam in eos prolatam vano frivolae suae appellationis titulo vel illudere vel suspendere? Absit quod tam levibus malorum hominum artificiis sacrosanctae militantis ecclesiae potestas ita facile adeo eludi posset. Quaerite ab iis cur Apostolos quos super injuriosa aequae ac illegitima eorum appellatione illis refutatorios tradidi omniumque quae antea praecesserant censurarum positive confirmatorios, vobis malitiose suppresserint? Eosdemque (ut per apertam ac publicam rei veritatem aliqua conscientis vestris satisfactio daretur) in fine praedictae appellationis suae imprimi non permiserint, sed contrario iniquae suae appellationi a me delatum fuisse, false publicarint? Veritatem non solum transformare, sed eandem quoque artificiose suppressere non tam ignorantiae quam supremae malitiae indicium est. Satis illi quidem sciunt me (sine peccato gravissimo, cum aperte periclitaretur Religio) ejusmodi appellationi quoad latae excommunicationis suspensionem deferre non potuisse, verum ut solemne confederatorum juramentum, jam suae fecerunt

iniquitatis vinculum, ita suam quoque appellationem perversorum suorum finium praesidium facere intendunt quod quidem in illis non ita mirandum videretur, nisi caeteros quoque Catholicos, inaudito malitiae exemplo, decipere, eosdemque eodem secum aeternae perditionis laqueo irretire procurarent. Super personarum qualitate quibus ad censurarum nostrarum validitatem improbandam, aut potius ad vos decipiendos utuntur vel tantisper reflectite. Si de corruptis aliquibus ac superiorum suorum mandatis refractariis religiosis audiverint eos statim ad se vocatos invenietis Petrum quemdem Valesium propter denegatam Superioribus suis obedientiam, jam pridem a suo conventu Kilkenniensi ejectum, Cathedralis ecclesiae ejusdem urbis pulpitem praeteritis diebus sacrilege prophanantem, pluresque in eo una hora sordes atque blasphemias quam Lutherus et Calvinus simul tribus annis quibus a Religione defecere, cum summo omnium scandalo bonorum, applaudentibus tamen septem vestris Gubernatoribus impudenter evomentum audivistis. Illum propterea praecipuum sibi (divum Ormonium excipio) Apostolum constituunt. Aliquos vero alios farinae non multo melioris, nomine solum religiosos, (ut major iis ad nefarias Gubernii sui vias tegendas succrescat audacia) ita majoribus eos indebitis honoribus cumulant: Quorumnam igitur custodiae animarum vestrarum salutem potius tradetis? An perversis hujusmodi, perditisque hominibus, atque etiam Religionis mutationem respirantibus? An vero praelatis caeterisque vestris pastoribus, qui de animarum salute vestrarum vel jactura respondere obligantur? Illi se theologos appellant: etiam Lutherus, Pelagius, aliique sectarii non obscuri Theologi fuerunt: eorum tamen doctrinam generalis ecclesia condemnavit. Inter Theologos prout inter caeteros homines, mali aliqui, sed boni plures existunt: nam si inter tredecim apostolos malus unus inventus est, quod mirum quod inter millia circiter in hoc Regno Theologos sex forte vel septem (nec de pluribus audivi) corrupti reperiantur? Si sacrarum paginarum ab ipso Spiritu Sancto dictarum interpretationem ab haereticis corruptam videmus, quid mirum quod censurae ecclesiasticae a paucis perversis Catholicis ad suos fines accommodentur? Nec etiam defuere nostris temporibus astronomi, qui nobis persuadere conati sunt, in sole ac luna maculas inveniri: sed in hoc cavete (Charissimi) ne vobis idem quod accidit iis qui falsam Lutheri aliorumque sectariorum quam veram generalis ecclesiae doctrinam sequi maluerunt. Quemadmodum enim falsa eorum theologia ejusdem sequaces ab aeterna damnatione non arripuit, ita falsa

quae vobis praedicatur (si eam contra toties reiteratas meas, totius regni praelatorum, ecclesiasticorumque fere omnium in contrarium monitiones exhortationesque amplectimini) nunquam a praelatorum contra praedictam cessationem censurarum paenis absolvat.

Quamvis certe nullum contra septem viros vestros validius haberetis eorum iniquitatis iudicium, quam quod ad obliquas suas vias approbandas, omnium depravatorum religiosorum faecem ab omnibus regni partibus convocant, illud certe vos a perversis eorum finibus ulterius sequendis, deterrendos sufficeret? Quid dicam de novo atque horribili illo juramento ad quod illegitime sibi contra conscientiarum vestrarum rectores, usurpata auctoritate vos compellunt? nisi quod ab omnibus simul junctis daemonibus, pejus Catholicis hominibus praesentandum excogitari non potuisset! Juramentum quod *suprematiae* appellatis, majores vestros imitati, semper generose recusastis; hoc vero millies pejus, etiam cum sua explanatione (o miseri) tam libenter accipitis.

Licentia crescit facilius quam incipit: jam in septem viris vestris Gubernatoribus impunitate peccandi adeo succrevit audacia ut nunc omnem iis etiam pudorem consuetudo auferat, quid unquam visum fuit insolentius non dicam inter Romanos Catholicos sed inter eos etiam qui Christiani videri volunt, quam horrenda non minus quam scandalosa illa eorum declaratio tertia Junii praeteriti sub quatuordecim subscriptionibus false publicata (aliquorum namque nomina in ea posita sunt qui tunc temporis in civitate non aderant) qua non solum praeter temporalem spiritualem etiam omnem jurisdictionem cum summo totius Christianitatis scandalo, sacrilege sibi vendicant. Verum etiam religiosos a debita superioribus suis obedientia seducunt, iisque non solum impunitatem verum etiam protectionem pollicentur. Sic Lutherus a Frederico Saxoniae duce protectus insolenter (quamvis gradatim) ad Apostasiam properavit. Henricus vero octavus (licet aliunde magnus princeps) suam a fide defectionem servata semper aliqua per multum temporis erga sedem Apostolicam reverentia, minus odiosam reddere tentavit: sed isti vos ad utramque solutis habenis, praecipites trahunt. Saepenumero enim Magistratum moribus etiam subditos depravari eorumque vitia pro virtutibus videmus imitari sed religionem tam praesto mutare non audimus. Putatis forte voluntariam vestram defectionem cum specioso sed ficto quod retinere videri vultis Catholicorum nomine protegere: toto coelo aberratis (Charissimi) homines namque, Deum vero nunquam fallere

potestis, nec illa via debitas pertinacitati vestrae paenas habet, nec ingeniores sumus ad scelera quam ille ad vindictam.

Vultis igitur in ea tam clare vobis patefacta perditionis vestrae via diutius immorari? Quod tam specioso publicae pacis colore larvatisque septem virorum vestrorum intentionibus falsisque eorundem finibus decepti fueritis, non est mirum. Multa siquidem faciliter creduntur quia non videntur fortiusque inconsultas aures implent aut rapiunt, quoniam humana fragilitas ad pejora semper inclinat. Sed post patefactam vobis eorundem malitiam summumque in quod vos coniecere periculum, nisi ab eo quam primum recedatis nullum postea erratis vestris excusationem obtendere poteritis. Quandoque (Charissimi) ne vos pudeat esse deceptos maximi quoque homines quandoque decipiuntur, mortalitatem superbe nimis dedignantur qui pecasse erubescit, ne etiam vos veniae desperatio deterreat aut detineat. Melior est mater ecclesia quam ut poenitentes ejiciat: quinimo ut pertinacibus peccatoribus flagella ita etiam poenitentibus amplexus parat. Audite illam per me vos exhortantem, infortuniumque vestrum condolentem. Cum eandem per praelatos vestros per pastores aut religiosos (quibus vestrae vos salutis admonendi nequidem libertas relicta est) audire non valeatis. Mavultis cum vestris seductoribus perire, quam cum bonis vestris confederatis salvari? Mavultis religionis jacturae (quae nullo unquam aut opem aut imperii additamento repraesentari potest) rei esse quam iis qui fortiter tuentur adhaerere? Mavultis paucis hominibus corruptis, quam iis quibus animarum vestrarum cura commissa est fidem adhibere? Mavultis denique haereticis ac probatissimis suae Matris ac vestris hostibus, quam fidissimis illius subditis vestrisque patriae vestrae suaeque etiam libertatis (salvo semper Matris. Suae jure) propugnatoribus vos jungere? Jam Inchiquinius ejusque potestas ac protestans exercitus se vobis amicos simulant: Nolite ipsis fidere, nunquam bona fide haeresis mansuescit. Illi jam se pro Rege publicant, quare non idem fecerunt, dum Suae Matris causa cum potentissimis exercitibus in campo florebat, quo tempore stantibus adhuc illius rebus in aequilibrio, magnum illis pondus attulissent? Quotquot in Anglia vel minimam a parlamento offensam accipiunt statim pro Rege sese declarant. Sed quid inde boni Suae Matris nisi quo regio ejus nomine ad privatas suas injurias vindicandas ac suos etiam fines assequendos proditorie utuntur? Si ipsamet ejusdem Inchiquinii atque protestantis ejus exercitus ultimo mense Aprilis publicatam

declarationem examinatis, utrum aliquis erga suam Ma^{tem}. affectus, an vero acceptae a Domino Lysle ac ab aliis quibusdam independen-
tibus injuriae ad eandem faciendam eum commoverint facile conjiciatis in ea se pro rege ac vero pro parlamento declarat. Quis ex parte parlamenti iis omnibus his ultimis Angliae bellis idem non fecit?

Ibi se contra vos (quos licet jam aperto ac pendente cessationis tractatu, singulis verbis rebelles appellat) nisi qualescumque vobis oblatas pacis conditiones acceptetis, usque ad extremam vitae periodum pugnaturum protestatur. Egregiam profecto amicitiam quod si ille iniquae hujus cessationis fatalis exitus esse debet, quare fortissima vestra arma, quales sunt tres comitatus ad vos jugulandos illi conceditis? Si vos (non magis quam tenui filo ligatos) in praecipitium aliquod duceret, numquid filum illud citissime scinderetis? Quid igitur in hoc praescindendo moramini, quod non solum ad miseram in hac vita servitutem, verum etiam ad aeternam vos trahit perditionem.

Praedicti vestri Gubernatores praestitum illis ut ut regni Gubernatoribus obedientiae juramentum objiciunt: sed cum illi praecipua tria illius capita (ut supradictum est) primi violarint, quid ultimum vobis expectant? per nefarias suas procedendi vias, gubernio (ad quod jam parum legitime promoti fuerant) indignos se reddidere per aperti perjurii atque excommunicationis latae sententiae paenas in quas incurrerunt; officii sui, quod violenter tyrannice detinent, incapaces effecti sunt, et illis ullam in religionis, Regis ac regni destructione, obedientiam praestabitis? ne vos (Charissimi) tam perniciosum conscientiae scrupulum perturbet. Juramentum inventum non fuit ut esset vinculum iniquitatis. Illud quod ipsis obedientiae praestitistis, fuit in quantum illi etiam praecipua alia ejusdem solemnisi juramenti capita secundum regni intentionem, observarent, quorum violatio vos etiam ab eo, quod iis praestitistis, ipso facto dispensavit. A quo praeterea ad majorem conscientiarum vestrarum cautelam ac satisfactionem, statim post latas in eos perjurii ac excommunicationis sententias per eos qui soli illud possunt non solum plenarie dispensati estis, sed etiam expresse prohibiti ne illud in animarum vestrarum dispendium observaretis. Quae cum ita sint, ad horrendi alterius, ad quod plures vestrum cogunt observationem, multo minus tenemini, namque non est obligatorium contra bonos mores praestitum juramentum.

Secundo alio, non minus damnabile, vos errore decipiunt cum absolutam ejusdem gubernii auctoritatem, nulla inter spiritualem ac temporalem posita differentia, ad seipsos solos exclusis praelatis, pertinere, vobis persuadent. Quis enim vestrum ignorat gubernii vestri corpus aequè spiritualibus ac temporalibus membris generali vestrum omnium consensu esse compositum? neque illud tantum, verum etiam in bello pro religionis Catholicae conservatione (quale hoc vestrum est) suscepto, spirituales dominos recte posse corporis illius mystici caput appellari? Quid igitur caetera corporis membra possunt sine capitis consensu peragere? Neque ideo praetendunt ecclesiastici omnem sibi solis (prout vobis false exponitur) auctoritatem deferri: verum solum ut in iis praecipue rebus, quae sunt in ordine ad spiritualia eorum consensus expectetur. In iis vero quae mixta sunt, omnium simul concurrat: quemadmodum enim mere temporalibus nihil aliud quam ut caetera gubernii membra praetendant, ita etiam in mixtis (multoque minus in mere spiritualibus) suam cedere jurisdictionem, vel commissum sibi animarum gregem laicorum curae relinquere, tuta conscientia non possunt. In qua de solemnibus confederatorum juramenti executione vel violatione et de religionis Catholicae stabilimento vel jactura quaestio est: negotium mere spirituale fateri noluerit, negare, ut puto, non poterit illud saltem mixtum esse? Si vero ita sit, quomodo potuit, contra expressam spiritualium dominorum voluntatem, concludi? Ex his vero videre potestis (charissimi) quam falso totius civilis gubernii praelatis vestris ambitus objiciatur, et quam irrita sint atque invalida propter sufficientis auctoritatis defectum ea omnia quae a discaecatis illis septem usurpatis gubernii membris in ejusdem cessationis violenta promotione peraguntur. Quidquid enim aliquos partis suae praelatos adhaerere gloriantur, ipsis attamen non est unius siquidem, vel etiam justissimis eorum decretis, quod fortissimum est, nefarii eorum processus, argumentum impositum minimum procedere.

Tertio ut nihil eorum quae majus ecclesiasticis odium conciliare possint omiserim, omnes ab iis pacis conditiones recusari: nihil ab iis magis quam bellum desiderari: horribilemque etiam illum ignem a me accendi malitiose publicant. Ponderate quaeso (Charissimi) levem hanc atque ab omni verisimilitudine remotam objectionem. Quid possunt miseri Hyberniae prelati, coeterique ecclesiastici per longiorem belli continuationem aliud lucrari quam extremam pauperatē, multaque etiam in se incommoda attrahere. Si privatos suos

fines Religionis bono praeferre vellent, quanto securius illis esset, paucis iis ecclesiarum suarum bonis, quibus jam frui possent quiete gaudere quam se quartae eorundem partis (quam sibi solum reservaverant) altera ad minus parte dimidia pro bello continuando spoliare? Integram forte expectant, per totam Hyberniam ecclesiasticorum bonorum restitutionem, qua ipsi gaudere possunt, sibi faciendam? Quis inter eos in mundi rebus tam parum versatus est, ut aperte non videat illud esse plurium annorum negotium quam quis vel junior inter eos omnes sibi possit polliceri? Quascunque pacis condiciones (prout falso ipsis objicitur) non recusant: bonas toto animo expectant. Malas autem vel religionis, vel destructionis cum suarum sibique etiam commissarum animarum periculo nullo modo admittere possunt. Illis enim magis honorificum est bellum etiam dubio successu prosequi, quam illud cum damno notorio, multoque magis cum salutis aeternae dispendio concludere; sub clypeo melius semper procedit pacis negotium cujus nulla unquam spes major affulget quam dum serio bellum paratur. Cumque hoc cessaret numquid per virtutem pro sacrosanctae ecclesiae conservatione mori praestat, quam haereticae insolentiae atque tyrannidi ludibrio esse, vitamque miseram atque inhonestam per dedecus amittere? Si ad eam (quae haberi potuerit) ecclesiasticorum bonorum restitutionem solus erga Religionis splendorem affectus eos excitat; quid illud iis ut convitium objecitis ex quo nomen consequentur immortale? Si ut eadem bona ad eorum successores perveniant, quas ipsis gratiarum actiones non debetis quod pro vobis, pro liberis vestris, atque etiam propinquis providendis, parvam jam sibi relictam substantiam tam liberaliter sacrificant?

Quod vero ad me attinet, jam dixi majorem mihi gloriam accidere nunquam posse, quam res Hiberniae honorificata aliqua pace stabilire. Quos aliquos fines, vestro in regno habere possum, praeter securum religionis stabilimentum? Venerandam forte sanctissimi patris erga me benevolentiam—palatii mei commoditates, denique totius Italiae delicias reliqui, tot maria transfretavi: tot periculis me exposui, ut pacem aut quietem vestram (quam si cum ulla religionis securitate obtineri possit veni procuraturus) impedirem? Quis me omnino mente captum judicaret si directe contrarias huic vias amplecterer. Sat video me in tam sancta causa fatigando, multorum odium mihi quaerere, verum non ideo malorum in me conjectae calumniae me a religionis conservatione ac a bonorum illius in hoc regno cultorum

protectione deterrebunt : neque enim ab Hyberno ullo, sed a Deo solo laborum meorum, meique etiam in eo negotio candoris praemium expecto.

Denique pro subtiliori malitiae suae velamine, sic septem gubernii vestri usurpatores, ut suaviori vos esca decipiant, ratiocinantur. Quid inquam (inquiunt) Nuncius aut clerus agendum habent cum nostra armorum cum Inchiquinis cessatione? Si pax esset, forte possent de ea jure conqueri si eas omnes quas expectant conditiones non obtinuissent; sed cum non sit, magis quam armorum cessatio et quidem ad paucos menses facta cum uno hoste ad alium facilius debellandum, quid illi pro ea opponenda civili regnum accendunt incendio? O Diabolicum ad bonos ac innocentes hujus regni Catholicos proditorie decipiendos artificium!

Quid aliud est illa ad sex menses ac usque ad calendas Novembris cessatio quam malitiosa totius aestatis lapsus electio, in cujus discursu nullum Inchiquinio damnum inferri possit? Jam nunc premente hyeme, praeteritaque belli faciendi opportunitate, eadem iterum cessatio renovatur? Dum inter primos sex menses vel quanto tardius inter sex alios, appellare potest divus Ormonius qui ad tales quas illi placuerit vos pacis conditiones reducat; utque prout cum Inchiquinio ita et cum coeteris hujus regni presbyterianis, contra clerum verosque in Hybernia Catholicae religionie propugnatores (jam non de Ultoniensibus, de omnibus loquor) in genere foedus ineat. Quid igitur de me ac de clero diceretur vel potius quid non spargeretur si nascentis. . . . [RELIQUUM DEEST.]

X.

DECLARATION OF THE ARCHBISHOPS AND BISHOPS AND OTHER CLERGY
ASSEMBLED AT JAMESTOWN, ON THE 12TH OF AUGUST, 1650.

(FROM THE RINUCCINI MSS.)

Declaratio Archiepiscoporum, Episcoporum et aliorum Praelatorum et dignitarum saecularis et regularis Cleri Regni Hiberniae, contra continuationem regiae auctoritatis in persona Marchionis Ormoniae, Proregis regni Hiberniae, ob malum subditorum gubernium, infortunatum regii exercitus ductum, et violationem articulo-

rum pacis, facta in oppido Jacobopolitano in Conventu Fratrum Minorum, 12° Augusti, 1650.

Catholicus Hiberniae populus anno salutis 1641 omnino adductus est ad arma suscipienda pro Catholicae Religionis, vitae et justae libertatis suae defensione; Parlamentum enim Angliae statuerat et decreverat Catholicam tunc in Hibernia religionem extinguere et gentem ipsam funditus evertere, conscripto ad crudelis sui illius decreti et intentionis executionem potenti et numeroso exercitu: postea idem Catholicus Hiberniae populus die 17° Januarii anno 1649 inivit et sancivit pacem cum Excellentissimo D. Jacobo Marchione Ormoniae, Serenissimi Regis, vel certe Reginae et Serenissimi principis Walliae, qui nunc est Carolus Secundus Rex, commissario; quo facto Catholici Hiberniae universo orbi notam et abunde manifestam fecerunt sinceram suam erga regiam auctoritatem fidelitatem.

Hanc porro pacem seu pacificationem tunc temporis inierunt et amplexi sunt Confoederati Catholici cum Serenissimus Rex ab Angliae Parlamentariis carcere clausus teneretur; cum nec ille, nec Regina, nec Serenissimus Walliae Princeps illius esset conditionis aut potestatis ut in Confoederatos quidquam subsidii aut auxilii conferre aut suppeditare possent; cumque praeterea iidem Catholici facile convenire et transigere possent cum Parlamento Angliae, aequae bonis vel melioribus ac pinguioribus conventionibus pro religione, vita, libertate, bonis ac terris suis quam per dictam pacem fuerint obtentae vel concessae, et ita se ab omni periculo belli et potentiae Anglicanae invasione facile liberare, cum adhuc tamen, non obstante sua illa cum Serenissimo Rege pace facta, pugnandum illis esset contra suos et Regis in tribus regnis hostes: quod utrum non sit evidens et clarum illorum in Regem fidelitatis argumentum judicet orbis universus.

Pace hunc in modum contracta Confoederati Catholici sincere et alacriter submiserunt se regiae auctoritati in persona dicti Marchionis Ormoniae, Hiberniae Proregis, et subministrarunt illi summam pecuniae vim (nimirum pene medium millionem librarum Anglicarum) et variam atque amplam frumenti, tormentorum bellicorum, pulveris nitrati, fomitis, reliquique commeatus bellici et rerum omnium ad bellum spectantium, pluralibus in locis ac praesiidiis copiam et numerum. Postea tamen idem Prorex spe et expectatione, quam de illius fidelitate, generositate et egregiis ad regendum dotibus regnum conceperat, omnes fefellit, et author factus est perdendi pene totius regni

Deo, Regi, et incolis : cui rei initium dedit pacem in multis partibus violando, uti clare demonstrari et toti orbi probari potest.

Imprimis postquam Catholici subministrassent Suae Excellentiae praedictam pecuniae vim quae sufficeret ad cogendum et sustentandum Catholicum exercitum (qui ex articulis pacis constare debuit quindecim millibus peditum et bis mille quingentisque equitibus, et institutus fuit pro Catholicae Religionis, Reginumque jurium et incolarum conservatione) Sua Excellentia ultra et praeter illam exercitus partem quae suberat imperio Baronis Insequinii, contulit in Protestantes, Collonellorum et aliorum in exercitu imperiorum, patentes litteras, et regni substantiam ac opes effudit in illos qui plerique postea vel nos perdiderunt vel prodiderunt, vel certe turpiter a nobis defecerunt.

2°. Praesidia, arces et civitates et Momoniae maritimi portus, nimirum Corcagia, Yeoghellia, Kinsalia, etc, fuerunt commissa et tradita viris perfidis et illis de exercitu Insequinii, quibus minime fidendum esset, utpote qui illa loca hosti prodiderunt : unde Regia potestas et jus toto regno in summum discrimen adductum est. Hoc scilicet praeclarum obsequium Regiae Majestati praestiterunt illi, postquam opes et substantiam subditorum Catholicorum in Momonia omnino absumpsissent et secum abstulissent. Et hic notandum est Excell. D. Proregem in pacis conclusione noluisse fidelibus Catholicis subditis Corcagiae, Yeoghelliae, Kinsaliae, aliorumque locorum civibus ac incolis facere viam et facultatem redeundi ad suas mansiones et domicilia.

3°. Catholici duces juxta pacis articulos a Commissariis, quibus Confoederati Catholici pacis exequendae fidem et curam crediderant, praesentati et commendati et hac de causa per Suae Excellentiae mandatum in exercitu imperium gerentes (uti Colonellus Patricius Purcell, qui in exercitu fuit Major Generalis, et Colonellus Petrus Fitzgerald, alias Mac Thomas, qui equitum commissarius) fuerunt potestate et imperio amoti sine consensu commissariorum, nulla data per ipsos causa, nulla eorum culpa : et loca illa, nimirum Majoris Generalis in Daniele O'Nellum, armigerum Protestantem, et Commissarii equitum in Guillelmum Vaghan, equitem auratum similiter Protestantem collata sunt, occiso vero dicto Guillelmo idem locus Thomae Armstrong, equiti aurato Protestanti, concessus est.

4°. Judicatura seu legalis ministrandae justitiae via ac tribunal in ipsis articulis promissum, nequaquam praestitum aut concessum est, sed omnes processus et causarum actiones tantum per petitiones

(ut vocant) chartaceas terminabantur : unde privati scribae, secretarii alique corrupti ministri subito ditabantur; subditi vastabantur et absumebantur, nulla justitia servata aut exhibita.

5°. Navigatio quae maximum regni fulcrum et adminiculum fuerat, omnino est suppressa: siquidem Sua Excellentia examinabat illos omnes, qui se suaque ultro ad navigandum exponebant, navigationem sustentabant, et navium essent domini, qualis fuit Capitanus Antonius alique; et justo plus favebat Hollandis et aliis externis, in quorum gratiam revocabat judicia legaliter prius lata et sententias ante suam in regno auctoritatem definitive datas; qua maritimorum negotiorum pressura ac neglectu providendi et stabiliendi justis et recti tribunalis *Admiralli* factum est, ut vix jam sit ulla reliqua in Hibernia navis, quae vel litteras a nobis ad Suam Majestatem aut quemvis Christianum Principem ferre posset.

6°. Cathedralis Ecclesia Cluanensis, quam possidebamus cum pax concluderetur, per Baronem de Insequin violenter nobis sublata est contra pacis articulos, et quamvis querela ac expostulatio hac de re fuerit facta, nulla tamen justitia aut satisfactio est praestita.

7°. Oblationes, sepulturae et libri (ut vocant) pecuniae seu stipendia, aliaeque obventiones ad Clerum Catholicum in comitatibus Corcagiae, Waterfordiae, et Kierriae spectantes per Ministros haereticos fuerunt usurpatae et detentae ne venirent in manus Catholicorum sacerdotum et Parochorum, idque nulla hujus rei restitutione aut remedio dato.

8°. Catholici subditi in Momonia vivebant quasi in servitute sub praeside Barone Insequinae, cum iidem illi essent eorum judices qui nuper hostes, nec ullus Catholicus, quamvis nobilis ac generosus, ad Tribunal ac jus dicendum admissus fuerit.

9°. Regimen exercitus fuit improvidum, incircumspectum, et infeliciter ominosum. Nihil toto orbe Christiano accidere visum magis pudendum quam infortunium illud nostri exercitus apud Rathminiam prope Dublinium. Ibi sua excellentia (sicut viris magnae experientiae et in exterarum regionum militia probatis, qui omnia lustrarunt, visum) tenebat potius quasi nundinas mercimoni-
orum et causarum tribunal, ludorum, compotationum, et voluptatum
tabernam quam bene ordinata militum castra aut aciem. Vadipontum
vi, impetu, et irruptione captum est, copioso inibi nobilium et
veteranorum militum, qui revera fuerunt Lageniensis militiae flos,
sanguine crudeliter fuso. Wexfordia perdita maxime ob imperitiam

Gubernatoris cui illa commissa fuit, juvenis quidem vani et male consulti militis. Rossipontum suae Excellentiae mandato, nulla facta hosti resistentia, traditum fuit per Colonellum Lucam Taaftum, cum tamen in oppido secum haberet pro praesidio pene bis mille quingentos milites ad pugnam et certamen ardentis: postea hostis instauravit pontem magno illi quod Rossipontem alluit flumini superstructum (res omnibus miraculi loco habita, nulli quare id factum vel permissum prorsus intellecta) nulla data resistentia aut oppositione, cum interim noster exercitus resideret et staret intra septem aut octo ad illum locum milliaria, et ducenti sclopetarii in Rosperkin ad alteram fluminis ripam tempestive collocati impediissent stupendi illius pontis structuram, ac hostes loco et oppido ejecissent. Cafrigiam prodiderunt qui inibi erant praesidarii Protestantes, nostro vero exercitu ad expugnandum hoc oppidum postea ducto jussi sunt milites pugnare contra muros et armatos homines, ipsi sine tormentis, scalis, ligonibus, aliisque instrumentis ad expugnandum oppidum necessariis; unde ex illis supra quingentos strenue dum pugnarent occubuerunt, cum tamen prope Thomapolim pedites nostri duo ad unum ex hostibus, veterani ac probati milites pugnae omnino avidi, favente illis multum contra hostem loci situ, a pugnando fuerint prohibiti; unde miles et populus multum fuit exanimatus: postea hostis quasi inundatione facta invasit et occupavit Callaniam, Fidardiam, Cassiliam, Killociam, et alias *Corporationes* et oppida intra provincias Lageniae et Momoniae sita et patriam circa illa loca totam fecit sibi tributariam. Capta deinde Loghlinia et Kilkennia, postea Clonmellia, non tamen sine oppositione et hostium ad duo amplius millia clade, facta saepius ad hoc, a generoso qui in praesidio erat, ac strenuo Catholico milite excursionem, Tecrohania et Catherlagum duo fortissima Lageniae propugnacula expugnata sunt et dedita, et Arx Tecrohaniae (ut de aliis in praesenti nihil dicatur) ex proregis jussione tradita est; Waterfordia undique obsessa in misera conditione. Arx Dunkanania, regni clavis, nihil subsidii accepit jam inde a primo die superioris Decembris unde quasi derelicta est ut hosti tradatur.

10°. Praelati, post numerosam illam congregationem celebratam apud Clonmacnosiam (ubi emiserunt amplam suam declarationem postea typis mandatam pro servitio Regis promovendo) et post plurimos alios labores, conventus, et consultationes, in quibus suam abunde expresserunt integritatem et sedulitatem, nequaquam tamen

a sua Excellentia judicati sunt suam, ut par erat, impendisse operam, in promovendo Regis servitio, sed potius in suspicionem et culpam vocati, ut constat ex litteris suae Excellentiae ad Praelatos in oppido Jacobopolitano congregatos secundo die Augusti datis, et audita sunt quae exciderunt illi verba quoad quorundam Praelatorum personas periculosa.

11°. Sua Excellentia exposuit Regi, quasdam hujus regni partes (quae tamen omnino id a se commissum negant) debitam minime praestare obedientiam et hoc modo obtinuit a Rege litteras quibus expressum fuit, ut si talis inobedientia ulterius augeretur, suam ipse Prorex personam et regiam authoritatem subtraheret et populum beneficio pacis vacuum et destitutum relinqueret: hoc scilicet praemium ex invidia erga Catholicam et fidissimam nationem a sua Excellentia repensum fuit pro nostra fidelitate et obedientia, quam bonorum jactura satis probavimus et sanguinis profusione signavimus.

12°. Sua Excellentia et Baro Insequinniae, dum Catholicorum essent hostes, erant valde excitati et multa adversum nos nimis inhumaniter patrarunt, ac innocentium et miserorum sacerdotum atque aliorum Ecclesiasticorum sanguinem fuderunt. Verum hac pace conclusa, minime fuere seduli ac nervosi, siquidem plurimorum mensium spatio vixerunt in Connacia et Momonia in locis, quibus nullum periculum immineret, nullusque erat hostis; ubi dies suos ducebant (prouti a pluribus notatum) in ludis, voluptatibus, jocis, et epulis, dum alias regni partes crudeliter et sedulo invaderet et opprimeret hostis, quo factum ut vulgo existimatum fuerit ipsos non multum curasse aut doluisse, quod regnum suae Majestati eriperetur et perderetur.

13°. Sua Excellentia, rebus prospere succedentibus, oppida et praesidia capta Gubernatoribus Protestantibus, non vero Catholicis, commisit et credidit, nimirum Vadipontum, Dundalkam, Trimiam et alia loca. Qua illius de Catholicis diffidentia, aliisque actionibus ac indiciis factum est, ut exercitus Catholicus animum ad pugnandum abjecerit et ab illius imperio aversus fuerit. Praeterea multum timebant Catholici milites, ne futurum esset ut Catholici subditi et Religio orthodoxa in pristinam redigeretur servitutem si hostibus ille praevaluisset, idque ipsum Commissarii, vel certe maxima illorum pars, alique in regno plurime metuebant.

14°. Nihil hic dicimus de multis corruptelis et injuriis regno illatis, quales sunt traditiones *Custodiarum* (ut vocant) et locorum, in

quibus Abbatiam de Tristernagh quadringentas circiter libras annuas pro censu afferentem tradidit Secretario *Lano*, pro quadraginta plus minus libris annuis, et Danieli O'Nello aliisque multa talia loca simili concessit conditione in aerarii publici praejudicium.

15°. Declaramus Catholicis regni incolis, plerasque de quibus hactenus actum est, pressuras et pacis violationes fuisse oblatas et praesentatas pacis Commissariis ultimo mense Februario, ut tam clerus quam populus illarum reformationem et emendationem a Sua Excellentia obtineret, et subditorum displicentia removeretur, nullam tamen satisfactionem aut emendationis signum post octo jam menses (gravamina enim mense Decembri, 1649, Congregationi Cluonmac-nosiensi porrecta fuere) apparuisse, et mala illa quae ruinae ansam regno dederunt, semper stare et manere; et protestamur universo orbi nos omnem opem ac operam adhibuisse ut populi timorem et diffidentiam averteremus, nec tamen praevaluisse.

16°. Praeter allegatas jam injurias et violationem articulorum pacis, contra religionem, regium jus, et nationem, nihil apparet nisi desolatio, vastatio, deflagratio, et regni, cujus tres partes nunc hosti factae sunt tributariae, destructio; civitates, oppida et loca munitiora in hostium devenerunt potestatem, altaria diruta, templa perdita, sacerdotes caesi ac proscripti, sacramenta, sacrificia, ac sacra omnia profanata sunt et suppressa, exercitus et magnus militum numerus a Catholicis fuit liberaliter sustentatus, nulla tamen facta hosti resistentia; qui in hostem pugnarent examinati sunt, qui Catholicos proderent animati et promoti; nullus denique apparet exercitus aut defensio. Unde eo devenit ut desperent incolae recuperare quod est perditum, aut tenere quod necdum perdiderunt et pro vitae et fortunarum suarum conservatione praeponant ad transigendum cum Parlamento, sibi persuadentes nullam salutem aut incolumitatem posse esse ipsis qui vivunt sub Eccellentissimi D. Proregis gubernio, cujus comites sunt sinistrum fatum et infortunium. Quibus malis ut occurratur et ut regnum regiae Majestati et Catholicis suis subditis penitus non perdatur, nos Archiepiscopi, Episcopi, et alii Praelati et Dignitarii utriusque cleri in hoc regno, praemissa matura deliberatione, judicavimus nos in conscientia teneri ad declarandum contra continuationem regiae auctoritatis in persona Marchionis Ormoniae, praemissa prius universo orbi hac protestatione, quod nisi nos et regni populus pene universus desperassemus de regno recuperando sub illius gubernio, nunquam deveniremus ad hanc declarationem.

Itaque tam nostro quam aliorum Catholicorum regni nomine declaramus contra dictum Marchionem Ormoniae, quippe qui malo suo regni gubernio, infausto Regis exercitus ductu, violatione publicae fidei erga populum specialiter in multis articulis pacis, reddidit et exhibuit se incapacem continuandi illius magni depositi, quarum omnium injuriarum et mali gubernii reus tenetur respondere coram Sua Majestate, in quem effectum nos cum aliis regni membris contra illum agamus, sua illi crimina coram Sua Majestate objiciendo et justas illarum poenas exposcendo, et hisce notum ac manifestum facimus universo populo, illos minime teneri ad obedientiam dicti Marchionis mandatis aut decretis praestandam, sed debere illos donec generalia regni comitia commode convocari possint, unanimes stare contra communem hostem pro defensione Catholicae Religionis, regiis juribus, libertate, vita, et fortunis suis juxta juramentum associationis, et interim observare atque obedire formae gubernii a Congregatione praescribendae, donec aliter a Comitibus Generalibus statuatur, vel Sua Majestas super hoc consulta aliud praescribat.

Et nos adjunctam excommunicationem eadem, qua haec declaratio, die datam fulminamus in omnes qui huic nostrae declarationi adversabuntur aut sese opponent.

Vos vero, O Christiani et Catholici, luctuosam hanc declarationem, quam afflictae Hiberniae calamitates et infortunia nobis elicuerunt et extorserunt, lecturi persuadete vobis et credite, nobis bene cognitum esse et perspectum quod praesens hujus nationis conditio inclinet magis et vergat ad ruinam et desperationem quam ad restaurationem et recuperationem. Nihilominus nitimur magna Dei misericordia qui potest auferre et a nobis remove gravia irae suae, belli et pestis, indicia, si iniquitatibus abjectis vitam emendaverimus et tanquam parvuli in sinum divinae misericordiae confugerimus. Itaque sicut clamamus ad coelum et inde misericordiam rogamus, ita identidem fateamur cum lachrymis et agnoscamus delicta nostra et cum Isaia propheta ingemiscamus: "cecidimus quasi flos universi et iniquitates nostrae quasi ventus abstulerunt nos." Non est qui invocet nomen tuum Domine; non est qui consurgat et teneat te. Abscondisti faciem tuam a nobis, allisisti nos in manu iniquitatis nostrae. Haec oratio ex corde prolata nos coelo et nobis coelum reconciliabit et "quiescat ira Dei et erit placabilis super malitia populi sui."

Quamvis vir hic nobilis aliud nihil nobis reliquerit nisi infirmitatem, inopiam, et desolationem, quamvis hostis sit dives, fortis, et

potens fortior tamen et potentior est Deus. Ille adjuvare nos potest et pro "sui nominis gloria liberabit nos Deus Eliae," mirabilium et miraculorum Deus erit nunc etiam apud Hibernos si fides nostra firma sit et actiones rectae ac sinceræ. Concludemus cum S. Paulo, illo sapientiae oceano et gentium doctore: Si Deus pro nobis, quis contra nos? quis accusabit adversus electos Dei? Deus qui justificat; quis est qui condemnet? Quis ergo nos separabit a charitate Christi? tribulatio? an angustia, an fames, an nuditas, an periculum, an persecutio, an gladius? Sed in his omnibus superamus propter eum qui dilexit nos. Nihil nos separet ab immensa Christi charitate, et vos proteget, salvabit, benedicet Deus.

Hugo Ardmachanus.

Joannes Archiepiscopus Tuamensis,

Joannes Rapotensis.

Eugenius Kilmorensis.

Franciscus Aladensis.

Nicolaus Fernensis et procurator Dubliniensis.

fr. Antonius Clonmacnoshiensis.

Walterus Clonfertensis et procurator Leghlinensis.

Jacobus, Abbas de Conga, et Commissarius generalis Canonico-
rum Regularium S. Augustini.

fr. Guillelmus de Burgo, provincialis Hiberniae ordinis Praedicatorum.

fr. Thomas Kieran, Abbas de Buellio.

fr. Bernardus Egan, procurator R. admodum P. Provincialis
fratrum Minorum.

Carolus Kelly, S.T.D., et Decanus Tuamensis.

fr. Richardus O'Kelly, procurator Vicarii Generalis Kildariensis,
et prior Rathbranensis ordinis Praedicatorum.

Joannes Doulaeus, I.U.D., Abbas de Kilmanagh et unus ex pro-
curatoribus Capituli et Cleri Tuamensis.

Walterus Enos, S.T.D., protonotarius Apostolicus, Thesaurarius
Fernensis, et procurator Praepositi Ecclesiae Collegiatae Galviensis.

Thadaeus Egan, S.T.D., Praepositus Tuamensis.

Lucas Plunkett, S.T.D., Protonotarius Apostolicus, Rector Col-
legii de Killeen, Exercitus Lageniae Capellanus major.

Et nos infra nominati sedentes Galviae, cum Commissariis autho-
ritatem habentibus a Congregatione habita apud Jacobopolim 6^o die
praesentis Augusti, consentimus in eandem declarationem cum supra-

dictis Archiepiscopis, Episcopis, et aliis Praelatis et Dignitariis, et eandem esse actum nostrum manifestamus et manuum nostrarum subscriptione confirmamus die 23^a Augusti, 1650,

Thomas Cassiliensis.

Joannes Laonensis Episcopus.

Edmundus Limericensis.

fr. Terentius Imolacensis.

Robertus Corcagiensis et Cluanensis.

Jacobus Fallon, Vicarius Apostolicus Achadensis.

Postea suum nomen adjecit, Oliverius Dissaeus, Vicarius Generalis Midensis.

XI.

PETITION OF THE INHABITANTS OF FETHARD, ENCLOSING THE ARTICLES
OF SURRENDER TO OLIVER CROMWELL.

(FROM THE DIOCESAN ARCHIVES, THURLES.)

The humble petition of the inhabitants of Fethard, in the County of
Tipperary, in Ireland.

To the Commissioners of the Commonwealth of England sitting
in Ireland.

The humble petition of James Everard, in behalfe of himselfe and
the rest of the inhabitants of the town of Fethard, in Ireland.

Humbly sheweth—

That the Petitioners, who owe their immediate being to your Highness, are induced to believe that the hand of God, which raised you to supreme authority, and in your progress to it entrusted you to dispense his gifts, hath moved you to secure them in the enjoyment of their lives, estates, and fortunes under the shelter of your gracious annexed concessions, whereof they have hitherto rec^d an uninterrupted benefit, being with all due respect observed by the Ministers of State and War in Ireland, whereof a committee were pleased, upon scrutiny of your Petitioners' actions and deportment, to afford them the annexed character, and hould the benefitt to be differenced from the rest of that nation ;

The Petitioners are therefore emboldened to have recourse unto your Highness,

Humbly praying that for their encouragement to improve their holdings your Highness will be pleased to confirm the said concessions, or give orders that, pursuant to them, they may have those legall assurances under the seale of that land passed unto them as shall be fitt. And they shall pray, etc.

JAMES EVERARD.

OLIVER C.

Our will and pleasure is that the Articles granted by us to the inhabitants of the town of Fethard in Ireland be well and truely observed and performed in all things according to the true intent and meaning of them.

Whitehall, 7th of August, 1655.

Articles of Agreement day of February
between the Most Honorable Cromwell, Lord Lt. . . .
of Ireland, and Lt. Colonel Butler, Governor of the town
of Fethard, concerning the surrender of the said town as followeth,
viz. :—

Imprimis, that all officers and soldiers shall march freely with their horses, and arms, and all other goods, bagg and baggage, collours flying, matches lighted, and ball in bouch, into any place within his Majestie's quarters or garrisons, except such as are now beseidged, and safely conveyed thither free from violence from any of the Parliam-ent's partie.

2ndly. That all the country families and inhabitants, as also any of the officers, may freely live and injoy their goods either in town or abroad, and if they or any of them be disposed to betake themselves to their former habitations in the country, that they may have respect of time for that and admittance to injoy their holdings, paying contribution as others in the country doe, and to carry with them safely such goods as they have within this garrison,

3rdly. That all the clergymen and chaplaines both of the soldiers in town and country now in the garrison may freely march, bagg and baggage, without any annoyance or prejudice in body or goods.

4thly. That all and every the inhabitants of the said town, and their wives and children and servants, and with all their goods and chattles, both within the town and abroad in the country, shall be

protected from time to time and at all times, and shall quietly and peaceably enjoye their estates both reall and personall in as free and as good a condition as any English or Irish shall hold his or their estates in this kingdom, they and every of them paying such contributions as the rest of the inhabitants of the county Tipperary pay proportionable to their estates and noe more.

In consideration hereof the said Governor doth hereby engage himself that he will deliver up the said town, with all things therein, except such things as are before agreed upon to be taken away with them, by eight of the clock, this morning.

O. CROMWELL.

XII.

EPITAPH OF THE RIGHT REV. PATRICK COMERFORD, BISHOP OF
WATERFORD AND LISMORE, A.D., 1652.

(FROM THE RINUCCINI MSS.)

[This illustrious Bishop died an exile for the Faith, at Nantes, the 10th of March, 1652, and was interred in the Cathedral at the entrance to the choir at the Gospel side of the altar. When the tomb was opened seven years later to receive the remains of Robert Barry, Bishop of Cork, who was also an exile for the Faith, the body of Dr. Comerford was found to be incorrupt.]

Quid hic stas viator?
Laetum aliquid quaeris
abi
Funus narro
acerbum, indignum, lachrymabile.
Aliquid priscum?
Heu pietas, heu prisca fides
Alumnum hic vestrum et parentem
Vindicem et martyrem
situm agnoscite
Patricium Comerford
Waterfordiensem juxta ac Lismoriensem
Praesulem Illustrissimum
domo Ibernium, genere nobilem, eruditione spectabilem

Doctorem Laureatum
Sacri Eremitarum S. Augustini ordinis et instituti
Olim clientem, lumen et columnen egregium
Visitatoris munere in eodem perfunctum non semel.
Quid tunc?
Illum, illum haereticorum malleum, schismaticorum
fulmen, vitiorum clavum, patrem patriae, centum
olim captivorum vindicem et assertorem
longe meritissimum
Illum verbi divini praedicatione Apostolum
exilii patientia martyrem
pietatis studio confessorem
Virtutis inclytae, fidei invictae, constantiae immobilis.
Quid, inquam, rogitas?
Ah, quoniam alios nunc vultus, aliaque ora contueor,
dicam confidentius,
Catholicae veritatis defensorem fortissimum
Libertatis Ecclesiasticae vindicem acerrimum
Sedis Apostolicae propugnatorem strenuissimum
Britannia major expulit
Britannia minor excepit
Deinceps vel hoc solo nomine major futura :
Patriam fugit
Etenim nulla fides terrae et crudelibus Anglis
Nannetos venit
Nimirum sunt haec sua praemia laudi
Sunt lachrymae rerum et mentem mortalia tangunt.
At o rerum vices !
Finis alterius mali
Gradus est futuri.
Excidium patriae, exilium attulit innocentiae
Hoc denique exitio vitae fuit.
Quippe luctu et maerore calamitatis
Publicae et privatae
Suorum civium, suorum ovium
Civis optimus, pastor bonus
Infra paucos menses confectus extinguitur
Extinctum
Venerabilis insignis hujus Ecclesiae decanus et

Canonici celebri pompa et funere extulerunt
et antiquo illustrissimorum Praesulum sepulchro considerare
Conclamatum est, abi.
Votisque modo et precibus fave
Avunculo benemerenti, nepotes moerentes,
Patricius Hacquet et Nicolaus Geraldinus
Sic parentabant.

XIII.

LETTER OF THE PRIMATE EDMUND O'REILLY, TO THE CARDINAL
PREFECT OF PROPAGANDA, FROM PARIS, THE 9TH OF NOV., 1668.

(FROM THE PROPAGANDA ARCHIVES, ROME.)

EMINENTISSIME DOMINE,

Recepi nuper gratissimas suae Eminentiae litteras datas 16^o ultimi elapsi Octobris. Recepi etiam legendas, ab Ill^{mo}. D. Nuncio, suae etiam Eminentiae litteras ad praefatum Ill^{um}. D. Nuntium in gratiam meam, pro quibus omnibus et suis continuis in me cumulatis beneficiis ago et habeo infinitas gratias. Et de fratre Jacobo Taaffe aliquid dicam. Quidam sacerdos nonnihil officiosus accepit a Taaffe commissionem ad visitandas quatuor Dioeceses in Provincia Armachana, scilicet Dunensem, Derensem, Rapotensem et Kilmorensem. Visitatori isti nomen fuit Ronano Magin educato in Collegio Hibernorum in Urbe; qui in visitatione fuit a militibus haereticis deprehensus, ad iudicem ductus, ab eodem examinatus, et fassus commissionem derivatam a fr. Jacobo Taaffe, magno scilicet S. Sanctitatis Vicario, carceri commissus, et Pater iste magnus vicarius per satellites ubique quaesitus, sed abfuit, et adhuc latet. Fugit in Angliam, et Londini, in luxu et crapula, ne quid aliud dicam, expendit pecunias a misero clero in execratione et mendacio extortas. Interea ipsius emissarii fratres, qui vocantur Remonstrantes, perseverant in collecta per fas et nefas urgenda. Boni sacerdotes, quos curavit expilari, excommunicari, aut suspendi rident ipsius casum et fugam.

Ego meditor iter usque in Britanniam Armoricam, ut possim ibi vivere minoribus expensis quam hic Parisiis. Dolor in tibiis reservavit meum iter hyemi. Dublinum sentit cum dolore et damno

absentiam Pastoris, sicut et reliqua Hibernia. Quare si nec D. Nicolaus Eustace, aut D. Joannes Brenan placeat pro ista sede, non est alter similis D. Petro Talboto ex-Jesuitae, inter quem et fr. Petrum Walsh intercedit inveterata antipathia. Rex Angliae praefert Talbotum mille Walshaeis: Dux Ormondiae e contra stat pro Walshaeo. Domini Eustace et Brenan neminem offenderunt, sunt graves, zelosi, et docti viri. Ossoriensis Dioecesis in Provincia Dublinensi indiget Pastore, cui nullus aptior quam praefatus D. Brenan ibi natus.

Superest ut Deus conservet Sanctissimum Dominum et Suam Eminentiam, sicut precatur,

Parisiis, die 9 Novembris, 1668.

Eminentiae Suae

Humillimus servus,

EDMUNDUS, Archiep. Armachanus.

XIV.

STATUTA DIOECESIS OSSORIENSIS.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

In Nomine Sanctae et Individuae Trinitatis, Patris et Filii et Spiritus Sancti. Amen.

Nos Jacobus Phelan Dei, et Apostolicae sedis Gratia Episcopus Ossoriensis, ad Dei Omnipotentis Beataeque Mariae Semper Virginis et S. Kirani nostrae Dioecesis Patroni, Laudem haec pro Cleri nostri Instructione, Populi Aedificatione, Fidei et Disciplinae Conservatione totiusque Gregis nobis licet immeritis commissi salute quam totis in Christo Visceribus expetimus, in nostris quatuor annuis Synodis quarum ultima habetur Kilkenniae diebus 7^a et 8^a May 1672 decernimus, statuimus, ac sancimus.

De Baptismo.

Parochi suis parochianis, praesertim Obstetricibus saepissime exponant Baptismi Formam et Materiam remotam scilicet, aquam puram et naturalem, non vero ullum alium Liquorem, ut sciant (si

necessitas postulet) baptizare cum Materia et Forma ab Ecclesia approbatis, proferendo verba clare et distincte, et simul aquam infundendo ita ut inter Pronunciationem et Infusionem non sit aliquod Temporis Intervallum.

Pro Baptismo aliisque Sacramentis administrandis nemo exigit nisi secundum Beneplacitum et Discretionem dantis ne vituperetur Ministerium nostrum.

Nullus Sacerdos Baptismum, Matrimonium, aut Extremam Unc-tionem, sed nec Paschalem Communionem alienis Parochianis administrare praesumat sine praevio Consensu, aut Ratihabitione proprii ipsorum Parochi. Et si in absentia Pastoris Loci alius vocatus, urgente necessitate, administrat solvat mediam Emolumenti Partem proprio Pastori.

Singuli Parochi habeant Libros in quibus scripta sint nomina omnium Baptizatorum, Matrimonio junctorum, ac etiam defunctorum in suis Districtibus sub poena suspensionis, quos singulis annis ad Synodum afferant.

De Confirmatione.

De Sacramenti Confirmationis Dignitate, vi, et Effectibus Parochi Subditos suos diligenter instruant et maxime sub id Tempus quo Episcopus visitaturus est.

De Sacrificio Missae et Eucharistia.

Caveant Sacerdotes ne dum Missam celebrant, laceris, sordidis, aut scissis ornamentis aut mappis utantur maxime quantum ad Corporalia, Pallas, Purificatoria, Calices, Patenas, et Vela, quia ista propius adjacent Sanctissimo Sacramento.

Non admittantur extranei Sacerdotes, ne quidem Regulares, ad Celebrationem Missarum aut ad cujusvis Sacramenti Administra-tionem et multo minus ad praedicandum, nisi fuerint ab Episcopo approbati in Scriptis, aut ab ejus Vicario, vel satis notis Ecclesiasticis apud quos celebrare voluerint. Talibus enim notis celebrandi non vero praedicandi Licentia conceditur.

Nullus presumat sacrum binare eodem Die in eadem Civitate, Villa, aut Oppido, exceptis Diebus Patronorum, aut Dedicationis Ecclesiarum absque speciali Episcopi Licentia, aut Vicarii Generalis.

Non ministretur Sanctissimum Sacramentum Laicis in Dominicis et Festis nisi finitâ Missâ, ut non turbentur, aut diutius detineantur reliqui auditores sacri.

Sacerdos Eucharistiam iis, qui raro sumunt, non prius ministret quam eos diligentius admoneat, quantâ Reverentiâ, et Humilitate, ad tremendum istud Sacramentum accedere debeant, quantaque illis supplicia sint parata si indigne suscipiant.

Cum nobis relatum sit quendam ex nostris sacerdotem saepius sacrificasse cum parva Hostia, vulgo dicta *Communicant*, mandamus sub Paena suspensionis hoc imposterum non fieri, nisi in Casu maximae Necessitatis.

Propter Reverentiam Eucharistiae debitam ne ministretur novis Conjugibus in Die Nuptiarum sed Triduo ante Consumationem confiteantur, et ad eam pie accedant, juxta Conc. Tridentinum Sess. 24, de Reformatione Matrimonii, Cap. 1.

De Paenitentia.

Nullus sacerdos sacramentaliter absolvat eum, qui symbolum Apostolorum, Orationem Dominicam, et Praecepta Dei et Ecclesiae (si ea scire capax sit) non calluerit. Et singuli Confessarii stricte examinent suos Paenitentes singulis Quadragesimis in praedictis; nam pro Ignorantia suorum Poenitentium rationem Deo reddituri sunt si ex ipsorum incuria et negligentia ista ignorantia procedat.

Cum judicem sedentem sententias ferre oporteat, Confessarius non nisi sedens Confessiones excipiat, quacumque jam Dignitate Penitentes fulgeant.

De Matrimonio.

Si quis Sacerdos Matrimonium solemnizaverit non factis prius juxta Concilium Tridentinum tribus Denunciationibus sit ipso facto suspensus, non absolvendus nisi ab Episcopo, si ad id Licentiam ab ipso non habuerit.

Nemo Matrimonium administret inter Romano-Catholicum, et Protestantem inconsulto Episcopo sub Paena arbitraria.

Si quis Sacerdos Matrimonio junxerit aliquos sine Consensu Parentum, Tutorum, vel Curatorum (si quos habuerint), sine Consensu Episcopi, vel Vicarii, mulctabitur ad arbitrium Episcopi.

Nemo ullam Faeminam post Partum purificet, si non sit ex sua Parochia, aut in ea pariat, sub Paena Suspensionis ipso Facto incurrendae Episcopo. Et quaecumque Mulier a non proprio Parocho Purificationis Caeremonias suscepit, sit ipso Facto interdicta, donec Episcopo, aut proprio Parocho nunciaverit pro certo quis eam purificavit.

Quaecumque Mulier ex Fornicatione, Incestu, aut Adulterio etc, peperit ante mensem non purificetur. Nec tales pro Nutricibus sumantur sine Licentia Episcopi, vel Parochi, et Patres Infantum, taliter conceptorum, si sunt publici, ab Ingressu Oratoriorum per unum mensem arceantur.

Inquirant Parochi, si qui sint Coniuges intra tertium vel quartum Consanguinitatis aut affinitatis Gradum cohabitantes et non habentes Dispensationem. Et arceantur a Sacramentis, donec cum illis legitime dispensatum fuerit.

De Oleis Sacris.

Tenetur quilibet Parochus habere Olea Sacra singulis annis ante vel circa Dominicam Secundam post Pascha, sub Poena Mulctae ab Episcopo ad arbitrium imponendae.

Parochi, dum in suis Parochiis manent semper deferant secum Olea Sacra propter Moribundos et Infantes baptizandos, quos ungere tenentur in administratione Baptismi, non differendo ad aliud Tempus, sub Poena arbitraria.

De Parochis, aliisque Sacerdotibus.

Singuli Parochi habeant Breviarium, Missale cum Ornamentis Sacerdotalibus, Rituale, Pixidem pro Oleis, Superpelliceum, Biretum, Summam Casuum Conscientiae necnon Catechismum pro instruendis rudibus.

Nullus Parochus recedat a suo Praecincto nisi prius deputato alio idoneo Sacerdote qui Curae interim advigilet. Quod si ultra Triduum abesse voluerit, Episcopi, vel Vicarii Generalia Licentia obtinenda est.

Si quis Sacerdos temulentus deprehendatur, pro prima Vice mulctetur in quinque Solidis; pro secunda in decem, pro tertia suspendatur.

Quicumque intra hanc Dioecesim Curam Animarum suscipit, hac se Conditione admissum intelligat, ut integrum annum compleat, nec sibi licitum esse deserere absque Episcopi expressa Licentia.

Sciatur a Parochis, aliisque quorum interest, Legatorum indeterminate relictorum Determinationem ad solum Episcopum, Concilio facto cum aliis, pertinere.

Studeant Parochi nosse Vultum Pecoris sui et si quem inter subditos suos peregrinis, aut novis Doctrinis abductum, falsave Dogmata

spargentem adverterint, eum mox denuncient Episcopo: necnon et illos, quos divina Officia, et Sacramenta debitis Temporibus non frequentare, vel aliter de Haeresi suspectos esse deprehenderint, nisi moniti statim se purgent aut emendent.

Fiat a singulis Parochis Inventorium omnium Ornamentorum, Imaginum, Librorum, et quorumcunque aliorum Bonorum mobilium ad suas Ecclesias aut Parochias ex Legatis quorumcunque, aut quomodocunque spectantium quod ad Episcopum mittatur.

Quilibet Sacerdos Saecularis suum ultimum Testamentum, faciens ob maiorem animae suae Salutis Securitatem constituat unum ad minus Ecclesiasticum sui Testamenti Executorem, vel saltem supervisorem cui si voluerit, unum alterumve Laicum adjungat.

Pastores ab omnibus ad suas Parochias commigrantibus si eorum Vitam, et Fidem aliunde cognitam non habuerint, exigant desuper Literas testimoniales ultimi eorum Pastoris.

Admoneatur Populus a Sacerdotibus, Saecularibus et Regularibus, in Diebus Dominicis ad Finem Missae Festorum et jejuniorum quae illa Septimanâ observari debeant. Habeantque Catalogum Festorum et jejuniorum affixum prope altare in Oratoriis. Inquirant sacerdotes diligenter de Calicibus, Ornamentis Sacerdotalibus, Libris, aliisque Ecclesiasticorum Bonis defunctorum qualia et apud quos deposita sint. Et siquidem Regularium fuerint, Superioribus Conventuum ad quos spectant, si vero Saecularium Sacerdotum vel incertorum Dominorum Episcopo significant quidquid de talibus compertum habuerint.

Significetur Populo nulli licere ex medicorum Praescripto Carnes Diebus ab Ecclesia prohibitis manducare extra prasens Morbi Discrimen, non habita Episcopi vel Parochi Licentiâ.

Moneant Parochi frequenter publicos Peccatores, publicos Adulteros, Usurarios, Ebriosos, Incantatores, Praestigiatores, Fatidicos, Superstitiosos, Herbis aut Verbis ad sanandos Homines Jumentave superstitiose utentes, necnon Confessionem Communionemque Paschalem omittentes, per Episcopum ab ingressu Oratoriorum nisi resipiscant, arcendos esse.

De Officio Praedicationis.

Singuli Parochi Diebus Dominicis saltem ad Horae Quadrantem ante vel post Sacrum, Populum instruant catechizando vel praedicando, sub Paena Suspensionis.

Pastores Rurales iisdem Diebus recitent, vel recitari faciant Linguâ vernaculâ tractim et intelligibiliter Orationem Dominicam, Salutationem angelicam, Symbolum Fidei et Praecepta Decalogi et Ecclesiae.

Invitent Parochi Concionatorem aliquem (si ipsi Praedicatores non sint) singulis Trimestribus praedicaturum in suis Districtibus pro cuius Sustentatione toties quoties praedicaverit, offerre debent ad altare Parochiani.

Nemo concionetur in Exequiis Defunctorum sine Episcopi vel Vicarii Generalis Licentia, nisi pro Sacerdotibus, vel Generosis aut piis bonae Famae Mercatoribus.

De Officiis Defunctorum.

Nullus Sacerdos, sive Saecularis, sive Regularis, ad officia Defunctorum accedat, nisi specialiter invitetur, aut intimus aut Defuncti amicus, ne dicatur turpis Lucri Gratiâ accedere. Excipimus Officia facienda pro Illustrissimis, et Divitibus, supponentes eorum amicos superstites velle assistentiam multorum talibus Officiis adhiberi.

Vicarius Generalis (si adsit) praesit Officiis Defunctorum, illo absente Dominus Decanus, quo non praesente Pastor Loci.

Unanimi totius Synodi Consensu decretum est ut singuli Sacerdotes hujus Dioecesis quinque Missas celebrent pro anima cujusque Sacerdotis Condioecesani morientis in Dioecesi; eecem pro anima vicarii generalis et triginta pro Episcopo.

Prima Die post Synodum recitetur Officium Defunctorum, et celebrentur Missae pro defunctis Sacerdotibus Dioecesis. Idem fiat pro Laicis Dioecesis Secunda Die.

De Conferentiis.

Singulis Mensibus per annum (exceptis Novembris, Decembris et Januarii), habeantur Conferentiae Kilkenniae de iis quae ad Ecclesiasticorum munus spectant ad quos accedere teneantur non solum Urbani, verum jam Rurales Sacerdotes non plus quam quinque Milliaribus Kilkenniâ distantes, sub Poena unius Solidi a singulis absentibus Conferentiarum Praesidi, toties quoties abfuerint in Pauperum Usam solvendi et unius Missae pro Animabus in Purgatorio.

Conferentiarum Praesides statuuntur singulis annis in Synodo, qui tenebuntur quovis mense literis clausis Episcopo (nisi ipse

Conferentiis aderit) significare Diem, Horam, Locum, Materiam, Conferentiarum, et Nomen Sustentaturi.

De Jejunio.

Commutatio Lacticiniorum si fiat in Eleemosynam, illa proportionetur Qualitati Personarum, ita ut tenuiores quatuor asses, mediocres, seu ditiores, duodecim in pios Usus persolvant. Si in orationes qui illas una Die omiserit, suppleat sequenti vel alio comodiore Tempore.

De Mercede Parochorum.

Quandoquidem Operarius dignus sit Mercede suâ hortamur ut praeter Emolumenta casualia sacerdotibus obvenientia, quilibet duo Conjuges, si ex tenuioribus sunt solvant circa Festum Paschae sex asses suo Parocho; si ex mediocribus octo asses; si ex ditioribus duodecim. Famuli vero et Famulae, qui salarium habent, solvant singuli tres asses.

Si vero accidat prae Paupertate aliquem non posse solvere, mandamus ut propter hoc non arceatur a Confessione aut Communionem.

Quoniam apostolus praecepit fieri Observationes et Orationes pro omnibus omnino Hominibus, pro Regibus, et omnibus qui in sublimitate constituti sunt, omnes Sacerdotes Diebus Dominicis et Festis moneant Populum orare pro Serenissimis Carolo Secundo, et Catharina, Rege et Regina nostris, pro Jacobo Duce Eboracensi, et tota Familia Regia, Regisque Consiliariis necnon pro omnibus Superioribus nostris tam spiritualibus quam temporalibus, ut Deus eos adjuvet in dirigendo Populum sibi subjectum in viam salutis aeternae. Et iisdem Diebus recitentur devotae Litaniae Sanctorum vel B. Virginis. Singuli Sacerdotes habeant harum Constitutionum Copiam ante primum Diem Julii proxime sequentis aliter mulctabitur in quinque solidis.

Statuimus denique ut non solum haec Decreta sed jam nostra anglice data, et publicanda Laicis, post Promulgationem, ab omnibus quorum interest exacte observentur subditi enim obedire et subjacere juxta apostolum Praepositis suis debent, qui pro animabus eorum Rationem reddent.

Casus reservati Episcopo Ossoriensi.

1. Adulteri publici.
2. Raptores virginum.
3. Incendiarii voluntarii.

4. Percutientes Parentes suos.
5. Abortum Procurantes.
6. Viatorum Grassatores.
7. Incestum admittentes quarto vel propinquiore Consanguinitatis gradu.
8. Carnes comedentes Diebus ab Ecclesia prohibitis nullâ legitimâ causa.
9. Majoris Excommunicationis vinculo alligati, interdicti, aut suspensi, idque sive ab Homine, sive a jure.
10. Executores non exequentes ultimas Defunctorum voluntates infra sex menses a Morte Defuncti, nisi ipse Testator longius exequendi Tempus assignaverit.

Ut sciant Confessarii, quibus quasi Finibus eorum autoritas contineatur, praedictos Casus Episcopo reservatos, tum etiam eos, qui Summo Pontifici et in Processu Bullae Die Coenae Domini latae, et Canonum Jure reservati sunt illos praeterea qui ad Episcopum Absolutionem Canonicis Sanctionibus pertinent, Ordine in Tabella in Oratorio suo descriptos singuli Confessarii habeant.

Dies, in quibus Fideles Sacrificio Missae interesse, et ab Operibus servilibus abstinere tenentur.

Omnes Dominicae per annum.

Circumcisio Domini, 1 Januarii.

Purificatio B.M. Virginis, 2 Februarii.

S. Kirani Episcopi, Patroni totius Dioecesis, 5 Martii.

S. Patritii Hiberniae Apostoli, 17 Martii.

S. Joseph, 19 Martii.

Annunciatio B.V. Mariae, 25 Martii.

Feria 2^a et 3^a Paschae.

SS. Philippi et Jacobi, 1 Maii.

Inventionis S. Crucis, 3 Maii.

Ascensio Domini.

Feria 2^a et 3^a Pentecostes.

Festum Corporis Christi.

Nativitas S. Joannis Baptistae, 24 Junii.

SS. Apostolorum Petri et Pauli, 29 Junii.

S. Jacobi Apostoli, 25 Julii.

S. Annae, 26 Julii.

S. Laurentii Martyris, 10 Augusti.

Assumptio B.M. Virginis, 15 Augusti.

S. Bartholomaei Apostoli, 24 Augusti.
 Nativitas B.V. Mariae, 8 Septembris.
 S. Matthaei Apostoli et Evangelistae, 21 Septembris.
 S. Michaelis Archangeli, 29 Septembris.
 S. Canici, 11 Octobris per totam Kilkenniam.
 SS. Apostolorum Simonis et Judae, 28 Octobris.
 Festum Omnium Sanctorum, 1 Novembris.
 S. Andreae Apostoli, 30 Novembris.
 Conceptio B.V. Mariae, 8 Decembris.
 S. Thomae Apostoli, 21 Decembris.
 Nativitas Domini, Decembris 25.
 S. Stephani, 26 Decembris.
 S. Joannis Evangelistae, 27 Decembris.
 SS. Innocentum, 28 Decembris.
 S. Sylvestri Papae, 31 Decembris.
 Festum cujuslibet Patroni in Parochia cujus est Patronus.

Jejunia ex Praecepto obligantia.

Omnes Dies Quadragesimae, exceptis Dominicis.
 Quatuor Anni Tempora prout occurrunt.
 Vigilia S. Matthiae.
 Vigilia Pentecostes.
 Vigilia S. Joannis Baptistae.
 Vigilia SS. Petri et Pauli.
 Vigilia S. Jacobi.
 Vigilia S. Laurentii.
 Vigilia Assumptionis B. V. Mariae.
 Vigilia S. Bartholomaei.
 Vigilia S. Matthaei.
 Vigilia SS. Simonis et Judae.
 Vigilia Omnium Sanctorum.
 Vigilia S. Andreae.
 Vigilia S. Thomae Apostoli.
 Vigilia Nativitatis Domini.

Abstinendum ab Esu Carnium.

Die S. Marci, nisi venerit in Dominica aut in Hebdomada Paschae,
 Diebus Rogationum, scilicet Lunae, Martis, et Mercurii, ante
 Ascensionem Domini.

Ex eodem Manuscripto.

Statuta quaedam facta in Synodo Ossoriensi per Jacobum Phelan Episcopum Ossoriensem Die 11 Maii, 1676.

Non dicatur Psalmus *De profundis*, aut Litania cum Casula ne Vulgus existimet partes esse sacri.

Sacerdotes, congregatâ Domus Familia, in qua pernoctant, dicant preces aliquas ante cubitum et semel *Pater et Ave* pro Statu Patriae et Christianorum victoria contra Infideles.

Nullus sacerdos ducat secum in Equo ullam Faeminam, nisi sit Mater, Soror, Neptis, aut attingens illum in secundo consanguinitatis vel affinitatis gradu.

Si opus fuerit Parocho ancillam quandam in suis aedibus habere propter res domesticas, sit ad minus quinquagenaria aut in secundo vel tertio Gradu Consanguinitatis.

Quilibet ministrans Sacramenta Baptismi, Extremae Uctionis, aut Matrimonii exponat vim et Efficaciam Sacramenti ut illud Adulti majori cum Devotione suscipiant, et praesentes illud pluris faciant.

Hortamur Sacerdotes confiteri sua Peccata singulis Septimanis, si fieri potest vel saltem semel in quatuordecim Diebus, atque etiam legere Rubricas Missalis et Brevarii necnon omnes nostras Constitutiones semel ad minus quolibet Trimestri. Praeterea singulis Diebus unum Caput in Sacra Scriptura aliud in aliquo Libro speciali et aliud in quodam Casu approbato.

Statuimus ut singuli Parochi qualibet septimana pro suis respective Parochianis Missam celebrent sicut facit Ordinarius pro tota Dioecesi.

Nullus Catholicus coram contrariae Religionis Cultoribus Carnibus vescatur Diebus ab Ecclesia prohibitis nisi prius eis notificata Licentiâ habitâ a suo superiore Ecclesiastico.

Nullus Sacerdos ne quidem Regularis, praesumat (ubi corpora Defunctorum honorantur) altare erigere, aut officium Defunctorum alta voce recitare (excipimus solos Conventus Regularium) non habita Licentia Parochi Loci, cujus est altare erigere in tali Casu in Domibus Parochianorum suorum.

Mandamus ut si quae sint in Dioecesi Imagines aut Statuae, Visui ingratae, et deformes nullo Modo exponantur sed decenter sepeliantur, earumque Loco novae sufficiantur.

Quilibet Parochus faciat in posterum Historiam de omnibus Memorabilibus, quae in suo Districto acciderunt.

In Synodo habita Die 12 Junii 1677.

Statutum est moribundos sacerdotes debere aliquid legare pro viatico et sustentatione (si poterunt) eorum qui partes transmarinas studiorum causa petunt.

Itemque conventum, ut quando detegitur aliquis sacerdos aegrotans caeteri ejusdem Decanatus ipsum adeant, consolenturque Spiritualibus Monitis et Consiliis utque id praestent intra quindecim Dies Morbi.

In Synodo habita 29 Maii, 1678.

Ad evitandum Parochorum Dissentionem conventum est ut Parochus, in cujus Parochia peperit Mulier, baptizet Infan-tem, Mulieremque, si ipsa voluerit, purificet.

In Synodo habita 24 Septembris 1683.

Confessarius Faeminarum aegrotantium cujuscumque illae fuerint aetatis, Confessiones non audiat Ostio Cubiculi, in quo illae decumbunt, penitus clauso.

Observandum quod si aliqua ex Diebus Dedicationum Ecclesiarum hujus Dioecesis Ossoriensis incidat infra quamcunque Octavam, transferatur in Dominicam immediate sequentem Octavam. Ita statuimus in Synodo Dioecesana, Die 16 Maii 1672.

JACOBUS EPISCOPUS OSSORIENSIS.

XV.

A CONTEMPORARY ACCOUNT OF THE MARTYRDOM OF PRIMATE OLIVER PLUNKET, ON 11TH JULY, 1681.

(A PRINTED TRACT FROM ARSDEKIN'S THEOLOGY, PRESERVED IN THE DIOCESAN ARCHIVES, DUBLIN.)

VITA ET MORS GLORIOSA ILLUSTRISSIMI D. OLIVERII PLUNKETI, ARCHIEPISCOPI ARMACANI, ET PRIMATIS TOTIUS HIBERNIAE EXTREMO SUPPLICIO LONDINI NUPER AFFECTI.

OLIVERIUS PLUNKETUS, ortus est ex nobili inter suos familia, cui ipse supremum verae nobilitatis apicem apposuit et primatis dignitate, et mortis gloria. Adolescens cum esset, huic gloriae praefulsit, in immatura adhuc aetate, praematurum verae sapientiae desiderium.

Hanc ut acquireret securius, extra patriae suae fines proficisci decrevit, ut solent illius Gentis Adolescentes ingenui, qui quam domi adipisci nequeunt, apud exteros inquirunt sinceræ doctrinae institutionem, Sapientiae magis quam Patriae studiosi. Hos ut sacros latices purius hauriret Oliverius, non dubitavit Romam usque ad ipsum sinceræ doctrinae Fontem proficisci.

Est in urbe Romana nationis Hibernicae Collegium, ab Eminentissimo Principe Cardinali Ludovisio pridem constitutum, ac Societatis administrationi commissum. Floret illud hodieque plurimum, et in ipsa Urbe multum celebratur ab Alumnorum delectu, institutione, ac eruditione excellenti, quibus dotibus redduntur passim omnibus amabiles, et singulari probitatis et modestiae caractere conspicui. Unde fit ut ex eo Collegio hactenus prodierint magno numero Viri illustres, ac maximis muneribus perfuncti, qui in patriae suae Vineae fructus uberrimos protulerunt. In hoc celeberrimum orthodoxae Fidei Seminarium cooptatus est Oliverius, in spem non modicam fructus eximii, quem praeclara illius indoles promittebat. Et sane fructus ille communi expectationi ubertim respondit. Studia in eo Collegio omnia tanto successu perfecit, ut Doctoris in Theologia lauream adeptus fuerit, ac postea ad eandem Facultatem publice profitendam in Collegio de Propaganda fide admotus, ubi munus illud duodecim annis summa cum laude exercuit.

Praebuit interea divina Providentia occasionem inexpectatam, per quam acquisitum tot annis solidae sapientiae thesaurum in Patriam suam latius erogaret. Postulabatur interea a summo Pontifice Clemente IX. Praesul idoneus, qui Ecclesiam Armacanam cum suprema Primatis potestate in Hibernia administraret. Varii varios ad eam dignitatem pro suo quisque studio offerebant. Demum sua Sanctitas, omnibus pro rei gravitate expensis, in hanc sententiam conclusit: Non est cur ulterius consultemus de incertis, quando rem certam ante oculos habemus. En virum probatae virtutis, consummatae doctrinae, diuturnae experientiae, in ipsa Urbis Romanae luce omnibus dotibus conspicuum Oliverium Plunketum. Hunc ego Archiepiscopum Armacanum, hunc ego Hiberniae Primatem Apostolica auctoritate constituo. Nec mora, humeros oneri subjicit Oliverius, manus operi pari alacritate mox appositurus. Pergit igitur, Apostolica auctoritate ac monitis instructus, iter in Hiberniam per Belgium instituere, ubi cum et ego illius alloquio fruitus essem, inter primos author fuit, ut hoc opus in Missionariorum Apostolicorum subsidium elabo-

rarem, quo etiam titulo singulari, illum sibi inter primos Patronos vindicare debet.

In Hiberniam ubi pervenit, ibi demum campum animo suo et Apostolicis laboribus parem invenit. Quis valeat dicendo complecti, quantum illi insudandum fuit ut plurima in rebus ac moribus iniquitate temporum collapsa restauraret. Quantum industriae adhibendum ut pluribus locis idoneos animarum Curatores praeficeret. Quantum laboris exantlandum ut per latissimas Ultoniae plagas, populum illum Romanae fidei semper tenacissimum, opportunis ubique documentis confirmaret. Sed quod omnium maxime arduum, quanta illi vigilantia tot annis incumbendum fuit, ut Gregem suum ubique Lupis admixtum, ab eorum dentibus et erroribus illaesum conservaret. Inter haec indefessi Pastoris officia dum strenue versatur, id demum expertus est, difficile quam fit Oves protegere, et Lupos non irritare : et ab ipsis etiam Domesticis fidei insidias aliquando metuendas esse. Hoc habet Haeresis commune cum conscientia furiis agitata, quod omnia timeat etiam tutissima, sufficit illi quaelibet sui cerebri suspicio, ut mox ad calumnias, inde ad carceres et restes deveniatur.

Cum igitur alia non suppeterent accusationis capita, adornantur criminationes occultae, quibus hic tam validus Ecclesiae Romanae propugnator vel opprimi possit, vel extingui. Fingitur cum Curia Romana nimium commercii et notitiae : in Aula Gallica autoritas et gratia : atque inde externae potestatis inducendae conatus. Rapitur ergo in vincula Praesul integerrimus, et Turri Dubliniensi sive novae Portae mancipandus traditur, ad diem 6. Decembris anno 1679. Cum vero ex Tribunali sibi adverso supremam sententiam assiduo expectaret, per integrum poene annum in eadem Custodia detentus est, nulla in ipsum sententia prolata, certum sane probatae innocentiae argumentum. Sed ubi saevit invidia, nec ipsa immunis est innocentia. Novae igitur machinae, novumque Tribunal excogitatur, quo nullum Catholico Praesuli infestius deputari potuit.

Itaque circa finem Octobris anno 1680, Londinum deportatur, atque ibi arcto rursus carceri includitur, nec famulo quidem proprio ad alloquium admisso. In illa custodia totis septem mensibus detentus fuit omnibus vitae solatiis orbatus. Sed instar omnium erat illi Deus, et Mens recti conscia ; adeo ut ad fidum Amicum non raro scripserit, se in illa solitudine nactum esse, quam maxime avebat, liberam sibi, et sacris studiis vacandi facultatem.

Demum sub diem tertiam Maji ad fatale Tribunal examinandus adducitur: proferuntur criminationes inanes, quas supra retulimus. Reposuit paucis Praesul modestissimus: Iniquam esse accusationem, ubi defensionis locus non datur: sibi autem a sua patria, testibus, advocatis longe abducto omnem defensionis viam intercludi. Post haec rursus ad carcerem, suo tempore ad iudicium revocandus dimittitur. Interea Praesulis optimi innocentiam vox communis eloquitur, sed non auditur: intercedit pro eo Legati Gallici autoritas et gratia, sed haec quoque ut ingrata repellitur: frustra demum ipsa perorat aequitas, ubi ex adversa fremit accusantium iniquitas.

Tandem advenit decretorius dies, quo jubetur ante iudicum tribunal consistere: inermis cum armatis, advena cum inquilinis, Praesul Catholicus cum iudicibus Catholico nomini infestis in iudicio congressurus. Quodque unum expectandum fuit, vicit demum innocentiam calumnia, vicit aequitatem perfidia, vicit illustrissimam viri virtutem, quae hanc semper sequitur et persequitur, invidia. Profertur igitur feralis sententia, qua jubetur ut laqueo suspensus, et in partes dissectus extremo perduellium supplicio afficiatur. Quanta animi alacritate hanc ipse sententiam exceperit, testes mihi sunt litterae Praesulis Catholici qui tunc rebus ipsius intime praesens fuit, in hanc sententiam. Testatus est de se Oliverius, cum pronunciata in eum esset extrema mortis sententia, nec minimam sensisse animi perturbationem, nec deinceps vel unicum quadrantem suae quietis aut tranquillitatis amisisse: quin et nocte ante mortem suprema, adeo placide somnum cepit, ut cum hora quinta matutina a quodam excitaretur, ut ad supremam luctam se componeret, paulo post intrepide responderit: Ecce me, paratus sum totus, veniant iustitiae satellites quando ipsis libitum fuerit.

Sed juvat audire ipsius sacri Praesulis verba Spiritu Apostolico plena ex ipso carcere post latam mortis sententiam, ex litteris datis Bruxellas ad Virum sibi usque ad mortem merito dilectum Gregorium Joyce Divae Gudulae Canonicum 22 Junii 1681. Lata est, inquit, in me mortis sententia, quam non timeo, nec quietis mihi quidquam eripit, sum enim tam liber ab omni conspiratione mihi imposita, quam infans unius diei. Quod ad characterem, professionem, et functionem meam attinet, eam publice professus sum: et cum hoc sit motivum mortis meae, morior libenter, uti nunc Praesulum Hibernorum hic primus, ita exemplum, divina fretus gratia, aliis daturus talem mortem non formidandi. Sed unde mihi creaturae miserrimae

tantum suppetit animorum, cum videam, instante morte, ipsum Creatorem meum coepisse pavere, et taedere? Considero sane Christum suo timore ac pavore id meruisse, ut ego sim a timore immunis. Tempus mihi sufficiens educendi ex Hibernia testes negatum fuit: octo diebus serius advenerunt post latam in me mortis sententiam, quam lubens amplector, pro mea professione, caractere, ac functione moriturus. Expecto in dies adduci ad supplicii locum ubi mihi intestina extrahenda sunt et coram me igne cremanda, demum caput amputandum. Cupio lubenter dissolvi, et esse cum Christo. Con dono ex animo, et precor ut Deus condonet, omnibus qui quovis modo morti meae causam prae buerunt. Ita ille in litteris postremis cygnaea voce, et spiritu vere divino, morti jam propin quae, praecinebat.

Die igitur prima Iulii (stylo veteri) extremo supplicio constituta, humili trahae de more impositus, concurrente hominum multitudine, Tiburnum extra Londinum ad consuetum supplicii locum adducitur, spectaculum illustre Deo, Angelis, et hominibus futurus. In celebri illo tot Martyrum theatro extremam scenam peracturus, concessa loquendi facultate, ad populum undique circumfusum orationem habuit praemeditatam, et propria manu anglice conscriptam, quam hic summatim exhibeo.

A diebus aliquot ante Regium Tribunal examinatus fui et nunc brevi comparebo coram Regum Rege, et iudice supremo, qui nec falsis testibus falli potest, nec humano respectu seduci. Reddet enim unicuique secundum opera sua praemium, vel poenam sempiternam. Haec cum veritas sit fidei indubitata, manifestum est, si ego in hoc mortis articulo aliquid veritati contrarium declararem, me mox damnationis aeternae sententiam incursum, a qua nulla datur ulterior appellatio. Veritatem itaque sincere atque aperte manifestabo abs ulla verborum aequivocatione: mihi certissime persuadens, nullam esse potestatem aut in terris aut in caelis, quae mecum possit dispensare, ut protestationem falsam exhibeam.

Ut igitur Causa mea orbi universo clarius innotescat, observandum est, me in Hibernia coram iudicibus perduellionis accusatum fuisse. Verum dum Accusatores animadverterent mihi facile praesto futuras tabulas, et testes quibus et eorum nequitiam, et meam innocentiam evidenter manifestarem, subduxerunt illi se et ad hanc urbem convolarunt, ut iudicium ad hoc tribunal transferrent, in quo et mea persona, et accusatorum qualitas, et status causae incognitus fuit.

Postquam hic per sex circiter menses arcto carcere detentus fui, tandem ad diem tertium mensis Maji accusationes in Hibernia pridem allatae, hic coram aliis iudicibus rursus instauratae fuerunt. Factum sane rarum et peregrinum, vix a quingentis annis visum. Sed cum mihi paucae septimanae concessae fuissent pro testibus et tabulis adducendis, quae ex partibus variis, longinquis, et ultramarinis tam brevi tempore expediri non poterant, duodecim ulterius dies pro iudicii prorogatione postulavi, qui mihi denegati fuerunt. His igitur destitutus, et manibus ad defensionem quasi ligatis, in iudicium protractus sum, et hominibus perjuris expositus, qui in vitam meam omni studio collimabant.

Capita accusationis summatim fuerunt, de litteris missis ad Pontificis Secretarium, et quosdam alios, ut externos Principes ad Hiberniam invadendam sollicitarent: de alio ablegato ad Regem Galliae: de subsidiis a Clero in eum finem postulatis: de septuaginta millibus hominum ad talem expeditionem comparatis: de institutis ad hoc variis conventibus, et quidem semel, a decem vel duodecim annis, trecentorum nobilium, ut sumptis armis possessiones sibi ereptas recuperarent.

Cum horum singula nullam habere veritatis speciem, et mera esse figmenta ad calumniandum excogitata, manifestum fecisset, demum protestatus est coram Deo, et per salutem aeternam, se nunquam istiusmodi litteras, agentes, aut sollicitationes sive in Urbem, sive in Galliam, aut alio quovis modo destinasse, nec ea sibi umquam in mentem venisse: imo ab omni rebellione etiam minima contra regem et Patriam semper toto animo abhoruisse. Denique tam aperte ridiculum esse tanti exercitus apparatus, ut ipse cum Catholicis sibi addictis, aegre possit vel mediam legionem sustentare, idque cuivis rerum non prorsus ignaro luce meridiana clarius patere.

Atque, inquit, ut magis appareat quam sincero solius veritatis amore haec ego moriturus attestor, vobis hic palam notum facio, ex praecipuis Magnatibus unum curasse mihi declarari, se vitam mihi conservaturum, si alios vellem accusare. Cui diserte professus sum, me nullius umquam conspiracy novisse, et ut vitam hanc mortalem servarem, me nolle quemquam falso accusare, cum praejudicio meae salutis aeternae, quod minime deceret meam personam, aut quemlibet virum Ecclesiasticum professionis Romanae.

Hoc demum palam profiteor, me in Hibernia exercuisse functiones Praelati Catholici, ac conatum fuisse tam praedicando, quam docendo

adducere Clerum et gregem mihi commissum ad normam, et mores suo muneri competentes: in quo si aliquid mihi acquisitum sit invidiae, meminisse debeo, in Collegio Apostolorum aliquem etiam Judam extitisse. At ego cum lapidato Stephano pro Accusatoribus meis toto animi affectu precor, Domine ne statuas illis hoc peccatum. Nec minus oro pro meis iudicibus, et aliis qui quocumque modo morti meae cooperati fuerunt. Veniam vicissim supplex depono ab omnibus quos ego in mea vita verbo, aut opere umquam offendi.

Rogo insuper divinam Majestatem et omnipotentiam, ut concedat Regi nostro, Reginae, Duci Eboracensi, ac Regiae familiae vitam diuturnam, omnemque prosperitatem in hoc mundo, et in altero felicitatem aeternam.

Ad extremum, uti meam innocentiam in criminibus mihi objectis satis manifestam feci, utinam pari facilitate possim me eximere ab omni reatu contra Majestatis divinae praecepta, quae ex toto corde doleo me saepius violasse: firmissimeque statuo ac propono tua (mi Deus) fretus gratia, etsi ad annos mille vitam protraherem, divinam me bonitatem numquam offensurum. Tuamque rogo Majestatem infinitam per Christi merita, perque intercessionem sanctissimae Matris, omniumque Angelorum, ac Sanctorum, ut mea mihi peccata remittas, et hanc animam meam ad requiem recipias sempiternam.

Haec cum, ingenti spiritu ac pietatis sensu, protestatus fuisset universa, et manu sua subscripta reliquisset, consuetam subiit carnificinam, laqueo primum strangulatus, capite dein amputato, et corpore in quatuor partes dissecto. Corpus ut honesto ritu sepeliretur Rex concessit, qui fertur de ipsius morte non modicum sensum habuisse. Populus certe undequaque circumfusus summo animorum sensu ipsius innocentiam, Christianam constantiam, et incredibilem mortis contemptum ita depraedicavit, ut plurimi palam affirmaverint, etsi ad annos centum vixisset, numquam sibi, Deo, Patriae suae, ac Religioni Romanae tantum gloriae consequi potuisse.

Rodat sese infelix invidia ut Innocentiam opprimat: conspiret haeresis ut fingat conspirationes: summa Ecclesiae capita in odium fidei violenter excutiat: sed vel sic Ipsa conteret caput suum. Vera namque Christi religio, uti ab incunabulis inter insidias crevit, inter insectationes adolevit, sic per eadem de Invidia et Haeresi latius semper triumphabit.

XVI.

STATUTES OF THE DIOCESE OF KILMORE, 7TH JUNE, 1687.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

ACTA ET STATUTA CONCILII PROV. ARMACANI SUB ILLMO. ET REVMO. D. OLIVERIO ARCHIEP. ARMACANO ET T. H. P. NEC NON ALIA EJUSDEM PRIMATIS DECRETA PRO DIOCESI KILMORENSI AC INSUPER STATUTA SYNODALIA EJUSDEM DIOECESIS KILMORENSIS, SUB ILLUSTRISSIMO ET REVMO. DNO. EUGENIO PIAE MEMORIAE QUONDAM EPISCOPO KILMORENSI, NUNC DEMUM REVISA, RELECTA, ET RECEPTA CAVANIAE IN CAPITULO SEU SYNODO DIOECESANA, DIE 7^o JUNII, 1687, SUB ILLMO. DNO. PATRICIO EPISCOPO CLOGHERENSI VIC. APOST. ET ADMINISTRATORE KILMORENSI.

CAPUT 1^{um}.*De vita et honestate Clericorum.*

1. Statuimus ut omnes Parochi domicilium fixum habeant sub poena arbitrio Ordinarii infligenda.

2. Ut Sacerdotes non admittant ancillas nisi bonae famae quibus nulla sit suspicio malae conversationis; admitti possunt consanguineae usque ad 3^{um} et 4^{um} gradum; et nulla decumbat aut dormiat in cubiculo Sacerdotis.

3. Nullus Sacerdos equitando retro se ducat foeminan sub poena Ordinarii arbitrio infligenda.

4. Omnes Clerici in habitu et tonsura incedant sub poenis contentis in Concilio Trid. sess. xiv., cap. de Reformatione.

5. Utantur collaribus more Ecclesiastico factis non vero iis quae vulgo Cravatte vocantur.

6. Quilibet Sacerdos habeat unum proprium Confessarium specialiter designatum cui, semel saltem in quindena, sua peccata confiteatur.

7. Ut nulli Sacerdotes aut Clerici tabernas frequentent aut ingrediantur nisi forte iterando aut ex causa necessitatis: quod si tertio admoniti sese non abstinuerint ab istiusmodi frequentatione suspendantur ad arbitrium Ordinarii: eidem subjaceat poenae qui post Trinam admonitionem de ebrietate convincatur.

8. Qui convictus fuerit de scandalosis rixis aut contentionibus cum laicis aut aliis clericis aut alium percusserit sive ebrius sive sobrius poenis Ordinarii arbitrio infligendis subjaceat.

9. Nullus sacerdos propter Delicta ullum a Divinis arceat aut ei alias bene disposito Sacramentum absolutionis deneget absque expressa Ordinarii licentia sub poena ab Ordinario infligenda.

CAPUT 2^{um}.

De muniis Parochorum.

1. Cum Parochi juxta Sacrosanctum Concilium Tridentinum et Constitutiones Apostolicas et Provinciales sanctiones teneantur diebus Dominicis et festis inter Missarum solemnias explicare populo Divina Eloquia docendo necessaria ad salutem virtutesque Sacramentorum dum illa administrant, qui circa haec negligens fuerit ad arbitrium Ordinarii suspendatur; ei vero qui insufficiens fuerit ad id munus exercendum juxta fidem Concilii, adjungat Ordinarius idoneum sacerdotem qui hoc tam necessarium munus adimpleat illique congruam partem fructuum et alimentorum parochiae assignet.

2. Nullus sacerdos sive secularis sive regularis eodem die bis celebret nisi duas habuerit Ecclesias, sine Ordinarii licentia in scriptis sub poena suspensionis incurrendae.

3. Ut semel saltem in bimestre efficiant Parochi ut Purificatoria, Corporalia, Alba, Amictus, et reliqua altaris linteamenta laventur sub poena ab Ordinario infligenda.

4. Utin quovis octiduo consumant Hostias consecratas quas pro moribundorum viatico asservent, et recentes consecrent, pixisque mundetur, et quam reverenter fieri poterit reservetur bene clausa, sub poena Ordinarii arbitrio infligenda.

5. Sub eadem poena teneantur Parochi indui Alba et Cingulo, vel Superpellicio cum Stola, dum Sacramenta Baptismi, Eucharistiae, Extremae Unctionis, aut Matrimonii administrant.

6. Sub eadem poena teneantur Parochi adhibere omnes ritus in Rituali Romano expressos ut ibidem exprimuntur nisi necessitas excuset inter Baptizandum.

7. Sub poena suspensionis ad libitum Ordinarii infligendae teneantur Parochi tres libros, vel unum bipartitum, habere, ut inscribant nomina Baptizandorum, eorum parentum et patrinorum, diem, annum, et locum Baptismi, item Confirmatorum et Defunctorum, necnon

numerum familiarum aliarumque personarum in suis respective parochiis degentium.

8. Cum circa festum Paschatis omnes fideles in propriis parochiis communicare teneantur quilibet Parochus deferat Ordinario nomina eorum qui huic praecepto non satisfecerint, ut juxta Canones puniantur, nec censentur praecepto Confessionis satisfecisse nisi Scedulam aut attestationem habeant sub manu alterius Confessarii sive Saecularis sive Regularis cui confessi sunt.

9. Inhibetur Parochis ut ullos publicos aut notorios peccatores, ut usurarios, publicas meretrices, grassatores viarum, ad Communionem admittant nisi illis constiterit de eorum poenitentia et firmo emendationis proposito.

10. Tenentur Parochi et Divini verbi Praedicatores ut serio moneant populos ne ullum subsidium aut favorem auxiliumve praebeant latronibus, viarum grassatoribus, aut aliis publicis quietis perturbatoribus.

11. Districte praecipitur Parochis et Curatis ut in invisendis infirmis iisque exhortandis ad poenitentiam, sint seduli. Quod si Parochi negligentia ullus sine Sacramentis obierit, et de hac convictus fuerit, Parochus ab officio et beneficio suspendatur.

12. Ut Parochi idoneos sibi eligant Clericos qui ipsis administrantibus inservire valeant, quique parvulos Doctrinam Christianam et fidei rudimenta docere possint.

CAPUT 3^{um}.

De Matrimonio.

1. Cum juxta Concilium Tridentinum in hac Provincia receptum, Matrimonium sine assistentia proprii Parochi vel alterius de ejus licentia et duorum saltem testium sit irritum et nullum, statuitur ut quicumque sacerdos sive Saecularis sive Regularis praesumserit assistere sit suspensus juxta Canones.

2. Parochus qui praesumserit Matrimonio assistere sine tribus praevis denuntiationibus absque expressa Ordinarii licentia in scriptis declaratur suspensus ad libitum Ordinarii.

3. Mulier innupta, quae prolem peperit, poenitentiam agat, et prolem illegitime susceptam suis expensis ad triennium alat.

4. Sub obtestatione Divina omnibus Sacerdotibus praecipitur ne ad Missam aut ad alia Sacramenta admittant mulierculas vulgo

ἡμεῖς dictas quae profitentur artem medendae impotentiae cum turpi ac prorsus detestabili in se experimento virilis potentiae, nullusque tales praeterquam in articulo mortis constitutus absolvat, nisi respicientes penitus omittant tam infandam vivendi artem: Divini quoque verbi praedicatoribus injungimus ut in tales Satanae medicas quae simplicium hominum animas perdunt acriter invehant.

5. Statuimus et ordinamus ut nullus audeat in impedimentis Matrimonii dispensare virtute ullius indulti aut privilegii nisi autoritas ab Ordinario prius examinetur et approbetur, sub poena Suspensionis ad arbitrium Ordinarii: eidem poenae subjaceant Parochi aut Curati istiusmodi dispensationem sine praevia Ordinarii notitia aut licentia recipientes.

CAPUT 4^{um}.

De Legatis.

1. Ut evitetur omnis contestatio super piis defunctorum legatis, Sacerdotes sive saeculares sive Regulares assistentes illos admoneant ut declarent et expresse coram testibus quibus personis sua legata relinquunt, an Clericis Saecularibus an Regularibus, sub poena carendi ea parte legati sibi relictas, sive titulo stipendii sive alio hujusmodi, sacerdotibus deberi praetendatur sive non.

2. Legata vero, sine hujusmodi personarum specificatione, relictas sub communi vocabulo Ecclesiae, nonnisi ab Ordinario distribuantur intra Dioecesim quibus judicaverit expedire, attenta antiqua et laudabili consuetudine.

3. Contra quartam partem mortuorum seu Episcopalem, quam jure Episcopi vindicant, declaramus praescribi non posse, ideoque juxta Concilium Tridentinum Sess. 25 de Reform., cap. 13, et Statuta Provincialia sub Ill. de Revmo Edmundo Armacano, piae memoriae, renovata Clunesiae sub Illustrissimo Oliverio memorata debere solvi Ordinario, et non solventes puniendos ad arbitrium Ordinarii.

4. Sacerdotes morientes non possunt testari de Sacris Vestibus, Altari portatili, Missali, Breviario, Pixide pro Sanctissima Eucharistia, aut vasculis Olei Sacri, aut sella sessoria aut aliis hujusmodi rebus quae de jure aut consuetudine cedunt Parochiae aut dispositioni Ordinarii. Laici usurpantes excommunicentur.

CAPUT 5^{um}.*De Exequiis defunctorum.*

1. Statuimus et ordinamus ut in exequiis defunctorum nullae fiant computationes, utque aboleatur abusus maximus qui in hujusmodi exequiis fieri consuevit, nullatenus adhibeatur aqua stillata vulgo *uırgebet̃s*, vel *Brandy*, et si contra hoc statutum liquore hujusmodi in exequiis usi fuerint careant in eisdem exequiis consortio et omni ministerio clericorum.

2. Sub eadem poena in vigiliis nocturnis hujusmodi exequiarum, nulli admittantur lusus aut joci quibus Deus offenditur et fideles scandalizantur.

3. Sub eadem poena prohibentur clamores et vociferationes foeminarum comitantum corpora defunctorum.

4. Parochus qui hujusmodi abusibus reformandis et de sua parochia extirpandis negligens fuerit, ab officio et beneficio ad arbitrium Ordinarii suspendatur.

5. Statuitur et ordinatur, ut qui dum in vivis sibi non elegit sepulturam specialem extra parochiam, defunctus ad aliam exportari non possit sub poena in extrahentes ab Ordinario infligenda.

CAPUT 6^{um}.*De Suffragiis.*

1. Statuimus ut si hujus Dioecesis Sacerdos obierit, singuli sacerdotes pro refrigerio animae illius tria faciant sacra : si autem Praelatus obierit, pro eo singuli sacerdotes sexies celebrent.

2. Quoniam Apostolus praecipit ut fiant obsecrationes et orationes pro omnibus praesertim pro Regibus aliisque in sublimitatibus constitutis, Parochi atque etiam Regulares moneant populos ut devote orent Deum pro serenissimis Jacobo 2^{do} Rege et Maria Regina nostris, ut Deus opt. max. diuturnam eis incolumitatem et insuper prolem masculam elargiri dignetur, itemque pro Regina Catherina, et Excellentissimo Domino Prorege Hyberniae, et pro felici statu universi Suae Majestatis domini; et in hunc finem et intentionem singulis saltem diebus festis et Dominicis recitentur, ab iisdem Parochis aliisque Sacerdotibus, Litaniae B. M. V. ante vel post Missam.

3. Stricte praecipitur universis Parochis et Curatis, ut quidquid

harum Constitutionum plebem concernet, semel in mense coram populo legere et explicare, donec ipsis perfecte innotescant, aut per se aut per alios non omittant sub poena arbitrio Ordinarii infligenda, et ad hunc finem singuli teneantur harum copiam apud se habere authenticam a suo Vicario Generali intra tres menses a die 20 Novembris, 1686, et in Conferentiis mensalibus exhibendam ab unoquoque Parocho coram praefecto dictarum Conferentiarum et in iis publice legendam.

CAPUT 7^{um}.

De Conferentiis.

1. Cum nihil magis conducat ad Sacerdotum praesertim Parochorum instructionem quoad casus conscientiae quam frequens inter seipsos de iisdem Conferentia, decernitur ut exceptis mensibus Novembris, Decembris et Januarii, singulis aliis mensibus per annum semel uniuscujusque Decanatus Sacerdotes in loco commodo Ordinarii vel Vicarii Generalis indicto aut de ejus approbatione Vicarii Foranei deputando conveniant, idque de mane, ut in personis eorum unus coram reliquis sua vice celebret, notenturque per alios praesertim per Praefectum vel unum ex magistris caeremoniarum, defectus si qui fuerint in ritibus aut caeremoniis Missae.

2. Ut eorum unus, et per suas vices, explicet vernaculo sermone partem aliquam Doctrinae Christianae modo quo populo debet exponi.

3. Ut de materia conscientiae ipsis antea per Ordinarium aut Vicarium vel Praefectum assignata, inter se conferant eorum uno defendente reliquis ordine arguentibus sub moderamine ejusdem Praefecti Conferentiae.

4. Notet idem Praefectus stricte qui male respondeant.

CAPUT 8^{um}.

De Casibus Ordinario Reservatis.

1. Ultra Casus a Jure reservatos primus sit procuratio abortus :
 2^{us} oppressio infantium : 3^{us} incestus : 4^{us} peccatum contra naturam :
 5^{us} sortilegium seu divinatio per invocationem daemonis manifestam factum hoc est signis per aliquem habentem pactum cum daemone :
 6^{us} malitiosa fascinatio frugum vitae hominum vel brutorum : 7^{us}

peccatum falsitatis quo crimine tenentur falsantes litteras vel scripturas : testis item falsus necdum deponens sed et occultans veritatem si juridice de ea interrogetur et testis recipiens pecunias ne fieret testimonium, et ut ferat falsum. Sed minus licet defraudatio gabelorum seu vectigalium aut tributorum regionum ne servari non possit cum annexam habeat obligationem restitutionis: oculati tamen Sacerdotes sint et valde circumspecti circa istiusmodi peccati absolutionem quam non impendant nisi facta vel promissa restitutione.

Reverendi DD. Charissimi confratres Parochi et Curati Dioecesis Killmorensis. Acta Provincialis hujus Provinciae Armacanae lecta per nos et publicata in ultimo Capitulo seu Synodo Dioecesana habita Cavaniae die 7^o Junii, 1687, in formam deducta commodiorem adaptavimus praedictae nostrae Dioecesi, additis quibusdam ex Sacro Concilio Tridentino et Canonibus Ecclesiae ad quae alias tenebamini : pauca sunt sed necessaria ut Clerici et Laici contineantur in suis respectivis officiis et Disciplina Ecclesiae quam sicut nos promovere tenemur et tueri, ita et vos observare et populum vobis commissum docere. Ad hunc finem illa ad vos dirigimus illorumque observantiam serio commendamus. Nec fallat spes clementiae aut remissionis nostrae si contra feceritis, nam authore Domino illa observare faciemus per nos nostrumque Vicarium, indispensabiliter applicando poenas in illis contentas eorum transgressoribus. Valete nostri in orationibus memores.

XVII.

DECREE OF THE ARCHBISHOP OF DUBLIN, FIXING THE ORDER OF PRECEDENCE IN THE DIOCESAN CHAPTER, A.D. 1688.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

PATRICIUS RUSSELL, miseratione Divina et Sanctae Sedis Apostolicae Gratia Archiep. Dublinien. et Hiberniae Primas, declaramus Capitulum Ecclesiae nostrae Dubliniensis constare ex sequentibus Dignitatibus et Canonicis Praebendariis qui infra scribuntur juxta eorum

ordinem et locum tam in Choro quam in Capitulo, ad quos spectat omnis Jurisdictio et Administratio Ecclesiae et Dioecesis Dubliniensis, Sede vacante, eorumque consilio utimur Sede plena.

Dextra pars Chori.

JACOBUS RUSSELL, Decanus Dubliniensis.
 PATRITIUS CRUCE, Archidiac. Dubliniensis.
 CHRISTOPH. WALSH, Praebendar. de Swords.
 JOANNES DROMGOLE, Praeb. S. Audoeni.
 MAURITIUS BRIEN, Praeb. de Wicklow.
 CHRISTOPH. BROWN, Praeb. de Malahidard.
 GULIELMUS TIPPER, Praeb. de Tipper.
 EDMUNDUS BYRN, Praeb. de Dunlavan.
 JACOBUS BEGG, Praeb. de Houth.
 PATRITIUS SARSFELD, Praeb. de Menehenoc.
 JACOBUS BROHY, Praeb. unius portionis de Tipperkevin.
 CAROLUS TIERNAN, Praeb. unius portionis de Donaghmore in Omaile.
 JOSEPHUS WALSH, Cancellarius Dubliniensis.

Sinistra pars Chori.

EDUARDUS MORPHY, Praecentor Dubliniensis.
 JOANNES SCURLOG, Archidiac. Glandalac.
 OLIVERIUS DOYLE, Praeb. de Kilmatalvy.
 MICHAEL MOORE, Praeb. de Timothan.
 NICOLAUS EUSTACE, Praeb. de Iago.
 EDMUNDUS MORPHY, Praeb. de Clonmatham.
 ROBERTUS TAYLOR, Praeb. de Castroknock.
 GULIEL. BRETT, Praeb. de Tasogard.
 DANIEL MOONEY, Praeb. de Mynooth.
 JOANNES TALBOT, Praeb. de Rathmichael,
 GULIELMUS DALTON, Praeb. de Stagoni.
 JACOBUS MEARA, Praeb. alterius portionis de Tipperkevin.
 JOANNES GERNON, Praeb., alterius portionis de Donaghmore in Omaile.
 THOMAS FINGLAS, Thesaurarius Dubliniensis.

XVIII.

STATUTES ENACTED BY DR. PATRICK CUSACK FOR THE DIOCESE OF
MEATH, A.D. 1686.

(FROM THE MSS. OF T.C.D., 4, 4.)

[The following decrees do not appear to have been ever published. I have met two copies in MS., one in the Archives of the S. C. of Propaganda in Rome, the other in T.C.D. : from the latter the present text is taken. Some of the decrees were severely commented on and censured by Benedict XIV. in his learned work, *De Synodo Dioecessana*.]

Acta, Statuta, et Ordinationes Dioecessanae Midensis
Dioecesis A.D. 1686.

Ne oves Xti esuriant, ne parvuli petant panem, et non sint qui frangant eis, neve inferiorum culpa in cum refundantur qui docendi officium accipit quod exequi nescit aut negligit, statuimus et ordinamus ut singuli parochi catechizent, exhortentur, aut concionentur ad populum singulis diebus Dominicis, et festis solemnioribus sub poena quinque solidorum monetae anglicanae in pios usus per ordinarium convertendorum, toties quoties in hoc deliquerint. Quod si ad tres septimanas continuas in hoc quispiam negligens fuerit ipso facto suspensus existat suspensione ordinario reservata, si vero ad sex septimanas, sit ipso facto beneficio privatus.

2. Et cum unius vita suspicatur, restat ut ejus praedicatio contemnatur, et uberes fructus praedicationis non colligat, qui semina bonae operationis non praemittat—nam loquendi autoritas perditur quando vox opere non juvatur, meminerint Parochi, mundari prius, et sic alios mundare, sapientes prius fieri, et sic alios sapientes facere, lumen fieri, et sic alios illuminare, ad Deum accedere, et alios ad Deum adducere, sanctificari, et sic alios sanctificare.

3. Cum ut ait S. Hieronimus vinolentia Scurrarum sit et commensatorum, venterque maero estuans cito despumet in libidinem, nullus sacerdos popinas aut tabernas frequentet, nisi hoc necessitas, aut proximi utilitas exigat, nec in his casibus longius in iis immorentur quam sit necesse.

4. Castitatem praetiosissimam omnium maximamque possessionem, naturalemque, ut Basilius loquitur, divinae effigiei pulcritudinem, quae hominem incorruptibili Deo simillimum facit, sacerdos si tenere amet, avite amplectetur, caute custodiat, ut non modo corpus illibatum

conservet, sed neque intuitu, voce, gestu levitatem castimoniae inimicam et probosam ostendat.

5. Vestibus nec sit affectatus ut suadet Ambrosius. Sed naturalis et simplex, neglectus magis quam expetitus, ut honestati vel necessitati nihil desit, nihil accedat nitori, comptuli enim Ecclesiastici parvum estimantur pudice sibi saepe probro sunt, et ignominiae, et exterior superfluitas interioris vanitatis indicium est: *Ideoque* statuimus et ordinamus ut nullus sacerdos secularis comae, ascitiis post primam Dominicam Novembris proximi utatur, nisi interim ex concilio alicujus Doctoris medici has ipsi ad sanitatis confirmationem necessarias esse ordinario constiterit.

6. Nulli in posterum liceat circumire, cum crucibus, *pedis, nolis, campanulis, scutellis, tintinabulis, catenis, cum baculo* (ut ajunt) *Sti Patritii, velo Stae Brigidae, Evangelii Sti Columbae*, aut similibus, sine speciali ordinarii licentia sub poena excommunicationis, nullique utantur orationibus vulgo "Orak," aut sufflationibus quae ab Ecclesia non sunt approbatae sub eadem poena.

7. Nullus omnino sacerdos sive secularis, sive regularis utatur alia benedictione, caeremoniis, aut verbis ad benedicendam aquam, quam quae habentur in fine Missalis Romani.

8. Ad avertenda imposterum gravissima inconvenientia quae ex praetensis facultatibus privilegiatorum quorundam, dispensandi in 2^o et 2^o, 3^o et 3^o gradibus consanguinitatis, et affinitatis emanarunt, Statuimus et ordinamus ut nullus parochus dispensationem ullam a quocunque *regulari* acceptet sub poena suspensionis ipso facto incurrendae donec ei constiterit indultum, seu privilegium virtute cujus dispensatio conceditur ordinario fuisse exhibitum.

9. Quicumque sacerdos sive secularis, sive regularis fuerit qui pro beneficio obtinendo, aut retinendo ad brachium saeculare quodcumque sive catholicum sive acatholicum, quocunque modo recurrerit, praeter infamiae notam eo ipso incurrendam, sit ipso facto inhabilis et incapax istius beneficii aut officii et excommunicatus.

10. Ut Saecularium importunitatibus obviemus, statuimus et ordinamus quemcumque sacerdotem qui vel epistolam cujuscunque saecularis (si de jure patronatus non agatur) ad ordinarium directe vel indirecte transmittendum pro beneficio obtinendo aut retinendo procuraverit sit ipso facto suspensus ad libitum ordinarii.

11. Nullus parochus exigat questum ullum pecuniarum praeterquam in Nat. Domini, Purificatione B. Mariae, in Paschate, in com-

memoratione defunctorum, et in Die Patroni Ecclesiae, caveatque quilibet ab omni genere exactionis.

12. In exequiis defunctorum non ducantur choreae, aut tripudia nullaevae fiant compotationes. Strenue laborent parochi in impediendis clamoribus qui in efferendis mortuis fieri solent.

14. Et cum horrenda quam plurima in excubiis nocturnis defunctorum committi solita praeveniri non possint, si vigiliae illae e medio non tollantur, curent Parochi ne, ad vigilias illas, saeculares admittantur necessariis, seu consanguineis, et affinibus exceptis.

15. Juxta praescriptum S. C. Trid. fiant Bannae, seu denunciationes tres, antequam procedatur ad matrimonium contrahendum, et quicumque parochus has, aut unam ex iis, etiam subsistente causa sine licentia saltem vicarii foranei omiserit, sit ipso facto suspensus ab officio, et beneficio, suspensione ordinario reservata.

15. Admittimus et recipimus omnes regulas Cancellariae a summis Pontificibus approbatas, et praesertim regulam de annuali et trienali possessione.

16. Cum negotiatio clericis sit prohibita, et a numerosis Saecularium conventibus et congressibus convenit ut abstineant, si ex officio adesse non debent, nullus sacerdos nundinis se conferat sub poena suspensionis ordinario reservatae.

17. Quilibet parochus fixum habeat domicilium proprium aut alienum, ut data occasione parochianis certo constet ubi eum conveniant, et quilibet parochus qui diebus dominicis et festis propter numerum parochiarum, aut populi frequentiam bis celebret, duas habeat fixas stationes, quibus celebrabit diebus dominicis et festis, nec ab iis alternatione, aut quovis alio praetextu recedat sub poena suspensionis ab officio, et beneficio ipso facto incurrendae, et ordinario reservatae.

18. Nullus sacerdos curam animarum habens ultra duas noctes a parochia absit sub poena suspensionis, sine licentia vicarii foranei, et quomodocumque abesse eum contigerit sub eadem suspensionis poena neminem substituat, sive saecularem sive regularem quem non constet ab ordinario esse approbatum.

19. Nullus sacerdos sive saecularis, sive regularis dicat, doceat, aut concionetur stipendium pastoribus curam animarum habentibus non deberi, aut acatholicorum bona surripientes ad restitutionem non obligari.

20. Nullus parochus in posterum celebret diebus dominicis aut

festis sub Dio, et qui recusarunt domos aut capellas aedificare in quibus divina celebrentur, careant diebus festis et dominicis missa donec domum commodam, aut capellam extruant.

21. Quolibet mense exceptis tribus mensibus hiemalibus fiant conferentiae in districtibus singulorum vicariorum foraneorum, et qui die statuta aberit quinque solidos in sumptus praesentium solvat, si absentiae causa a vicario saltem foraneo non approbetur.

22. Ne infamis illa nutritiorum sacerdotum consuetudo ex inferioris provinciae partibus in nostram Midensem Dioecesim irrepat, statuimus et ordinamus ut quicumque sacerdos, aut parochus, sacerdotalis dignitatis immemor aut ignarus, directe vel indirecte per se vel per alium adoptaverit filium, aut filiam cujuscunque secularis, ut vulgo dicitur, "*Mor-Dalta*,"* ipso facto beneficio privatus existat et insuper excommunicatus excommunicatione latae sententiae ordinario reservatae, et ad quodcumque in hac dioecesi beneficium obtinendum perpetuo inhabilis.

23. Nulli saeculari cujuscunque qualitatatis sacerdos porrigat aspersorium inter Missarum solemnias, sed aquam tantum aspergat juxta antiquam Ecclesiae consuetudinem.

24. Singuli parochi intra biennium, si beneficii collationem habeant fieri curent calicem argenteum valoris quinquaginta solidorum ad minus, et argenteam pixidem cum paramentis decentibus, quae teneantur relinquere parochiae quandocunque discedant, alioquin sciant se ab officio et beneficio suspendendos.

25. Nullus sacerdos licet constitutus sit executor ultimi Testamenti alterius defuncti sacerdotis praesumat testamentum illud exequi, aut de bonis defuncti (exceptis iis quae in funere expendenda sunt) disponere antequam testamenti exemplar ad ordinarium transmittat, idque sub poena suspensionis incurrendae.

26. Cum experientia quotidiana constet minus fideliter ab amicis et consanguineis saecularibus agi cum ecclesiasticis, monemur, et exhortamur sacerdotes omnes, et parochos, ut bona sua per ultimum testamentum Ecclesiasticis, non saecularibus disponenda committant.

27. Quilibet Parochus solvat annuatim ordinario decimam partem omnium emolumentorum ratione, vel intuitu proxis, seu subsidii charitativi ordinariis de jure debiti; item et quartam partem funeralium legatorum, juxta Trid. Sess. 20 de Reform. c. 13. quae vulgo quarta Episcopalis, seu portio canonica dicitur.

* Anglice, a pet-child.

28. Nullus sacerdos aut parochus ad officium Defunctorum adeat non invitatus, et si quis non invitatus accesserit, nihil recipiat.

29. Caveant S. et Parochi dum Missam celebrant ne laceris, sordidis ornamentis aut mappis utantur, aut calicibus confractis, et hujusmodi per vicarios foraneos igni tradantur.

30. Teneatur quilibet sacerdos pro quocunque parocho defuncto tria sacra celebrare, pro ordinario vero quinque, et vicarius foraneus mortui sacerdotis quam primum ad alios foraneos transmittat ut praedicta sacra ocius celebrentur.

31. Cum nulla subsistente necessitate aut etiam rationabili causa, imo saepissime ob turpem questum Regulares nonnulli diebus dominicis, et festis contra variorum Rom. Pontificum, et Stae. Cong. decreta non solum sine licentia, sed etiam invitis ordinariis duas, aut plures Missas celebrant, et sacerdotes aliqui saeculares non habentes curam animarum (Regularium exemplo), idem praesumant, statuimus et ordinamus ut nullus sacerdos sive secularis sive regularis qui curam animarum personarum saecularium non habeat, sub poena suspensionis ipso facto incurrendae audeat imposterum ullo die (excepta Nativitate Domini) bis celebrare sine ordinarii licentia in scriptis.

32. Quamvis Regulares non prohibeantur tempore paschali Eucharistiam ministrare praeter quam in die Paschae, statuimus, et ordinamus populo saepe manifestandum esse, praecepto communionis non satisfacere saecularem (de Domesticis eorum famulis nihil statuimus) qui a proprio pastore seu parocho, vel ab alio de ejus licentia, Eucharistiam non sumit, ipsa vero die Resurrectionis, nec ipsi quidem qui die jovis sancto aut alia quavis die intra quindenam paschae de manu parochi Eucharistiam sumpserunt devotionis causa, possunt illam sumere de manu regularis.

33. Statuimus contra Regulares absolventes a casibus Episcopo reservatis, non obtenta ad id Episcopi facultate, aut docentes Regularem ab uno Episcopo approbatum ad audiendas confessiones in Sua Dioecesi haberi pro approbato in aliis diocesibus sine nova approbatione, poenis contra schismaticos, temerarios, seditiosos, atque de haeresi suspectos impositis procedendum.

34. Si quis Parochus aut alius sacerdos sive saecularis, sive regularis sit, quamvis id sibi ex privilegio, vel immemorabili consuetudine licere contendat, alterius parochiae sponsas sine illorum parochi licentia matrimonio conjungere, aut benedicere ausus fuerit, noverit se ipso jure tamdiu suspensum esse, quamdiu ab ordinario ejus

parochi qui interesse matrimonio debebat, seu a quo benedictio suscipienda erat absolvatur.

35. Religiosi vero qui clericis, aut laicis sacramentum Extremae Unctionis, vel Eucharistiae ministrare, non habita super hoc parochiali presbyterii licentia speciali presumpserint, excommunicationis incurrunt sententiam ipso facto per sedem apostolicam duntaxat absolventi, quos etiam locorum ordinariis, postquam de hoc iis constiterit excommunicatos facere possunt *publice* denunciari.

36. Ad haec exemptus quicumque sive saecularis sive regularis qui in cujuscunque sacramenti administratione personis saecularibus sine auctoritate episcopi sese ingerit, aut aliter delinquit, noverit se ipso facto excommunicatum.

37. Item si regularis praesumat absolvere saecularem a sententiis, seu censuris latis per statuta provincialia aut synodalia intelligat se ipso facto excommunicatum excommunicatione Summo Pontifici reservata.

38. Cum regulares in hoc regno intra claustra non degant, sed in domibus privatis, et sic in locis non exemptis in quibus non observatur regularis observantia, noverint, si notorie, et cum scandalo quomodocunque deliquerint, se visitari, corrigi et puniri posse ab episcopis: Imo in civilibus causis *mercedum* et miserabilium personarum coram locorum ordinariis conveniri et ad solvendum cogi, et compelli possunt.

39. Licet Praelati Regulares regularibus sibi subjectis (non aliis) literas dimissoriales concedere possunt, intelligant, tamen, sub poena privationis officii, et dignitatis, et vocis activae et passivae non esse dirigendas illas literas ad alium episcopum praeter episcopum illius monasterii in quo religiosus ordinandus residet, et regularem aliter ordinatum quam a suo episcopo vel ab alio cum proprii episcopi testimonio et commendatitiis ab executione ordinum quamdiu proprio episcopo videbitur expedire suspensum esse.

40. Et cum mala nostra superioribus annis a *falsis* nostris fratribus numerose ad sacros ordines promotis maxime effluxerint, et inutile et prorsus supervacaneum videatur omne remedium, si quod S. Trid. Synod. c. xii., iii., et 14 Sess. de *Interstitiis*, saluberrime instituit, non observetur, sciant tam saeculares quam regulares neminem in posterum, sive saec. sive regularem in hac dioecesi non servatis Interstitiis, nec sine diligente ordinarii examine ad sacros ordines promovendum, nisi utilitas aut necessitas Ecclesiae aliud Episcopi judicio suadeat, et hoc judicium, etiam quoad regulares non spectare *ad superiorem regularem*, sed ad ordinarium.

41. Regulares in capellis suorum Ord. praedicare volentes coram episcopis praesentare se, et ab eis benedictionem petere tenentur. In capellis vero quae suorum ord. non sunt nullo modo praedicare possunt sine episcopi licentia, contradicente autem episcopo nulli regulares etiam in sui ordinis Ecclesia aut oratorio praesumere debent et si quis regularis in his, aut in aliquo illorum deliquerit, noverit ad libitum ordinarii suspendendum.

42. Cum experientia constet simpliciter, et absolute approbatos plerumque studiorum usum in his partibus ita dimittere ut post breve tempus prorsus ignari, vel ad confessiones audiendas omnino inepti evadant, cumque frequentissime saeculares et regulares summa cum importunitate exponi petunt pro confessionibus excipiendis qui nec *gramaticam calleant*; statuimus et ordinamus ut nullus sacerdos sive saecularis, sive regularis qui animarum curam non habeat etiamsi in examine idoneus repertus fuerit, ultra annum ad confessiones saecularium audiendas approbetur, et quicumque in examine sive saec. sive regularis *minus habens* inventus fuerit, ad novum examen infra annum non admittatur, qui vero curam animarum habent paratos se esse oportet, ut examen habeant quando ordinario videbitur.

43. Censurae et interdicta Ecclesiastica etiam ab ordinariis promulgata, mandante Episcopo a regularibus in capellis suis, seu oratoriis, publicanda et servanda sunt, nec in iis permittere debent sacerdotes saeculares exteros divina celebrare nisi prius ab ordinario visis literis commendatiis ipsi sacerdotes admissi sint, idque sub poena interdicti.

44. Praeterea Exempti (qui alias cessante exemptione interesse debent) teneantur ad synodum Dioecesanam accedere sub poena privationis vocis activae et passivae ipso facto incurrendae aliisque poenis arbitrio ordinarii pro qualitate contumaciae, aut contemptus infligendis, et ad synodi observantiam.

45. Quilibet saecularis in foro conscientiae tenetur (si commode fieri potest) interesse parochiae suae ad Missam Parochialem, diebus dominicis, et FF. solemnioribus; item ad audiendum verbum Dei, Divinam Legem, Fidei rudimenta, morum doctrinam, quae ibi in concionibus et catechesibus annuncientur, et docentur.

46. Cumque pro Parochiarum frequentatione praecepta, jura, et canones extent quamplurimi, Ecclesia autem nullibi decernat, praecipiat vel ordinet, imo nec moneat, nec hortetur, nec consulat ut plebs diebus dominicis, aut festis missam aut verbum Dei in Ecclesiis

regularium audiat, noverint regulares ipsis illicitum esse quidquam actitare positive ad inducendum populum ut ad ipsos veniat *diebus dominicis*, et festis, directe vel indirecte, explicite aut implicite consulendo hortando aut etiam alliciendo clandestinis diverticulis aut consiliis datis in *confessionali*, aut alibi assecurando eos vel *eas* ad nihil parochiae teneri, seu nullam esse obligationem Parochianorum ad parochiam quoad auditionem Missae Diebus Dominicis, et festis praesertim cum longe melius, majoris meriti, sanctius, et divinius leges sequi communes et publicas quam privatas, seu privilegia ab iis relaxantia, et magistri nostri exemplo et doctrinae propinquius quippe qui non venit solvere legem sed adimplere.

47. Imo Regulares praecepto Apostolico tenentur in suis concionibus et catechismis populum tum ad reverentiam Pastorum, tum ad eorum missas praesertim Diebus Dominicis et festis solemnioribus audiendas frequenter, et serio monere, et adhortari, et ad hoc adigi possunt per censuras.

48. Cum quilibet saecularis jam inde ab initio nascentis Ecclesiae saltem per 1294 annos divina et apostolica ordinatione ad confessionem paschalem faciendam suo parocho, vel alieno de ejus licentia tenebatur non est facile praesumendum velle SS. Pontifices adeo omnem Hierarchiam et Ecclesiae disciplinam solvere, ut nunquam quis in propria parochia teneatur apparere pro confessione facienda proprio pastori, vel alteri de ejus licentia, ita ut neque semel in anno, imo nec in tota vita, nec in morte, aut ejus delegato confiteri teneatur.

49. Cum Remedia omnia adv. pravos nostorum Regul. mendicantium ad altaria abusus reddita sint hactenus inania, et eorum abusiones ita quotidie crescant ut si eorum emendationi exigua, aut nulla spes relictæ videatur, nisi consuetudo illa e medio tollatur, ut tamen quantum nobis possibile est iis viam praecludamus, ordinamus ut nullus in posterum regularis admittatur ad mendicandum ad altaria parochialia, qui non sit honestae vitae et spectatae religionis et ordinarii judicio approbatus.

50. Cumque in hoc regno inter mendicandum infiniti committantur similes abusus, vigilant Pastores nostri et curent ne regulares ad mendicandum admissi *mendaciis*, *minis*, *imprecationibus*, *increpationibus* aut etiam praetextu dicendi *Sal. Angelicam* aut cujuscunque Sti. orationem, pecunias aut alia bona extorqueant, necnon ut abstineant a publicatione indulgentiarum quibus aliqui singulis fratribus sui ordinis jactant concessam potestatem liberandi duas animas

singulis septimanis, unam die lunae, alteram die veneris e purgatorio. Suscipientes in se liberandam animam Patris aut matris spondentis *primam ovem*, agnum aut modium tritici, sequenti die Lunae aut veneris: nemo nominandus, aut increpandus, aut avaritiae insimulandus, et si sileat aut tardius eroget quam optet frater, nec suscipiat in se hilarem datorem in peccato mortali, aut sine sacerdote, aut subitanea ulla aut infelici morte nunquam periturum, aut aquam fervidam, qua vel anser fratribus oblatus deplumabitur Purgatorei flammis extincturum nec jubeat frater ut signo ✠ omnes adstantes signentur exprobrando eis Daemonem eorum corda, linguas et bursas tribus nodis obligasse, non vaticinabitur agnum quem extorquere nequit hyemis aut veris asperitate periturum, inducendo cornicem agni illius oculos eruentem cum vulture ejusdem intestina arripiente colloquentem, repetente cornice, "satiis daretur fratribus," vulture ex adverso respondente "Imo longe satius," harum avium voces et sonos ad altare effingendo, et modulando, abstin^{ant} F. ab his et similibus verbis et conceptibus, data opera excogitatis, et prolatis ad risum non ad pietatem conciliandam, cum scurras, aut Histriones potius quam Dei sacerdotes *deceant*.

51. Nec Regularis admissus ad mendicandum eo die concionem habeat ad populum, cum certe constet hujusmodi concionibus scandalizari quam aedificari populum qui proverbii loco habet "*fratris concionem habere caudam ovinam*," quasi non praedicet verbum Dei, nisi ut extorqueat ovem, agnum, aut aliud comestibile.

52. Et ut maculam hanc abstergant Regulares (praesertim cum solum in subsidium parochialis ministeriis, et officiis admissi sint, et ob id populi liberalitate, ac eleemosynis potissimum suppeterentur) noverint in posterum nullum regularem ad altaria pastoralia ad questuandum admittendum, si pro tribus aut quatuor vicibus quibus fratres quatuor Ord. mendicantium ad altaria admittantur, concionator aliquis semel saltem in anno ex quolibet ordine non praedicet verbum Dei in altaribus illis in quibus questum faciant, nec etiam ut probe norunt Regulares *ex decreto et Illmi. Rmi. Oliveri piae memoriae Archiepiscopi Armachani* tenentur parochi ex vi legis ullius aut consuetudinis vim legis habente, admittere ad mendicandum al altaria parochialia.

53. Cumque propter pauciores longe abusus S. Trid. Synod. merito sustulerit nomen et usum antiquorum praeceptorum, consuetudinem hanc regularium seu potius corruptelam mendicandi ad altaria a 1ma die Maii, 1686 in hac diocesi penitus abrogamus, si

praedicti Regulares a sacra Congregatione non obtineant nobis dispensationem, C. Un. Sess. 22 de Refor. qua tenemur non modo rudes, barbaras, et scandalosas sed vel importunas atque illiberales eleemosynarum exactiones, potius quam postulationes prohibere quae ut loquitur Trid. a symoniaca labe vel certe turpi questu non longe absunt cum simpliciter pie atque modeste eleemosynas pro sustentatione suorum fratrum petere debeant et accipere tantum quod ipsis sponte et liberaliter offertur, nulla superius, quovis nomine, conventionem facta. Et si forte S. Cong. modum hunc Regularium questuandi ad altaria non adversari, C. Un. Sess. 22, declarat cum ad altaria sola pecunia numerata fratribus (etiam Franciscanis) accipiatur, triticum vero, hordeum, oves, agni, gallinae et anseres tantum promittantur, et promittentium nomina illic inscribantur, ut haec postea per saeculares (quota quadam secularibus pro labore assignata) colligantur: Statuimus, et ordinamus ut nullus saecularis post praedictam diem primam Maii 1686, queritari aut colligere praesumat eleemosynas nomine aut autoritate cujusvis ordinis aut conventus, nisi interim ex declaratione sacrae congregationis faciendae nobis ostendant Regulares nos posse, tuta conscientia, permittere, ut Regulares in hac quasi possessione questuandi per alios pergant, cum persuasum nobis sit Sacram Congregationem saepius olim respondisse regulares per seipsos solos posse eleemosynas colligere.

XIX.

BRIEF OF POPE INNOCENT XII., TO THE IRISH BISHOPS, 10TH JUNE, 1698.

(FROM THE VATICAN ARCHIVES.)

VENERABILIBUS FRATRIBUS ARCHIEPISCOPIS ET EPISCOPIS, NEC NON
DILECTIS FILIIS ABBATIBUS, SACERDOTIBUS, CAETERISQUE CHRISTI
FIDELIBUS REGNI HIBERNIAE.

INNOCENTIUS P.P. XII.

Romae, 10 Junii, 1698.

Venerabiles fratres et Dilecti filii salutem, etc. Etsi acerbum plane paternae nostrae ergo vos charitati spectaculum sint tribulationes et angustiae, quae invenerunt vos nimis, gloriamur tamen in patientia vestra et fide in omnibus istis, scientes quoniam per multas

tribulationes oportet intrare in Regnum Dei. Nam et ipsum salutis nostrae Auctorem, cui parum fuerat sectatores suos hortari verbo, nisi firmasset exemplo, oportuit pati et ita introire in sancta, aeterna redemptione inventa. Nolite itaque commoveri propter aerumnas utique graves, quas pro servanda in cordibus vestris Catholica veritate, perfertis, sed immo agnoscentes vos habere meliorem et manentem substantiam servate propositum vestrum perseverantes in ea unitate, extra quam non est salus; retinete vero confidentiam vestram, quae magnam habet remunerationem, id enim quod in praesenti est leve et momentaneum tribulationis aeternum gloriae pondus operatur in Nobis. Quae quidem mente concipientes et opere perficientes, nemo poterit vos separare a charitate quae est in Christo et Deus ipse, qui neminem patitur ultra vires tentari, eruet vos a circumdantibus vos, nec sinet parvulos vestros divelli ab uberibus amantissimae Matris ecclesiae. Mementote Patrum vestrorum quomodo salvi facti sunt; neque enim recens est gloriatio vestra in ea fide, quam a pluribus saeculis haustam natio vestra a qua examina sanctorum prodierunt, magna nominis sui laude, majori animarum vestrarum lucro intemeratam servavit. Quia vero bonum est cum silentio praestolari salutare Dei, eo agite, ut si fieri potest, quod ex vobis est, cum omnibus hominibus Pacem habeatis et nemini detis ullam offensionem. Ad Nos quod attinet, communicata Nobis tribulatione vestra, jungimus Orationem, qua sine intermissione precamur eum qui protector est omnium sperantium in se, ut (quod misericorditer praestare solet) mittat vobis auxilium de sancto, nec vos deserat in tempore malo; deinde vero in hunc ipsum scopum officia etiam nostra apud eos, apud quos eadem proficere posse arbitramur, et omnem paternae nostrae et apostolicae sollicitudinis operam pro salute ac libertate vestra incunctanter impendimus, ac semper impendemus. Superest, ut vos venerabiles fratres, quos constituit Dominus Electi istius Gregis Pastores, plurimum hortemur, atque in Domino obtestemur, nunc maxime quantum in vobis est, impleatis ministerium verbi quod accepistis a Domino, ita ut sitis in omnibus forma gregis, et sit vicissim vobis Deus in refugium et consoletur vos, ut possitis ipsi consolari eos, qui in omni pressura sunt. Vobis interim omnibus ac singulis venerabilibus fratribus, nec non dilectis filiis Apostolicam benedictionem peramanter impertimur.

Datum Romae apud Sanctam Mariam. majorem sub annulo Piscatoris die decimo Junii, 1698, Pontif. Nostri anno septimo.

XX.

ALLOCUTION OF POPE INNOCENT XII., IN CONSISTORY, JUNE, 1699.

Venerabiles fratres satis superque vobis notum est quam gravibus in Magnae Britanniæ Regno praesertim vero in Hibernia, Catholicae fidei cultores calamitatibus premantur. Notum itidem est, qua paternae charitatis contentione afflictis eorum rebus praesto esse hactenus curaverimus. Excrescente tamen in dies eorum numero, qui ob orthodoxam religionem ac hujus sanctae sedis auctoritatem assertam, ab illis regionibus exules, bonisque et fortunis omnibus spoliati, externarum Gentium, sed fidei, ac communionis Catholicae sociorum, opem implorant, Praedecessorum nostrorum exemplo, Christi fideles omnes ad eorum egestatem pro viribus sublevandam hortari, atque excitare decrevimus; Charitas enim Christi urget nos, ut operemur bonum ad omnes, maxime autem ad domesticos fidei, et sane si perditionis filii alias a Catholicorum finibus propter haereticam pravitatem ejecti, tantam nuper, ut ipso rumore publico nunciante, audivimus, apud suae sectae homines invenere beneficentiam, pudendum nimis esset minorem in nobis fratres nostros experire misericordiae largitatem, ac tenebrarum filios prudentiores esse filiis lucis. Nos profecto, quemadmodum quantum per attritas Apostolici aerarii vires licuit, huc usque, egimus, urgentissimae huic causae etiam in posterum adesse non desinemus. Haec, venerabiles fratres, eximiae pietati, ac velo vestro significasse sufficiat: neque enim dubitamus, quin ii potissimum, qui in ecclesiasticis opibus patrimonia pauperum possident, ac in quos, tanquam in speculum, reliqui oculos conjiciunt, ex iisque sumunt quod imitentur, illustria erga illos qui propter Christum tribulationes patiuntur, Christianae liberalitatis exempla, caeteris omnibus sint praebituri.

XXI.

DIOCESAN REGULATIONS OF MOST REV. DR. BYRNE, ARCHBISHOP OF DUBLIN, A.D. 1712.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Cum Sacerdos Dei deceat totis viribus Suae Suorumque saluti spirituali consulere non turpis lucri sed lucrandarum animarum

gratia fidelibus inservire studeant, ita tamen ut nec persequendi ansam adversariis praebeant, nec fidelem populum salutari alimento pascere negligant. Inter tot ergo angustias temporum et Juris patriae rigorem cum summa cautela et maturo consilio procedere necesse est, ne nimio zelo et inconsultis regulis prudentiae id destruant quod aedificare volunt, nimis scilicet innixi moderamini magistratus eum provocare poterunt ad prohibendam omnimokam libertatem et tollerantiam et sic adversariorum odio et Catholicorum contemptui se indubie exponant.

Sequentes ergo Regulae a Clero Dubliniensi observandae consensu et consilio ejusdem Cleri stabilitae sunt :

1. Imprimis nullus pastor praesumat contra leges patriae celebrare officia divina in sacello publico ubi olim Sacrificium Missae publice celebratum fuit sine consensu et approbatione reliquorum pastorum.

2. Nullus Dubliniensis pastor audeat sibi in Coadjutorem eligere ad functiones pastorales exercendas aliquem sacerdotem cujuscumque conditionis vel status sine consensu et approbatione praedictae civitatis Cleri, suorum scilicet fratrum.

3. Nemo praesumat infantes baptizare, matrimonio assistere, vel alias ullas exercere functiones solis Parochis proprias, ultra fines parochiae cujus est pastor vel in qua a pastore designatus est ad talia adimplenda officia cum approbatione cleri ut supra.

4. Nullus alius non parochus praesumat fidelium Confessiones excipere aut Sacramenta administrare Dublinii sine approbatione duorum saltem ejusdem civitatis pastorum.

5. Nulli Sacerdotes, sive saeculares sive regulares, ultra duos ad summum, celebrent Missam et alia officia Sacerdotalia exercent eodem die, in eodem cubili, domo, vel alio privato, quocumque vocetur nomine, loco, absque unanimi consensu Cleri praedictae civitatis.

6. Et cum patriae leges et temporum circumstantiae vetent ne salutare Ecclesiae Constitutiones et Canones executioni mandentur, unde disciplina Ecclesiastica relaxata et penitus neglecta manet, statutum ergo sit ab eodem Clero, quod qui temerario ausu praedictas regulas transgredi et negligere praesumant, maneant incapaces et omnino inhabiles ad Sacerdotale fungendum officium, alique deputentur ab eodem Clero qui respective in sic transgredientium parochiis et locis Sacerdotalia et pastoralia officia peragere valeant.

XXII.

THE IRISH EPISCOPATE IN THE YEAR 1714.

(FROM AN ITALIAN LIST IN THE PROPAGANDA ARCHIVES, ROME, DATED THE 4TH OF FEBRUARY, 1714.)

Dublin.—Edmund Byrne, Archbishop.

Kildare and Leighlin.—Vacant.

Ossory.—Malachy Dulany, Bishop, appointed the 15th of September, 1713.

Ferns.—John Verdun, Bishop, appointed the 14th of September, 1709.

Meath.—Luke Fagan, Bishop, appointed the 15th of September, 1713.

Clonmacnoise.—Vacant.

Ardagh.—Bernard O'Donogher, Vicar Apostolic, appointed the 20th of August, 1699.

Cashel.—Christopher Butler, Archbishop, appointed the 20th of August, 1711.

Waterford.—Richard Pierse, Bishop.

Cork and Cloyne.—Donatus M'Carthy, Bishop, appointed the 16th of July, 1712.

Killaloe.—Eustace Browne (secular Priest), Bishop, appointed the 16th July, 1712.

Limerick.—Vacant.

Ardfert.—Vacant.

Tuam.—Francis De Burgo, Bishop, with the title of Miletopolitanus in partibus.

Elphin.—Ambrose MacDermot (O.S.D.), Bishop, appointed the 30th of April, 1707.

Achonry.—Hugh MacDermot (secular Priest), Bishop, appointed the 30th of April, 1707.

Killalla.—Thaddeus O'Rorke, O.S.F., Bishop, appointed the 15th of March, 1707.

Clonfert.—Ambrose O'Madden, Bishop, translated to this See the 15th of September, 1713.

Kilmacduagh.—Vacant.

Armagh.—Vacant.

Kilmore.—Hugh MacMahon, Administrator, appointed the 22nd of August, 1711.

Derry.—Vacant.

Raphoe.—Vacant.

Down and Connor.—Terence O'Donnelly, Vicar Apostolic, appointed the 22nd of August, 1711.

Clogher.—Hugh MacMahon, Bishop, appointed the 31st of March, 1707.

Dromore.—Patrick O'Donnelly, Bishop.

XXIII.

LETTER FROM THE NUNCIO IN BRUSSELS, MONSIGNOR SANTINI, TO
THE SECRETARY OF PROPOGANDA, THE 18TH OF NOVEMBER, 1718.

(FROM THE ITALIAN ORIGINAL IN THE PROPAGANDA ARCHIVES, ROME).

As a matter of duty, I beg, with due reverence, to inform you that I received, during the past days, two letters from the Archbishop of Armagh in Ireland, one dated the 28th of June, the other the 22nd of last month, and to communicate at the same time the intelligence conveyed in them concerning the state of the missions in that kingdom.

In the first place he informs me that he had safely received the authentic copy, forwarded by me, of the Brief for the See of Elphin, which in accordance with his instructions he had arranged to consign to the Archbishop of Tuam.

In the matter of the intimation made by me by Order of His Holiness, regarding the care to be used in promoting Ecclesiastics in those parts to Holy Orders, he assures me that he has always proceeded with the greatest caution, and that he never allowed himself to be influenced by the many annoyances and persecutions to which he was subjected. He attests the same regarding the Archbishop of Cashel.

All the Catholics of that kingdom were thrown into the greatest consternation by the arrest of the Archbishop of Dublin and some of his Priests and Religious, through the malice of a Spanish Jew who feigning himself a Catholic Priest deceived that Prelate and then

denounced him to the Government. All the prisoners had already been set at liberty on giving security to appear when called on. The fear however prevails that there is an order for further arrests, and for this reason the Archbishop had brought to an abrupt conclusion some Diocesan visitations in which he was engaged.

The Documents attesting the reverence with which the Bull *Unigenitus* had been accepted in the Irish Dioceses had not been as yet forwarded, for the want of some safe means for transmitting them. It is hoped, however, that some such opportunity may be found shortly.

The Archbishop further informs me that F. Maguire, Provincial of the Franciscans, having been discovered exercising the functions of Missionary, has been sent into exile.

I have only to add for the present that having made inquiries by order of the Cardinal Imperiale regarding the Rev. Mr. Moriarty, I have been informed that he is an Ecclesiastic of singular merit, and worthy of any high dignity in the Church to which he may be promoted.

XXIV.

THREE LETTERS OF HUGH MACMAHON, ARCHBISHOP OF ARMAGH.

(FROM THE ARCHIVES OF PROPAGANDA, ROME).

EME. DNE.,

Quam primum licuit per graves (quibus opprimebar) molestias, obtemperavi mandato S. Sanctitatis de transmittendis ad Sac. Congregationem juribus Armachanis et processu D. Valentini Riveri in causa appellationis ad curiam Armachanam et cum tantam molem conficerent ut per cursorem ordinarium transmitti non possent, illa in urbem deferenda commisi Dno. Bernardo MacMahon, S.T.D., et Decano Clogherensi, quem una cum Patre Maddin procuratorem meum constitui: habuit secum in comitatu obeuntem Edmundum Reily ad occupandum locum in Prop. Fide ex benignitate Patronorum concessum Armachanis, a me destinatum. Sed communi et inevitabili obstaculo a septem mensibus detinetur Aralati in Gallia magnis et meas vires excedentibus expensis, nec ulterius progredi aut regredi potest ob grassantem inibi atque in viciniis pestem. In manu Dni.

sors ejus, qui solus novit, an inde incolumis et quando egredi tribuatur, quod me multum affligit, tardius convalescentem de gravi et diuturno morbo quo a sex mensibus non sine magno vitae discrimine laboravi." 24° Martii, 1721.

To the Cardinals of S. C. de Prop. Fide.

EMI. DNI.,

Recepi ea qua per erat reverentia Breve SSmi. Patris Nostri Clementis intimantis Sanctitatem suam ad se avocasse contestationem inter Dnos. Rivers et Cavanagh, eamque simul cum controversia inter duas Sedes Armacanam scilicet et Dublinensem nuper exortam Eminentiss Vestris cognoscendam fineque debito terminandam demandasse jubentis interim ut authenticum exemplar omnium actorum praedictam causam quae in Armacana curia gesta fuerunt transmittam ad Emas. Ves. una cum juribus eidem Ecclesiae suffragantibus. Cujus injunctionis tunc temporis etsi aliunde ad obtemperandum SSmi. Patris mandatis paratissimo executio perdifficilis imo impossibilis fuit siquidem nonnulli filii Belial non minori pecuniarum quibus avidè inhiabant quam in religionem Catholicam odio flagrant et quidam etiam falsi fratres, omnes ut me deprenderent obsidebant vias, omnia tam ruri quam in urbibus exactissimo scrutinio perlustrabant, unde praecepto Domini ad obsequentem non solum ab una in alteram fugere civitatem verum etiam longe ab Armacanae sponsae conspectu progredi oportuit et delitescere in remotis ubi nullum mihi commercium esse potuit cum eis quorum opera alias usus fuisset in procurandis extractis Registri Armacani a tempore Elizabethae Reginae in potestatem Protestantium redacti, bullasque et rescripta Pontificia praedecessoribus meis concessa sicut et alia documenta complectentis cum nescirem ubi asservaretur an Armachae, Dublinii seu Pontani totidem enim in civitatibus Primate Protestantes pro amplissima sua per totum Regnum jurisdictione auditoria tenent: quamprimum respirare potui etsi periculis semper obnoxius, fidis quibusdam personis commisi ut facta inquisitione ex dicto Registro ubicumque horumce trium locorum reperto authentica extracta compararent et ad me transmitterent quibus discreta occulta pro temporum statu exequentibus mandata responsum est ab officialibus illorum respective auditoriorum illud Registrum de praesenti non occurrere et timendum ne Armachiae Militum furori et direptioni expositae tempore ultimi belli deperditum fuerit. Non hic

tamen conquiescit studium meum, omnia enim loca in quibus dicti Regestri reperiendi spes affulget amicorum interventu assidue explorari facio operam et industriam suam hac in parte spondentibus iisdem officialibus quorum investigationis successum in dies expecto. Interea quantum mihi aliis gravissimis curis et anxietatibus distento per otium licet operam navo parvo tractatui in quo Ecclesiae Armacanae jura desumpta ex primae notae authoribus tum domesticis tum externis et ex parvitatibus hujus Regni monumentis et indubitatae fidei annalibus quanta fieri potest brevitate complector. Huic opusculo utcumque elaborato intra paucos, ut spero, dies ultimam manum apponam.

30 Martii, 1720.

Hugo, Archieps. Armacanus totius Hiberniae Primas:

To the Cardinal Prefect of Propaganda.

EME. DNE.,

Spero Eminentiam vestram accepisse nuperas quae ad eam dedi litteras, grati animi mei quaecumque indicium pro assidua sua cura et studio in protegendis ac promovendis desolati hujus Regni negotiis. Ejusmodi gratitudinis meae, (qui speciali ad id me titulo devinctum agnosco) frequentiora dedissem argumenta nisi obstarent quas in iisdem litteris memoravi difficultates quae tantum abest, ut minuantur quin novum potius in dies accipiunt incrementum, conspirantibus in me tum Protestantibus tum nonnullis falsis fratribus ita ut cum regio Psalte dicere possim utinam cum eadem fiducia ac animi constantia, multiplicati sunt qui tribulant me inimici mei; unde delitescens in remotis a propria sede partibus, jussis SSmi. Patris Clementis, mandatis per breve suum ut jura Ecclesiae Armachanae suffragantia ad S. Congregationem transmitterem, citius obtemperare non potui. Misi quidem ab initio ad praefatam Congregationem mediante Illmo. Sanctini diversis licet vicibus et ordine parùm accurato ea quae aliqualem jurium dictae Ecclesiae ideam exhibere possent: et certe non existimavi nova probatione Prae-eminentiae suae indigere Armachanam tot diplomatibus et Bullis Pontificiis constitutam et nuncupatam totius Hiberniae *Principem, Metropolim, et Primatialem*: sed onus probandi rejiciendum putavi in eos qui obtentu praetensae exemptionis se illius jurisdictioni subducere nituntur. Caeterum quam primum, defervescente non nihil insequentium saevitia, vacarit, jura Armachana non omnia quidem

sed quae pro temporum augustiis licuit, compilavi: et cum nullus ejusmodi Scriptis onustus (tantae quippe sunt molis) iter per Angliam arripere audeat, illa jam parata per primum qui occurret fidum et Catholicum Naclerum tendentem in Gallias indeque per specialem nuntium in urbem transmittam, etc.

In suo refugio,

Hugo, Archips. Armacanus totius Hiberniae Primas.

Aprilis 15, 1720.

XXV.

PETITION OF THE CHAPTER OF DUBLIN TO THE HOLY SEE, THE
16TH OF SEPTEMBER, 1729.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

Cum Sedes Metropolitana Dubliniensis per obitum Illustrissimi ac Reverendissimi Domini D. Eduardi Morphy Archiepiscopi nostri et Hyberniae Primatis, pluribus jam mensibus non sine manifesto ejusdem Ecclesiae detrimento vacaverit; cumque Nos Capitulares et Clerus dictae Ecclesiae bono, quantum in nobis fuit, consulentes opportune et humiliter supplicaverimus, accedentibus etiam multorum Procerum ac Populi votis, ut Sua Sanctitas pro solita sua ergo nos Benignitate; necnon alii omnes ad quos spectare dignoscitur, pro suo in nostram miseram Ecclesiam zelo unum e pluribus in prima nostra supplicatione nominatis, scilicet vel Ill. Christophorum Cassiliensem; vel Ill. Bernardum Kildariensem; vel amplissimum D. Josephum Valesium Ecclesiae praedictae Cancellarium necnon Sede Vacante Vicarium Generalem; vel Rev. admodum Richardum Murphy ejusdem Ecclesiae Canonicum ac nuper Vicarium Episcopi Generalem; vel denique Rev. Matthaeum Kelly dictae etiam Ecclesiae Praebendarium, in Theologia Licentiatum ac Parochum S. Jacobi Dubliniensis, ad dictum Archiepiscopatum promoveri faciant et curent. Verum cum paucis abhinc diebus nobis relatum sit quosdam alios praesertim e Regularibus inter quos numeratur Ill. Frater Stephanus, nuper Septem Ecclesiarum Episcopus, nunc vero ad Episcopatum Fernensem, ut fertur, translatus, quorundam laicorum subscriptionibus inusitato quodam modo, partim ex errore, partim ex verecundia ad id

inductorum, ad sedem nostram Archiepiscopalem aspirare: eapropter nos dictae Ecclesiae Capitulares et Clerus repetitis etiam Procerum votis, Populique suffragiis, iteratis denuo precibus humillime petimus ac suppliciter eos comprecamur, ad quos dictae Sedi Metropolitanae de digno Praesule quomodolibet providere spectat; quatenus unum aliquem ex jam nominatis Clarissimis viris ad eandem Sedem promovere dignentur, et curent, ut non invitis detur Episcopus, ne nobis ob alias causas jam plus satis afflictis, nova addatur afflictio, et ut ea pax, cujus conservandae semper studiosissimi fuimus, in Clero et populo servetur; et huic supplicationi cum omni observantia et animi demissione humillime subscribimus.

Datum Dublinii, die 16. Mensis Septembris Anno Domino, 1729.

Thomas Austin, Archidiaconus Dublinien. et Parochus S. Nicolai extra muros.

Valentinus Rivers, Praebend. S. Audoeni, et Parochus S. Catherinae.

Richardus Fox, Praebend. de Clonmetthan et Parochus de Clondalkin.

Robertus O'Brien, Praebend. unius portionis de Tipperkevin et Parochus de Swords.

Jacobus Dillon, Cantor S. Patritii et Parochus de Garistowne.

Patricius Doyle, Archidiaconus Gandalacensis et Parochus S. Andreae.

Joannes Valesius Praebendarius de Tipper.

Bartholomaeus Schally, Praebendarius de Dunlavin et Parochus S. Margaritae.

Joannes Herald, Doctor Theologus et S. Theologiae Professor.

Bernardus Murray Presbyter et Assistens in Parochia S. Audoeni.

Nicolaus Jones, Praebend. de Stagoni et Parochus de Donabat.

Christophorus Wade, Praebendarius de Donaghmore in Imaile, et Parochus de Fieldstown.

Patricius Carey, Praebendarius de Castronock.

Christophorus Andoe, Praebendarius de Typperchevin.

Carolus Kelly, Praesbiter Dublinien. et Vicarius S. Pauli.

Daniel Fitzpatrick, Parochus de Athy.

Thomas Sherlock, Parochus de Kilcullen.

Mathaeus Andrews, Parochus de Castledermodia.

Patricius Flood, Parochus de Blessingtowne.

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- Christophorus Goulding, Parochus de Balredery.
Christophorus Monnaughan, Parochus de Kilcoole.
Jacobus Walsh, Parochus de Kildraught.
Guillelmus Ennis, Parochus de Ballibaughall.
Joannes Stapelton, Parochus de Hollywood.
Edmundus Kelly, Presbiter Dublinien. Theologus e Regia
Societate Parisiensi.
Joannes Cassinus, Sacrae Theologiae Doctor, et assistens in
Parochia S. Andreae Dublinien.
Edmundus Treasy, Parochus de Hoath.
Gualterus Skelton, Vicarius Generalis Lieghlinensis et assis-
tens in Parochia S. Andreae Dublinien.
Jacobus Carrol, Presbyter Dublinien.
Daniel Dowling, Praesbyter Dublinien.
Gulielmus Mullally, Praesbyter Dublinien.
Michael Seagrave, Praesbyter Dublinien.
Jacobus Andrews, Praesbyter et assistens in Parochia S.
Nicolai Dublinien.
Franciscus Aston, Praesbyter et assistens in Parochia S.
Nicholai Dublinien.
Joannes Phelan, Presbyter.
Richardus Fitz-simons, Praesbyter et assistens in Parochia
S. Jacobi.
Nicholas English, Praesbyter Dublinien.
Christophorus Fullam, Praesbyter Dublinien.
Laurentius Egan, Praesbyter Dublinien.
Petrus Barnewall, Praesbyter Dublinien.
Carolus Ryan Praesbyter et assistens in Parochia S. Michaelis.
Petrus Chashel, Praesbyter Dublinien.
Jacobus Rawe, Doctor Theologus et assistens in Parochia S.
Pauli.
Jacobus Rice, Doctor Theologus et assistens in Parochia S.
Audoeni.
Carolus Kyrren, Praesbyter necnon assistens in Parochia de
Blessings.
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XXVI.

THE BOUNDARIES OF SAINT MARY'S PARISH, DUBLIN, A.D. 1729.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

We the undernamed Parish Priests and Clergy of the City of Dublin do hereby certify that we have not only seen and read the collation made unto y^e Revd. Mr. John Linegar 16th Xber 1707 by the Most esteemed and Illustrious Doctor Edmond Byrne, then Archbishop of Dublin, of the Parish of St. Mary's, in the suburbs of the said city, to which collation the Most Illustrious Doctor Edward Murphy, late Archbishop of Dublin, then our Vicar-General, and Revd. Doctor Matthew Kelly, are subscribing witnesses; but also another instrument under the hands of said illustrious Prelates of Pious Memory, and signed also by said Revd. Doctor Matthew Kelly, declareing and setting forth the bounds and limits of said parish of St. Mary's in manner following, that is to say, from the east side of Boot-lane, inclusively, to the entrance into Bolton-street or Drumcondra-lane, and from thence down to Drumcondra-bridge, and from the east side of Arran-street, inclusively, down Ormond-quay, from y^e corner of said street downe to Ballibought-bridge. And we do further declare to the parishioners or Catholick inhabitants within the said districts that they are to look upon the said Revd. Mr. John Linegar as their only true and lawful Pastor; and that no other priest whatsoever has or ought to claim any right, or title, to the said parish of St. Mary's or to any part thereof.

Given under our hands in Dublin this 11th day of October 1729.

RICHARD MORPHY.

MATT. KELLY, Parish Priest of St. James', Dublin.

PATK. DOYLE, Pastor of St. Andrew's, Dublin.

SIMON MURPHY, Parish Priest of St. Audeon, Dublin.

WALTER SKELTON.

THOS. AUSTIN, Parish of St. Nicholas Without.

CHARLES KELLY.

VALANTIN RIVERS, Parish Priest of St. Catharen's.

XXVII.

DIOCESAN STATUTES FOR THE DIOCESE OF DUBLIN, A.D. 1730.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

Statuta pro Diaecesi Dubliniensi facta et promulgata in Synodo Dioecesana habita Dublinii 10^a Die Junii, Anno 1686, sub Illust^{mo}. DD. Patricio Russell, Archiep^o Dubliniensi, aliquibus detractis, aliis vero superadditis quae praesenti tempori maxime congruunt.

Statuimus Imprimis ut omnes curam animarum quocunque modo habentes diligenter invigilent curae sibi commissae scientes se pro ovibus sibi commissis in die judicii rationem reddituros.

Quare Ordinamus et stricte in D^{no}. Praecipimus ut singulis diebus Dominicis ac festis Solemnibus Singuli Parochi Catechizent, exhortentur, aut concionentur ad populum. Sub poena arbitraria pro prima vice quod si ad quatuor Septimanas in hoc quispiam negligens fuerit sit ipso facto suspensus ab Officio et Beneficio suspensione ordinario reservata, si vero ad sex septimanas sit ipso Beneficio privatus.

2^o. Statuimus ut quilibet habens curam animarum studeat quantum in se est, et ingravamus conscientiam ejus, habere in sua Parochia Magistrum scholae qui honestae vitae, qui parvulos in Christiana Doctrina ac bonis moribus instruat, et Curator animarum saepius inspiciat an hoc praestet, et si in hoc negligens reperiatur, expellatur et alius diligentior recipiatur.

3^o. Statuimus et Ordinamus ut Parochi vel curam animarum habentes, etiam Coadjutores habentes, ipsi per se, nisi legitime Impediti fuerint, praedictum munus praedicandi verbum Dei et Catechizandi frequenter exercent, in quo si negligentes fuerint poena arbitraria puniendi sunt.

4^o. Statuimus et Ordinamus ut omnes Parochi singulis diebus Dominicis et festis omnibus Celebrent in suis Capellis et non in aedibus privatis idque sub poena Suspensionis ab Officio et Beneficio arbitrio ordinarii incurrendae.

5^o. Statuimus ut nullus curam animarum habens absit a sua cura ultra tres noctes sine expressa licentia ordinarii, et quotiescunque abfuerit, etiam ad breve tempus, relinquat curam proximo Parocho, vel alteri sacerdoti approbato, et si ulterius abfuerit habeat licentiam ordinarii, et relinquat substitutum ab ordinario approbatum.

6°. Statuimus ut quilibet habens curam animarum sit cautus in non admittendo ullum ad Suum Altare ad Celebrandum qui non habeat sub manu Ordinarii licentiam celebrandi, vel saltem ei constet illum nullo esse impedimento irretitum quo minus licite Celebrare possit. Idem volumus observari pro quocunque qui velit audire Confessiones vel ad populum conciones habere, et si Regularis sit ostendat obedientiam sui Superioris, saltem si aliquomodo sit suspectus et non bene notus.

7°. Statuimus ut nullus habens curam animarum (idem dictum sit de aliis Sacerdotibus secularibus vel Regularibus) frequentet tabernas vini vel servitiae nisi quantum necessitas exigat, et si necessitas cogat, non illic moretur amplius quam necesse sit, nec frequentet loca Indecentia vel de aliquo malo suspecta sed se abstineat ab omnibus lusibus et spectaculis (etiam equorum cursibus) per Canones prohibitis et ab omni specie mali seque det piae lectioni et reliquis ad suum officium persolvendum necessariis.

8°. Statuimus ut nullus Regularis administret Sanctissimum Eucharistiae Sacramentum personis secularibus in die Paschatis, etiamsi dictae personae seculares in alio die satisfecerint praecepto Ecclesiae de annua Communionem juxta Bullam Innocentii X., editam 7° Februarii, 1645.

9°. Statuimus ut nullus Regularis administret sanctissimum Eucharistiae Sacramentum personis secularibus a *Dominica in Albis* nisi iis qui satisfecerunt prius annuae communionis praecepto, et ut hoc fiat saepe admoneant Regulares publice omnes Seculares personas teneri sub peccato mortali, communicare apud suos Pastores tempore Paschali, et per communionem quae apud se fit tempore Paschali non satisfieri praecepto annuae communionis, et volumus imo Praecipimus ut Regulares non admittant in suis Conventibus seu Capellis ullum Sacerdotem secularem exterum seu ignotum Celebrare nisi prius ostendat licentiam Celebrandi sub manu ordinarii.

10°. Statuimus ut nullus Parochus vel alius secularis Sacerdos administret Sanctissimum Eucharistiae Sacramentum a *Dominica in Albis* alienis Parochianis nisi prius satisfecerint praecepto annuae communionis, et Volumus ut Parochi diligenter admoneant omnes fideles ad satisfaciendum praecepto annuae communionis quod non aliter impletur nisi recipiendo de manu proprii Parochi vel ejus delegati.

11°. Statuimus ut nullus sacerdos sive Secularis sive Regularis (exceptis Parochis eorumque coadjutoribus) bis celebret diebus Dominicis, vel festivis nisi in Nativitate Christi Dⁿⁱ, et praecipimus ut nullus Sacerdos sive Secularis sive Regularis (exceptis Parochis eorumque coadjutoribus) celebret in aedibus privatis in civitatibus vel oppidis insignibus sine expressa licentia ordinarii.

12°. Statuimus ut nullus admittatur in exequiis ad celebrandum vel ad divinum Officium pro defunctis exsolvendum nisi Invitatus a Parocho in cujus Parochia exequiae celebrantur vel saltem ab eo cujus Invitationem approbabit Parochus, et nullus assistat officio defunctorum nisi indutus superpelliceo, vel Alba, et cum Birreto, et si quis contrarium fecerit nihil accipiat: ipse Parochus nominet Lectores lectionum Officii Defunctorum.

13°. Statuimus ut quilibet Parochus, vel alius quocunque modo habens curam animarum, qui non potest uno sacro suis Parochianis commode satisfacere, habeat duo sacella pro suis duabus stationibus in quibus celebret, nec alibi diebus Dominicis et festis absque urgente necessitate celebret nisi in illis habita semper cura ut Parochiani non destituantur Sacro, et si Parochiani sint negligentes in sacellis edificandis careant Missa pro ista statione in qua non est sacellum donec illud edificent, si vero aliquis Parochus potest commode uno sacro suis Parochianis satisfacere non dicat secundum, nisi ut Inserviat alicui personae dignae in sua Parochia degenti de eaque bene meritae quae commode non potest adire sacellum et nunquam necessitas propria se sustentandi aut se ditandi sit causa duo sacra dicendi.

14°. Statuimus ut Singuli Parochi offerant duo sacra pro quolibet defuncto Parocho gratis, et quinque pro anima Defuncti Episcopi. Ordinamus insuper ut singuli Parochi dicant pro Vicario Generali in suo Officio defuncto tria sacra.

15°. Statuimus et ordinamus ut ordinarius semper habeat Dublinii sex examinatores juratos quorum conscientias oneramus ut nulli dent Testimonium Idoneitatis absque diligenti examine facto per tres, vel saltem duos, ex illis tum in ordine ad confessiones audiendas, et conciones faciendas, tum ad Beneficium accipiendum: volumus etiam ut Dublinii semper sit Magister Caeremoniarum sine cujus approbatione nullus Secularis Sacerdos praesumat Missam Celebrare, habita insuper Ordinarii Licentia.

16°. Statuimus ut nullus admittatur ad curam Parochiae sine previo examine, et ut singulis annis pro arbitrio ordinarii omnes

curam animarum habentes ad examen revocentur: item volumus pro Capellanis, et aliis simplicibus sacerdotibus ad confessiones audiendas approbatis, et stricte Praecipimus ut hi in fine cujuslibet anni licentiam audiendi confessiones renoveant, et volumus ut nullus simplex sacerdos audiat confessiones quocunque anni tempore sine consensu Parochi in cujus Parochia velit audire, et volumus ut quicunque in examine minus habens inventus fuerit ad novum examen infra sex menses non admittatur.

17°. Statuimus et ordinamus sub poena excommunicationis ipso facto incurrendae ut nullus Parochus sive alius Sacerdos ad confessiones audiendas approbatus, nisi urgente gravi necessitate vel cum Licentia Ordinarii, extra Sacellum confessiones mulierum audiat nisi quando vocatus fuerit ad infirmi confessionem audiendam, idque semper in conspectu aliorum.

18°. Statuimus ut nullus Sacerdos pro stipendio minus uno solido Anglicano accipiat juxta antiquam hujus Dioecesis consuetudinem, sed neque plus exigat, si vero persona pauper sit qui solidum Anglicanum non habeat, et necesse est ut Missam habeat Sacerdos pro illo Sacrum offerat gratis.

19°. Statuimus ut nullus admittatur in Coadjutorem Parochi sine licentia ordinarii et previo examine, et si pro longe tempore sit constitutus Coadjutor ac solo nutui ordinarii amovibilis, quod fieri debet quando Parochus propter senium, corporis debilitatem, infirmitatem, vel alia quacunque causa sit Idoneus ad populo serviendum, statuimus et ordinamus ut non sit penes Parochum Coadjutorem eligere nec sallarium seu congruam sustentationem assignare sed penes solum ordinarium hocque praecipimus sub poena suspensionis ab officio et Beneficio ipso facto incurrendae.

20°. Statuimus ut omnes curam animarum habentes singulis mensibus totius anni (exceptis mensibus Decembris, Januarii, Februarii et Martii), extra Dublinium conferentias habeant in Theologia Morali et aliquando in controversiis de fide, in civitate vero Dubliniensi bis singulis mensibus de iisdem conferentias habeant, praesides vero conferentiarum constituendi sunt ab ordinario, et qui diebus statutis extra Dublinium pro conferentiis abfuerit sine justa causa approbata a preside conferentiarum, vel ab ipso ordinario, solvat duos solidos Anglicanos in sumptus reliquorum qui adfuerint et qui renuerit hoc solvere sit puniendus arbitrio ordinarii.

12°. Statuimus ut omnes Parochi quanto citius poterint post feriam

quintam in Coena Dⁿⁱ accipiant novum oleum et non utantur amplius (nisi in necessitate) veteri, in quo juxta Canones gravamus eorum conscientias.

22°. Statuimus ut nullus Parochus seu alius curam animarum habens exigat stipendium ullum a Parochianis suis nisi quod illius loci incolae solebant ex consuetudine solvere, et volumus ut idem observetur in retributione pro Baptismate, Matrimonio, extrema Unctione, visitatione infirmorum, aliisque consuetudine debitis: suadeant Parochi populum ea quae consuetudine debita sunt illis justitiae debito deberi ut multis sacrae scripturae locis probare possint.

23°. Statuimus et ordinamus ut nullus ad Brachium Seculare recurrat, factiones excitando pro retentione Beneficii, vel assecutione novi Beneficii sub poena incapacitatis ullius Beneficii retinendi vel acquirendi sed se relinquat beneplacito et dispositioni ordinarii, et sciat quicumque hujusmodi est se impedire liberam administrationem ordinarii ac proinde sive per se sive per alios hoc fecerit excommunicatum esse per propositionem 16 Bullae Coenae Domini.

24°. Statuimus ut Religiosi qui Rus mittuntur ad Eleemosynas colligendas cum obedientia suorum superiorum benigne et in visceribus Charitatis a Parochis recipiantur et tractentur, et volumus ut illi ordines Religiosorum qui hactenus ad Altaria admittebantur emendicare sic continuant donec ab ordinario contrarium mandetur, sciant tamen Religiosi admissionem eorum ad Mendicandum apud Altaria esse ex gratuito ordinarii beneplacito, et non de jure vel ulla obligatione. Volumus quoque quod Religiosi sic admissi aliquoties in anno adjuvent Parochos in Concionando et Catechizando populum, et maxime volumus ut Religiosi Parochis succurrant in eorum infirmitatibus, seu quando Parochi Morbo laborant. Prohibemus autem ne Parochi impediunt suos a largitione Eleemosinarum Religiosis. Religiosi quoque nihil dicant Parochianis quod eos retardet a charitate erga Parochos: volumus etiam ut nullus Religiosus dicat sacrum vel ministret ibi aliqua sacramenta ipso invito, sed mutuas inter se charitatem habeant ac Christianam concordiam, volumus etiam ut nullus Parochus absque justa causa ab ordinario approbata impediatur Religiosos a mendicando ad Altaria, et si quos abusus Religiosi mendicando commiserint illos ordinario indicent ut e medio tollantur.

25°. Statuimus et ordinamus ut Parochi omnesque alii curam animarum habentes conentur omnes abusus in vigilis Defunctorum impedire puniendo coram populo ad Altaria eos qui aliquos commis

serunt vel cantando impudicos cantus vel actitando impudicos lusus : doceant autem Parochi populum istas vigilias institutas fuisse ad bonum defuncti ut Christianos ritus persolverent et orarent pro defuncti anima ut mortis Memoriam suis mentibus infligerent, quare non decet ibi scurrilia agere et Mortis memoriam contemnere ; sciant ergo Parochi se graviter peccare nisi has vigilias conentur e medio tollere vel abusus praevenire.

26°. Statuimus ut quicumque utatur orationibus pro salute alicujus consequenda, vel pro quacunque alia re obtinenda, quae ab Ecclesia non sunt approbatae, vel utatur insufflationibus vel aliis modis indebitis seu superstitiosis si post unam vel alteram admonitionem non desistat, a congregatione fidelium arceatur donec resipiscat, et firmum propositum praestet nunquam amplius idem faciendi.

27°. Statuimus ut nulla mulier quae extra matrimonium peperit ante decem dies purificetur, et si notorium scandalum dederit non purificetur ante viginti dies post partum, nec antequam coram altari et congregatione suam culpam agnoscat, et si quis Sacerdos similes purificet sine venia Parochi puniatur pro arbitrio ordinarii.

28°. Statuimus ut nullus sacerdos baptizet in aliena Parochia absque gravi necessitate et tunc relinquat mulierem purificandam a Parocho loci, et si quid pro labore acceperit id reddat eidem Parocho si velit accipere, et nullam imposterum purificet in lecto decumbentem absque rationabili causa.

29°. Statuimus ut omnes curam animarum habentes diligenter adhortentur fideles ad sacramentum confirmationis post Baptismum suscipiendum, doceantque eos effectum hujus sacramenti, et reliqua ad illud sacramentum recipiendum necessaria, et quomodo cognatio spiritualis in eo contrahatur, inter tenentem et confirmatum confirmatique Patrem, et matrem matrimonium impediens ac contractum dirimens sicut fit in sacramento Baptismi et quod non potest reiterari.

30°. Statuimus et ordinamus ut extra Dublinium (de Dublinio enim nihil nunc ob rei difficultatem statuimus) omnes utantur Bannis et nullus praesumat sponso conjungere sine tribus previis denunciationibus et si justa causa adsit Dispensandi vel in omnibus vel aliquibus ex illis, petatur Dispensatio ab ordinario vel ejus vicario Generali, si autem conjungendi habitent in diversis Parochiis fiant Denunciationes ab utriusque conjugis Parocho et stricte praecipimus ut non aliter matrimonium contrahatur.

31°. Statuimus et ordinamus ut matrimonium fiat a Parocho sponsae, et si sponsus in aliena Parochia vivat non jungantur ante quam ferat Testimonium sub manu sui Parochi quod fuit ter denunciatus (loquimur de reliqua Dioecesi extra Dublinium) et quod nullum apparuit impedimentum Canonicum matrimonium dirimens. Dublini autem nullus Parochus audeat assistere matrimonio absque diligenti inquisitione utriusque Parochi exhibitis testibus omni exceptione Majoribus in utraque Parochia existentibus quod nullum sit impedimentum dirimens, et si aliquando contigerit quod unus contrahentium Ruri, sive extra Dublinium, vixerit, Parochus Dublinensis non audeat matrimonio illorum assistere nisi prius habita certitudine a Parocho rurali de tribus denuntiationibus vel saltem de earum dispensatione, sive Parochus ruralis sit hujus vel alienae Dioecesis, et si aliquando requiratur dispensatio in aliquibus Impedimentis Matrimonii petatur dispensatio ab ordinario sponsae si vero ab aliquo alio Dispensatio detur non admittatur a Parocho sponsae donec prius approbetur ab ordinario sponsae potestas dispensantis, ejusque dispensatio: loquimur hic non de valore dispensationis sed de prudenti regimine usu recepto.

32°. Statuimus ut matrimonium ubi commode fieri poterit, fiat tempore missae, et missa dicatur *Juxta Rubricas pro sponso et sponsa* adhibita benedictione sacerdotali ut ibi exprimitur.

33°. Statuimus ut famuli, seu servi ac vagabundi a Parochia in Parochiam transeuntes jungantur a Parocho in cujus Parochia tempore matrimonii existunt habito tamen Testimonio a Parocho in cujus Parochia antea extiterunt, et pro Majori securitate fiant trinae Denuntiationes a Parocho a quo venerunt et a Parocho in cujus Parochia vellent matrimonium inire et in his jungendis sint Parochi cautissimi ne matrimonio invalido assistant, et si opus sit Ordinarium consulant antequam tales jungant.

34°. Statuimus ut qui per quinquennium in hac Dioecesi curae animarum Inservierit relinquat Parochiae Calicem argenteum 60 solidorum saltem valoris et pixidem argenteam, si vero per Decennium in ea praedictae curae Inservierit ultra praedicta relinquat Parochiae Missale cum paramentis decentibus, et qui hoc non praestabit ut supra dicitur privetur omni cura animarum in tota Dioecesi: praedicta vero, si Parochia iis non Indigeat, ordinarius adhibebit sive applicabit aliis Parochiis pro illius arbitrio determinatis.

35°. Statuimus et ordinamus ut nullus pretendat per triennalem

possessionem jus aliquod acquirere in Parochiam seu Beneficium sine collatione absoluta illius ab ordinario habita sine qua nec titulum quidem coloratum acquirit: quicumque enim inservit curae animarum durante tantum ordinarii beneplacito est ad nutum ipsius amovibilis.

36°. Statuimus ut tripudiantes et tibicinantes tempore quadragesimali a sacro arceantur nisi post primam admonitionem desistant, volumus ut omnia tripudia, Tibicinia et alia joca publica aliis diebus Dominicis et festis per annum impediantur donec tempus vesperarum sit elapsum locusque in quo haec fiant nisi post trinam admonitionem cessent Interdicatur.

37°. Statuimus ut si quis fornicationis notoriae, adulterii aut incestus reus cognoscatur pro prima vice ad integrum mensem a missa excludatur, et postea si accepta paenitentia coram populo ad altare culpam agnoscat ad missam iterum admittatur, si vero ulterius in eandem culpam inciderit ad tres Menses a Congregatione et missa excludatur donec resipiscat, ac poenitentiam acceptet et culpam suam coram populo agnoscat.

38°. Statuimus et ordinamus ut omnes curam animarum habentes, habeant Concilium Tridentinum, et Catechismum concilii quod saepe accurate legant: habeant etiam librum Baptizatorum ac Rituale Romanum cujus Instructiones pro sacramentis administrandis observent, ubi convenit cum parvo Rituali quo utimur, et sint omnes uniformes in utenda forma absolutionis in Sacramento Paenitentiae ut habetur in praedicto Rituali Romano, observentque quod in fine istius Libri exprimitur, nimirum formulae scribendae in libris habendis apud Parochos quas formulas volumus ut semel singulis annis ferant ad ordinarium.

°. Statuimus, et ordinamus ut nullus sacerdos in aliqua lite vel in controversia alium sacerdotem coram Iudice seculari citet sed tantum coram suo Ordinario, et volumus ut nullus Laicus sacerdotem in Iudicium vel ducat vel eum citet eorum Iudice seculari antequam eum sistat coram illius ordinario.

40°. Statuimus ut omnes Parochi habeant haec statuta tum etiam alia statuta Provincialia et Dioecesana a nostris praedecessoribus facta quae aliquoties in anno perlegant, et in omnibus quae hisce statutis non repugnant diligenter observent sub poena arbitraria in delinquentes Infligenda. Mandamus insuper ut omnes Vicarii foranei Inviligent caeteris curam animarum habentibus in suis respec-

tive districtibus ut omnia praedicta statuta habeant eaque executioni mandent.

41°. Quamvis Parochi Coadjutores et Capellanos habeant, ipsi tamen per se parati esse debeant omnibus Dominicis et diebus saltem festivis in Sacellis suis fidelium ad se accedentium confessiones audire ex officio suo: quapropter statuimus ut nulli Parochi mane usque ad meridiem absque necessaria causa liceat abesse, idque suadeant^t Capellanis suis sub poena expulsionis: quod si quis Parochus in hoc tam necessario officio negligens fuerit sciat se puniendum arbitrio ordinarii.

42°. Statuimus et ordinamus ut si quis sacerdos sciverit alium sacerdotem asserere, vel defendere Doctrinam aliquam a summis Pontificibus damnatam, illum coram ordinario sistat, et si hoc probaverit puniatur delinquens ad arbitrium ordinarii ultra poenas a summis Pontificibus in tales statutas, si vero accusans hoc non probaverit puniatur ille pro Ordinarii arbitrio ultra poenas a jure calumniatoribus infligendas.

43°. Statuimus ut nulli Clerico liceat mulieres, cujuscunque gradus aut conditionis sint, associare nec ad Brachium ducere, aut eis aliquo modo famulari.

44°. Statuimus et ordinamus ut in Civitate Dubliniensi omnibus Diebus sabbatis parvuli convenient in Capellis ad Doctrinam Christianam addiscendam, et Parochi vel alii viri probi et docti ab eis assignati puncta aliqua post repetitam Doctrinam, eis explicent: in reliqua vero Dioecesi saltem Diebus Dominicis et festivis idem praestent Parochi mane vel vespere.

45°. Statuimus et ordinamus ut in omnibus concionibus juxta Decreta nuper edita a summis Pontificibus punctum vel puncta aliqua Doctrinae Christianae explicentur in principio vel fine concionis et insuper mandamus ut in Civitate Dubliniensi omnibus Dominicis et Diebus festivis famuli convocentur ad Capellas ante vel post vespere ad Doctrinam Christianam et rogamus tam Parochos quam heros famulorum ut in hoc negotio diligentes sint.

46°. Cum residentia Parochi non Corporalis tantum sed et praecipue moralis sit et moralis non censetur esse cum Parochus non praedicat, nec Celebrat in Capella sua ac frequenter absit a Parochia sua ultra duos menses sive continuatos, sive interruptos idque non petita Licentia Ordinarii, statuimus et ordinamus ut quicumque super hoc moniti fuerint si eidem monitioni non paruerint pro non residen-

tibus habeantur ac proinde ut supra diximus ab officio et Beneficio arbitrio ordinarii privandi sunt.

47°. Haec statuta incipiunt vim obligandi habere non solum ea quae poenas annexas habent sed et reliqua omnia a die prima Julii hujus Anni 1730.

XXVIII.

PETITION OF IRISH BISHOPS AND CLERGY TO THE HOLY SEE, A.D. 1736.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

BEATISSIME PATER,

Cum quidam Henricus O'Kelly, Canonicus Regularis Ordinis S^{ti} Augustini Literas Apostolicas a Benedicto Felicis Recordationis Papa XIII. 4° Idus Junii, 1729, Albani datas obtinuerit, vi quarum non solum Abbatem S^{ti} Thomae Dublinii Se nominat, verum etiam curam Pastoralem magnae ejusdem civitatis partis, independenter a Dubliniensi Metropolitano, quo penitus inscio praedictas literas quodammodo impetravit, Sibi impraesentiarum vindicat.

Hinc est quod nos infrascripti Multa non tantum Clero Dubliniensi (in Parlamento, Proregis et Primariorum Regni Judicum conspectu proxime periclitanti) verum etiam Rei Catholicae in aliis Regni partibus gravia ex hac novitate incommoda praevidentes Sanctitatem tuam pro opportuno remedio supplices imploramus.

Si enim ad aures eorum pervenerit a quibus ad praesens Occupantur ampla patrimonia et redditus ad dictorum canonicorum Regularium aliorumque Monachorum Monasteria olim pertinentia, dictos scilicet Monachos Jura et privilegia a ducentis circiter annis penitus sopita hisce temporibus sibi arrogare, maxime verendum est ne iniqui isti possessores, hostes nostri infestissimi, novam exinde Ecclesiasticos omnes per universam Hiberniam persequendi ansam arripiant.

In omni enim Parlamento nostri Sessione, nova nos conterendi Statuta gratis excogitant, quidque sub fuco tantae provocationis, homines etiam inter inimicos nobis semper infensissimos non timendum perpetraturos? Quam ergo rationem Villicationis suae redderent Episcopi Hiberniae si mala haec gravia Sanctitati tuae tempestive significare pretermitterent.

Cumque insuper Canonici Regulares S^{ti} Augustini aliique Monachi fere omnes Vineam Domini in Hibernia ab aliquibus circiter saeculis

ab haereticis dilaniandam dereliquerint, cumque Episcopi cum Clero seculari et mendicantium ordinum Patribus qui omnes pondus diei et aestus portaverunt qui per tot temporum acerbitates, quique per tot persecutionum procellas fidem avitam, etiam cum sanguinis et vitae discrimine illibatam conservare fortiter satagerunt: cumque dictos Monachos animarum curae in praetensis Parochiis unquam praefectos fuisse omnino incertum sit; Indubitatissimum vero omnem animarum sollicitudinem a tempore immemorabili ab eis derelictam et gregem Christi a Lupis dispergendum pro derelicto habuisse: Propterea ad remunerandos operarios in Vineam Domini tamdiu benemeritos; ad evitandas lites, discordias, et Hierarchalis pacis eversionem, et ad praevenienda quam plurima alia imminencia mala, ex his similibusque aliorum Monachorum Innovationibus oritura, ad singularem sanitatis tuae Prudentiam et paternam protectionem submissius recurrimus suppliciter depraecantes ut dicto Canonico Regulari O'Kelly silentium imponatur, nihilque in rebus nostris quod pacem Ecclesiae in discrimen, vel quod malevolos nostros Inimicos irriteret ad persecutiones excitandas inducere valeat innovetur. Deus Op. Max: Sanctitatem tuam quam diutissime ad publicam Catholicae religionis utilitatem incolumem servet enixe precamur.

Dublinii, die 9^a Junii, 1736.

Sanctitatis tuae,

Obsequentissimi Famuli et Obedientissimi Filii,

JOANNES, Archpus. Dubliniensis, Hiberniae Primas.

de Commissione.

CHRISTOPHORUS, Archpus. Casilensis.	BERNARDUS, Archpus. Tuamensis.
AMBROSIUS, Epus. Fernensis.	STEPHANUS, Midensis Epus., &c.
STEPHANUS, Epus. Kildariensis et Administrator Leighlinensis.	Fr. MICHAEL, Epus. Killmoriensis, O.P.
PATRICIUS, Epus. Ossoriensis.	Fr. PETRUS, Epus. Ardaghadensis.
	Fr. PATRICIUS, Elphinensis Epus.

Capituli Dubliniensis Dignitarii Suorum et totius capituli nomine.

DIONYSIUS BYRNE, Ecclesiae Metropolitanae S ^{ti} . Patritii, Dubliniensis Decanus.	SIMON MURPHY, Thesaurarius.
JACOBUS DILLON, dictae Ecclesiae Praecentor.	THOS. AUSTIN, Archidiaconus Dubliniensis.
JOANNES HARROLD, Cancellarius.	RICARDUS LYNOLNE, Archidiaconus Gland ^s .

Mendicantium Ordinum Superiores.

Fr. BONAVENTURA MANDEVILLE, Ord. Min. Strict. Obsae. Sacrae Theol. Lr. Emr. ac almae Provinciae Hiberniae ejusd. Ord. Minr. Provincialis.	Magtr. Fr. LAURENTIUS GERNON, Ord. Erem. Sancti Augustini per Hiberniam Provincialis.
Fr. RICHARDUS HANNAN, O. M ^m . Sti. Fci. Guardianus actualis Dubliniensis nec non Proto-notarius Apostolicus.	Fr. Magtr. GEORGIUS VAUGHAN, Ord. Erem. Sancti Augustini Prior Dubliniensis.
Fr. JOANNES JOSEPH, a S ^{ta} . Martha Sacrae Theol. olim Lect ^r . et Carmelitarum Discalceatorum Pro ^{ciae} . Hiberniae Sti. Patritii Vicarius Provincialis.	Fr. LAURENTIUS RICHARDSON, Ord. Praed ^{um} . S. Theol. Mag ^r . Prior Dubliniensis.
Fr. ANGELUS ANTONIUS, a conceptione Ord ^{is} . Carmelitarum Disca ^{rum} . et Prior conventus Dubliniensis.	Fr. ALLEXIUS DOWDALL, Vic Proalis Cap. provinciae et Missionis vic. praefect Apl ^{cus} .

Concordat cum originali collatione facta de verbo ad verbum ita attestor hac die decima septima Junii anno Dni millesimo septingentesimo trigesimo sexto.

PATRITIUS FITZSIMONS, S.T.D.
et Prothonotarius Apostolicus.

XXIX.

LETTER OF MOST REV. BERNARD MACMAHON, ARCHBISHOP OF ARMAGH,
TO THE SECRETARY OF PROPAGANDA, THE 15TH OF JANUARY, 1740.

(FROM THE PROPAGANDA ARCHIVES, ROME).

ILLME DNE.

Nostris in alma urbe Patronis saepe a plurimis annis exhibitum fuit a bonae memoriae Praedecessoribus meis aliisque hujus Plagae Praelatis quatenus Provincia haec Ultoniensis quae magnitudine et primatialis Apostoli nostri sedis dignitate, caeteris praeeminet,

caeteris tamen longe gravioribus aerumnis et acerbitatibus angustietur: ingruentes enim undequaque multiformes sectarii, Catholicorum indigenarum magnam partem funditus exturbarunt, residuos vero ad duram adeo redigerunt inopiam ut omnes fere dictorum adversariorum servi tantum sint et vasalli, variis eorum infestationibus ac tentationibus varie excruciat. Quapropter multi fundatores et Benefactores Collegiorum in exteris Catholicis regionibus sortem hanc iniquam miserati, diligenter caverunt et commendarunt ut in receptionibus studiosorum alumnorum a quatuor nostris provinciis, singularis et benignior haberetur Ultoniensium ratio: et merito quidem, cum non sit (quod sciam) in toto orbe Catholico locus in quo magis desiderentur bene instituti operarii Evangelici quaerentes non quae sua sunt sed quae Iesu Xti.

Sacrae igitur de Prop. Fide congregationi praeter aeternam a Deo opt. max. rependendam mercedem immortales a nostratibus debentur gratiae pro provisione in almo suo Collegio uni ex alumnis nostris successive concessa, quam brevi vacaturam intelligens, Illmam. Dnem. vestram enixe rogo ut pro sua benignitate apud S. Congnem. agere non gravetur pro illa vacantia in favorem horum latoris ingenui adolescentis Thomae White dilecti mihi consanguinei, quatenus ipsum quantocius admittere dignentur. Mihi significabit praeterea Illma. D. V. si spes aliqua affulgeat, pie consideratis quibus praemimur angustiis (quas S. Congni. per litteras summam perstringo), duos ex nostratibus in praefato Collegio sustentari posse.

Sacrae Congnis. et sua mihi mandata ita inscribi curare dignabitur a Monsieur l'Abbe Reilly a l'Hotel de Clermont, Rue de Varenne a Paris, et ipse mihi ea tuto transmittet. Benigne super his, Illmae Dnis. Vrae., sensa praestolans, omni interea cordis affectu subscribor in loco Refugii.

Hac die 15 Januarii 1740 stylo vet.

Illmae Dnis. Vrae.

Addictissimus et humillimus famulus,

✠ BERNARDUS, Archiepus. Armacanus,
Tot. Hiber. Primas et Metropolitanus.

XXX.

DE STATU MISSIONIS IN REGNO HIBERNIAE.

ANNO 1740.

(FROM THE PROPAGANDA ARCHIVES, ROME).

Omnes Episcopi resident in suis Dioecesibus exceptis Fineborensi et Fernensi: Fineborensis degit Tournai in Belgis ubi habet Canonicatum, et Fernensis singulis fere annis venit Romam. . . . Quoad Archiepum Cassillensem verum quidem est quod ille pro majori anni parte vel quasi semper commoratur apud fratres suos viros nobiles in Dioecesibus Lismorensi et Ossoriensi: sed neuter fratrum distat duabus milliaribus a Diocesi Cassillensi, quam optimus Praesul visitat omni aestate, et quotodie in vicinia praesens et praesto est ad omnia ea facienda et expedienda quae a vigilanti pastore requiri poterunt. Tres alii Episcopi, Kilmorensis, Kildarensis et Midensis Dublinii tempore hiemali degunt: sed falsissimum est quod oves suas negligent. Suas enim Dioeceses sedulo quotannis visitant euntes de domo in domum et de Parochia in Parochiam per totam aestatem et cum nec oppida nec domicilia fixa habeant in quibus tuto vivere possint vel Parochias habeant, quibus titulo Pastorum inservire possint, ingruente hyeme, visitationibus peractis, Dublinium redeunt ubi per Postam ordinariam ter in Hebdomada possunt habere communicationem cum suis Dioecesibus, quae Dublinio non ultra sex vel septem milliaria distant, et hoc modo sine ulla non residentiae labe vixerunt eorum Praedecessores a temporibus antiquis.

Episcopi nullos omnino redditus habent, sed vivunt ex sponte oblatis Parochorum, quae oblatae jure quodam consuetudinis taxatae sunt ad summam viginti solidorum ab unoquoque Parocho tempore Paschali solvendorum: sed advertendum est quod eo paupertatis res Catholica nunc devenit in Hibernia ut vix unus ex Parochis saltem ruralibus miserrimam illam summam suo Praelato solvere queat. . .

Probatur sincero corde quod proportionem servata non sint in toto terrarum orbe plures vel doctiores vel zelosiores de utroque Clero Sacerdotes quam in Hibernia nec pauciores inobedientes vel apostatae quod summi Dei speciale Donum est, si consideremus qualiter Atheismus, Libertinismus et omnigena dissolutio grassentur et regnent in desolato illo Regno.

De Monialibus:—Tametsi aliquae fuerint sub Elizabetha ordi-

nationes pro diruendis Monasteriis tamen nulla unquam fuit lex lata in ipsas personas Monialium. Quod Monialibus Dublinensibus clare innotescit ex eo quod cum tempore Reginae Annae octo vel decem illarum fuerint accusatae coram Magistratu et evidenter convictae, tamen Magistratus cum nullum Decretum Parlamenti contra ipsas adduci posset, liberas dimisit et exinde in domo sua publica et sine ulla perturbatione vivunt imo chorum statutis horis, quamvis apertis frequentant; Missas solemnes cum organo et aliis instrumentis cantant; novitias omni cum solemnitate ad habitum et professionem admittunt; et ipsae moniales omnes suos amicos Protestantes viros et mulieres ad hujusmodi functiones rogant.

XXXI.

LETTER OF MOST REV. DR. LINEGAR, ARCHBISHOP OF DUBLIN, TO
HIS HOLINESS, THE 6TH OF FEBRUARY, 1745.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

BEATISSIME PATER,

Archiepiscopus Dubliniensis, Hiberniae Primas, post Sacrorum Oscula Pedum, quam Devote exponit Sancti. Vrae, qualiter Suburbia septentrionalia Civitatis Dubliniensis, ab ea per Flumen *Liffium* divisa, atque ad differentiam antiquae Dubliniensis Civitatis olim nuncupata *Oxmanense* Oppidum, etiamnum idem nomen retinentia, dudum ac perenni annorum Serie unam constituebant Paroeciam, ab uno Rectore gubernatam, una duntaxat in ea fabricata Parochiali Ecclesia sub invocatione S. Michani, donec tandem aliquando crescente in dies Domorum, et Incolarum multitudine in dicto Oxmanensi Oppido, per Leges Parlamenti Protestantis de ann. 1697. statuta fuerit praefatae S. Michani Paroeciae divisio in tres Parochias, media retinente titulum S. Michani, Orientali vero S. Mariae, et Occidentali S. Pauli ex hinc nuncupatis, in utraq; modeicta Paroecia fabricanda postmodum sua respectiva Parochiali Ecclesia, prout temporis successu factum est. Eadem porro de causa paullo post tunc existens Dubliniensis Antistes, Parlamenti in hac parte vestigia premens, recensitam S. Michani Parochiam trium Pastorum regimini subiecit, sicque divisa permanet in tres Paroecias usque in

hodiernum diem. Verum quandoquidem intra praescriptos tunc a laudato Archipraesule limites mox dictae mediae Parochiae, S. Michani, ut praefertur, adhuc, appellatae, sita non sit, ut par est S. Michani Ecclesia, neque quaevis alia, dum e contra in Occidentali Paroecia non solum sua Ecclesia S. Pauli, sed et illa altera S. Michani, reperiatur, idcirco modernus Archiepiscopus Dubliniensis Exponens, hisce diebus occasionem nactus Vacationis ambarum Parochiarum, de utriusque moderni Parochi consensu Ecclesiam, et Caemiterium S. Michani cum viginti circiter Domibus (quarum tamen plures ab A catholicis habitantur) magnam aspicientibus Plateam, quam *Vicum Ecclesiae* vocant, a Capite nimirum Viculi vulgo dicti *Hammon-lane* ad caput eidem proximioris Viculi *May-lane* nuncupati, separavit a Parochia S. Pauli, et assignavit Parocho S. Michani, ut sic unaquaeque Paroecia suam habeat Parochialem Ecclesiam, prout apud ipsos Protestantes cautum est, utque imposterum ingens evitetur confusio huc usque non semel exorta, utroque Pastore se vocante, et dum opus esset, se subscribente Parochum S. Michani. Quapropter humillime supplicat Sancti Vrae. praefatus Dubliniensis Archiepiscopus, Hiberniae Primas, quatenus huic ab eo sic factae dispositioni, et divisioni dictarum S. Michani, et S. Pauli Parochiarum Apostolicae confirmationis robur adjicere benigne dignetur Sanctitas Vestra, ut perpetuis futuris temporibus firmae maneant, et subsistant. Ita, et omni meliori modo, ad Apostolicos Pedes provolutus, exponit, et supplicat. Dublinii die 3 Novembris 1744.

Sanctitatis Vestrae humillimus, et devotissimus Orator.

JOANNES Archiepiscopus Dubliniensis Hiberniae Primas.

Ex Audientia Sanctissimi habita die 24 Januarii 1745.

Relato de mandato SS^{mi} Dⁿⁱ N^{ri} Benedicti Papae XIV. suprascripto Supplici Libello R.P.D. Archiepiscopi Dubliniensis Sanctitati suae per me infrascriptum Sacrae Congregationis de Propaganda Fide Secretarium; Sanctitas Sua ejusdem Archiepiscopi precibus benigne annuens, in eodem Supplici Libello contenta, et per eum respective peracta approbavit, et confirmavit. Datum Romae ex Aedibus dictae Sacrae Congregationis die 6 Februarii 1745.

Loco ✠ Sigilli.

NICOLAUS LERCARIUS, Secret^s.

Ego infrascriptus testor, tam supra transcriptum Libellum Supplicem moderni Ill^{mi}. et R^{mi}. Archiepiscopi Dubliniensis, Hiberniae Primatis, quam Rescriptum Sanctissimi Domini Papae feliciter regnantis, de verbo ad verbum concordare cum suis respective Originalibus. In cujus rei fidem hisce praesentibus Literis subscribo, et Sigillum Officii mei appono.

Dublinii hac die 13, Martii 1744-5.

FR. THOMAS DE BURGO, Ord. Praed^m.
S. Theologiae Doctor, et Protont^s. Apostolicus.

XXXII.

PETITION OF THE CHAPTER OF ARMAGH TO HIS HOLINESS, JUNE, 1747.

(FROM THE PROPAGANDA ARCHIVES, ROME).

Cum Ecclesia nostra Archiepiscopalis Armacana totius Hiberniae Metropolitana, et Primatialis Pastore jam sit viduata per obitum Illmi, et Rmi D. D. Bernardi piae Memoriae Archipraesulis nostri, qui diem clausit extremum die 27 Mensis Maij proxime elapsi anni currentis; hinc Nos Canonici praelaudatae Ecclesiae Metropolitanae ac Primatialis, Dei solius gloriam, Ecclesiae nostrae afflictae Utilitatem, sublimiorumque Patronorum Nostrorum Honorem prae Oculis Unice habentes, quam humillime supplicamus, quatenus unum ex tribus sequentibus nobis praeficere dignentur in Episcopum: videlicet: vel 1^o Illustriss. ac Rmum. D. Franciscum Dunensem et Conorensem Episcopum, virum vere modestissimum, ambitione et proprio commodo prorsus alienum, Fidei in Rem Catholicam et Regiam Assertorem invictissimum, Proavorum Stemmata, utpote e Comitibus de *Bute* originem trahentem, morum Sanctitate, Rerum Ecclesiasticarum Peritia Singularissima, de modo pacifico, tranquillo, Religioso et Canonico Gregem suum Dunensem et Conorensem in Domino Regendi imprimis spectabilem: *vel* 2^{do}, Amplissimum ac pientissimum virum Nicolaum Devine, S. Theologiae Doctorem, Rectorem vigilantissimum de Dundalk, vicarium Capitularem nostrum a nobis die 2^a Junii labentis canonice in loco Refugii electum, sub ultimo et penultimo Metropolitanis nostris olim vicarium generalem

et Officialem, rerum agendarum dexteritate, Doctrinae, vitae illibatae, et Pacis candore eximium; vel *denique* Illmum. et Reverendissimum D. D. Nicolaum Fernensem, Praesulem commendatissimum. Hos enim tanquam omnibus numeris absolutos prae omnibus postulamus. Respective omni igitur qua par est Reverentia, et humi prostrati rogamus iterum atque iterum, ut unus ex illis Ecclesiae nostrae vacanti Metropolitanae praeficiatur. In quorum fidem hisce manibus propriis subscripsimus hac die, &c.

Junii, 1747.

XXXIII.

PETITION OF THE BISHOP OF LIMERICK TO THE HOLY SEE, THE 4TH OF APRIL, 1746.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME).

Humilis Supplicatio Roberti Episcopi Limericensis in Hibernia, et querelae adversus Illmum. ac Rmum. D. Episcopum Accarensem in partibus, ejusque fratrem Joannem Creagh neoinstitutum Decanum Titularem Ecclesiae Cathedralis Limericensis, ad Pedes Bmi. P. N. Benedicti XIV. praesentanda.

Cum omni submissione et summa reverentia exponit Orator duo potissimum esse, quae fidei et Religionis propagationi in hac Hiberniae insula plurimum obstant; Primum quod inter Ecclesiasticos multi inveniantur, quorum neque modum ambitio, nec satietatem sentit avaritia, ita ut in hoc unice incumbunt, ut Beneficiorum suorum fratres vel consanguineos heredes habeant, volentes ut caro et sanguis regnum Dei possideant; hi enim dum sunt annis gravati, vel corporis infirmitate oppressi, aut forte praevidentes suam ad altiores Ecclesiae Dignitates promotionem, carni et sanguini, non vero meritis et litterarum faventes, hoc iniquo fine ducti ipsum apud Romanam Curiam resignant fratribus, nepotibus vel cognatis, quibus praeter consanguinitatis titulum, vix plerumque ulla pietatis aut Doctrinae merita suffragantur.

Alterum est quod plurimi ejusdem nationis Clerici, dum in Seminariis et Collegiis nostris transmarinis morantur, neglectis Sacrarum litterarum studiis jure potentum nobilium patrocinium summo conatu

et industria quaerere satagunt, quorum commendatione et protectione licet omnino inepti, Bullas et Diplomata subreptitiae, et obreptitiae in Curia Romana impetunt ad dignitates in Cathedralibus et Collegiatis hujus Regni Ecclesiis obtinendas, falso Curiae suggerentes parochias et curas animarum (olim, seu hic vigente fide catholica) his dignitatibus fuisse annexas: hi quae sua sunt quaerentes, invitae Episcopis in Animarum Curas sese intrudunt, semetipsos et non gregem pascentes. Vae Pastoribus Israel tueri et conservare conantur. Ex hoc duplicis corruptionis fonte pro dolor! non sine maximo Religionis discrimine fidem avitam et missionem paulatim corruere omnino necesse est; hinc Catholicorum scandalum, hinc contemptus Episcoporum, hinc ordinis et jurisdictionis subversio oriuntur; qui memores quanta afficiuntur injuria sacerdotes illi, qui per plures annos, in missione verbo et exemplo strenue laborarunt, et de Ecclesia Dei benemeriti sunt, quibus rejectis et postpositis juniores admodum inexperti, quandoque etiam indocti ad Curam Animarum admittuntur, qui neque fluctuantes stabilire, nec infirmos confirmare, nec haereticorum schismata diluere, detectaque refellere minime valent.

His ingruentibus malis occurrere volens Illmus. et Rmus. Archiepiscopus Tuamensis, adjunctis Alladensis et Confertensis Episcopis, ad V. S. Litteras suas supplicatorias et quaeremoniales expediverunt, ad quorum supplicatione.

Decretum S. V. Die 31 mensis Febr. anno 1742 emanavit, illisque intimatum fuit per epistolam Emi Cardinalis Valenti ad Dictum Archiepiscopum:

EXEMPLAR EPISTOLAE.

Quod Clonferensis et Alladensis Episcoporum comprovincialium junctis nominibus atque officiis, de Beneficiis Hibernis postulavisti, tam aequum Pontifex Maximus esse censet, quod aequissimum atque ipsum more majorum, institutisque Romanae Curiae probatur. Mandavit itaque Pontificiis ministris, caveant provideantque in posterum diligenter ne beneficia, dignitatesque praesertim Clericis vestris Romana in Curia petentibus conferantur, nisi probatis a vobis, Litterarumque vestrarum testimoniis in hoc publice commendatis: vobis interea religiose atque strenue in vinea Domini laborantibus, Apostolicam Benedictionem Pontifex Maximus ex animo et peramanter impertitur. Ego omnia fausta precor a Deo. Romae 31 Novembris, 1742. Dnis. tuae ad officia paratissimus. Michaeli Archiepo Tuamen. in Hibernia Tuamiae. SYLVIVS C. VALENTI.

Non obstante supradicto salutari Decreto D. Joannes Creagh nostrae Dioecesis Sacerdos Bullam in Romana Curia subreptitie et obreptitie, ut credo, obtinuit, eo in fine, ut Parochiam B. Mariae Virginis, quam D^o. Decanatui olim (florente scilicet hic fide catholica) fuisse annexam falso Curiae suggessit, possidere valeat; Litteras equidem meas commendatitias in favorem ipsius dederam, sed illas a me subdole et fraudalenter obtinuit, nam frater ejus Rev. D. Petrus Creagh nunc Illmus. etc. Accarensis Episcopus, tunc vero Decanus Titularis Dictae Ecclesiae Cathedralis Limericensis has a me petiit Litteras in favorem fratris sui dicti Joannis, ad effectum dumtaxat, ut ipse mihi affirmabat, consequendi Beneficium aliquod simplex in Flandria. Ego votis ejus bona fide libenter annueus, litteras meas commendatitias ad hunc finem concessi. Brevi tamen didici ipsum Petrum tunc ipso tempore nominatum et designatum fuisse ad Episcopatum Accarensem in partibus, et in Coadjutorem Waterfordiensem et Lismoreensem cum jure et spe successionis, me quidem inscio, et nihil desuper suspicante; meis interim litteris usus est contra finem et intentum earum, illuso etiam praelaudato Decreto salutari (ut constat ex his verbis in hoc publice commendatis) ad constituendum fratrem successorem in dicta Parochia B. Mariae Virginis, quam ipse Petrus meo, et Praedecessoris mei consensu occupabat, quam etiam immediate post suam promotionem in manibus meis resignare debuisset, ut expresse cautum est per haec verba Extrav. Execrab. Joann, etc., etc., quo vero deinceps etc. . . . sine mora et dispendio in ordinariorum manibus dimittere prius beneficium debeant. Illmus. autem Accarensis dictam Parochiam clam et subdole possidebat usque dum Bullam in Curia ad constituendum fratrem suum D. Joannem Decanum ac Successorem in S^{ae}. B. M. Virginis Parochia obtinuit: aequum mihi proinde videbatur hujus administrationis curam et deputationem huic tam artificioso ac ambitioso juveni denegare, donec quae ei objicienda habeo sedis Apostolicae judicio subjicerem, ac plenius desuper de V. B. mente mihi constaret.

Mihi videtur, et colligere licet ex verbis ac tenore ipsiusmet Bullae Summum Pontificem voluisse Parochiam B. M. Virginis dicto Joanni concedere, ex suppositione tantum, quod fuerit Decanatui Ecclesiae Cathedralis Limericensis annexa, non vult ergo conferre quia non est ei annexa, sicut quando confert Beneficia, ut Curiae reservata quae reipsa non sunt reservata non censentur ullo modo conferri.

2. D. D. Joannes Creagh curiae suggessit hanc Parochiam B. M. Virginis antiquissimis temporibus (vigente nempe in hac Patria fide catholica) dicto Decanatui fuisse annexam, quod sane falsum est, et facile probare possumus, nullam unquam talem extitisse unionem.

3. Decanatus Ecclesiae Cathedralis Limericensis et Parochia B. M. V. ejusdem civitatis erant semper beneficia incompatibilia quippe cum sint *sub eodem tecto*, et in eadem Ecclesia et unus nullo modo poterat satisfacere utrique muneri, nec ulla apparet in Bulla dispensatio ad illa possidenda, quod quidem suspicionem parit dictum Joannem Creagh veritatem celasse vel falsitatem suggessisse ac proinde praelaudatam Bullam sub et obreptitie fuisse obtentam.

4. Quamquam concedamus (licet sane falsum sit) praedictam Parochiam antiquissimis temporibus (vigente nempe hic fide Catholica) Decanatui fuisse annexam, in ista quidem falsa suppositione, penes Decanum remansisset jus percipiendi Decimas, juris tamen Episcopi foret vicarium perpetuum instituere, qui curae animarum invigilaret stola piorumque eleemosynis et oblationibus se sustentavit.

5. Orator pro se, et in suam defensionem exponit et queritur praedictam Parochiam in nullo sensu numerari potuisse inter consistorialia Beneficia, quia nullo modo, stricte loquendo est beneficium, siquidem in hac Patria a ducentis fere annis nullum extabat beneficium ullius certi valoris, sed omnes qui hic designantur Parochi meris solummodo eleemosynis ac spontaneis fidelium oblationibus sustentantur, ac proinde tale Beneficium mere nominale, seu verius talis administratura mere eleemosynaria, non videtur vacasse nec fuisse reservata in curia per promotionem D. Petri Creagh ultimi ejus possessoris ad Episcopatum in partibus infidelium, nullum enim videtur extare simile Decretum, aut Bulla specialiter reservans sedi Apostolicae ejusmodi Beneficia mere nominalia, seu administraturas eleemosynarias, imo nec beneficia illorum, qui ad titulares Episcopatus in partibus promoventur, ubi etiam beneficia stricte loquendo praevis ab illis essent occupata et possessa: cum igitur favores sint ampliandi, summus Pontifex non censendus erat dictam administraturam seu vicariatam reservare, nec Regulae Cancellariae hic habent locum et expresse sit contra concordata.

Imo Extrav. Execrab. Joann. etc., etc., et Extrav. ad Regimen videntur intelligi de veris et effectivis Episcopatibus et beneficiis realibus, non vero de titularibus in partibus infidelium, et vicariatibus eleemosynariis, quales sunt omnes omnino Parochiae in hac Patria:

vult potius suam unicuique Episcopo conservare jurisdictionem et nominationes et assignationes ad hujusmodi pauperes Parochias Personarum idonearum ordinariorum localium judicio, et experientiae relinquere; imo inconsultum foret, et expediens, ut sancta sedes hujusmodi eleemosynariis et nullius momenti provisionibus se immisceret maxime vero in his Regionibus Roma remotissimis ubi tam difficilis ad S. sedem habetur recursus.

Denique ex quo miserum hoc Regnum sub diro haereticorum jugo incidit, praxis et universalis consuetudo Episcoporum nostrorum est, nullos nisi probatae virtutis et experientiae viros, qui in missione sacra per aliquot annos prius laborarunt, animarum curis praeficere: hic autem juvenis, qui paucis abhinc diebus e seminario suo egressus est, et nondum per mediam partem horae in vinea Domini operatus fuit, conatur per fraudes et versutias, contra dictam laudabilem Episcoporum nostrorum consuetudinem, imo et contra mentem et finem praelaudati decreti, me invito, ac despecta mea ad S. Sedem appellatione in animarum curam per fas nefasque sese intrudere, quali et quanta injuria his qui in vinea senescunt, et adhuc portant pondus diei et aestus; inter cives etiam discordias promovere, ac divisiones fovere et excitare non desinit, meque minis terrere ac litibus fatigare proponit, non quidem sine magno omnium et maxime heterodoxorum scandalo. Hunc proinde Joannem Creagh nondum satis aetate maturum, in theologia morali, et quaestionibus fidei et controversiarum minus versatum, nullaue experientia edoctum (maxime in hac civitate Limericensi, ubi omnes fere Catholici mercaturam exercent, redundatque hereticis ex omni sectarum genere difficiliore casus occurrunt, quaestionesque proponuntur subtiliores et intricatae vix solvendae a viris adaequata virtute praeditis, et longa experientia in missione edoctis) hunc, inquam, tam levis armaturae militem tanto et tam gravi ac oneroso muneri omnino imparem, sine evidentia et maximo gregis nobis commissi periculo minime praeficiendum esse existimaui.

Haec omnia cum summa reverentia ac humilitate ad V. B. pedes submittit.

ROBERTUS, Limericensis qui supra.

Limerici in Hibernia die 4 mensis Aprilis 1746.

XXXIV.

LETTER OF THE ARCHBISHOP OF DUBLIN AND OTHER BISHOPS TO THE
S. C. OF PROPAGANDA, THE 18TH OF MAY, 1748.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

Archiepiscopus Dubliniensis, necnon Episcopi Midensis, et Kilmorensis, Nostro, aliorumque Hiberniae Antistitum nomine exponimus, emanasse a Sancta Sede Apostolica Rescriptum Die 7 Aprilis, 1742, directum ad Excellentissimum Nuntium Bruxellensem, et obtentum ad Instantiam RRmorum. Episcoporum Corcagiensis, et Kerriensis, quo limitatur Facultas ab Episcopis Hiberniae a tempore immemorabili possessa promovendi ad Sacros Ordines subditos suos, adeo ut vi Rescripti praefati non possint amplius conferre ordines nisi duodecim Titulo Missionis.

Non sine admiratione intelleximus factam fuisse in Romana Curia similem instantiam a viris qui statum hujus Regni ignorare non potuerunt. Et dubitandum nobis videtur an illa Instantia genuina fuerit, an vero spuria, propter rationes sequentes.

1°. Quia Episcopi Hiberniae a tempore quo Haeresis in hac misera regione invaluit, vix et ne vix quidem SS. Ordines conferre solebant, aut poterant alio Titulo quam Missionis, cum inter misérias, sub quibus gemunt, neque Beneficia adsint, neque Patrimonia in nostra Religione, quibus promoveri possint illi, qui vocantur.

2°. Quia si Rescriptum illud in Vigore suo maneat, infra paucos Annos non habebunt Sacerdotes, quibus Grex jam inde languens pasci valeat.

3°. Quia Rectores Seminariorum Hibernorum in Regnis extraneis Vigore Indulti Urbani Papae VIII., fel. Rec. Facultatem habent praesentandi Juvenes Hibernos cuicumque Episcopo pro Ordinibus recipiendis Titulo Missionis sine Limitatione, neque censendum est, velle Sanctam Sedem Apostolicam, ut praefati Rectores simili Facultate gaudeant, neque eadem tamen potiantur Praelati Ecclesiarum, quibus incumbit providere Sacerdotibus in Patriam a studio reversis.

4°. Quia in quibusdam Ecclesiis Cathedralibus hujus Regni habentur tantum quindecim circiter Parochiae, in aliis vero septuaginta; neque rationabile videtur, ut in exigua Ecclesia possint duodecim promoveri ad Sacerdotium, neque plures vero in majori, ubi

major est operariorum necessitas, praesertim in Dioecesi Dubliniensi, ubi sexaginta ad minus Sacerdotes necessarii sunt pro ipsa metropoli praeter eos, qui per reliquas Dioecesis Partes desiderantur.

Non obstantibus hisce Rationibus adeo claris, observavimus praefati Rescripti Tenorem, et obedivimus; sed nunc necessitate permoti supplicamus pro bono, et Salute Ecclesiarum Nobis commissarum, ut illud revocetur, et in posterum annulletur, etc. In quorum fidem hisce subscripsimus manibus propriis hac die 18^o Maii, 1748.

JOANNES, Archpus. Dubliniensis et Hib. Primas.

STEPHANUS, Midensis Episcopus, etc.

LAURENTIUS, Episcopus Kilmorensis.

XXXV.

LETTER OF DR. M'DONOGH, BISHOP OF KILLALOE, TO THE ARCHBISHOP
OF DUBLIN, 8TH JUNE, 1748.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

Ennis, June 8th, 1748.

MY LORD,

After assuring your Grace of my most humble respects, I must beg leave to send you, pursuant to the request of our poor countrymen, the humble petition they address to our four chiefs and to their colleagues, as to their masters and most beloved fathers, imploring their protection and assistance against such as endeavour to dispossess them of a house built and purchased for them alone by the piety, zeal, labour, and great industry of several charitable and great men, and in particular, of late years by Dr. Farrelly, our worthy countryman, Principal of that poor College, and by the incomparable Abbé de Vaubrun, who always took our welfare to heart as much as any of ourselves, which thinking to depend chiefly on preparing for us good workmen, built a most magnificent house and chapelle, able to lodge 400 persons, who being dispersed up and down the town before, gathered them all under the same roof with all necessary conveniences, providing them with four prefects, one for each province, men of distinguished merit, virtue, and profound

learning, who have always kept them in good order, and a most regular way of living, suitable to their calling, brought them up in the practice and exercise of virtue and piety, in a constant application to their studies, putting them continually in mind of their obligations, of the zeal and true spirit becoming the state that they have embraced, so that it is become a fruitful nursery of a vast number of excellent workmen, and furnishes us with more subjects spread all over the kingdom, than all our other little foundations abroad if put together. There is, I believe, no district in the kingdom where there are so few members of the house than in yours, at least in the city, though we have not among us more learned, solid, and pious ministers than they are, but as they can live and subsist by other means than by charity, they choose to settle in colleges more richly endowed in Spain, Portugal, &c., rather than to depend upon daily retributions. But though your Grace had never one single subject from that only refuge, I may say, of all the other dioceses of the nation, I am sure your most charitable and public spirit would induce you to obviate and prevent so general a calamity, that would deprive so many thousands of souls of all spiritual comfort. As to this province, I can boldly assert that we have not one workman in twenty bred elsewhere but in that poor seminary. It is the same in the northern provinces. Must it not be therefore a hellish attempt for people that never intend to come to help us, who are perfectly strangers to our situation, having lived in Paris since they were boys, and consequently quite unfit to serve in such wild and miserable countries, where none hardly remains but the common people, who can't speak a word but Irish, who feed for the most part upon oaten bread and potatoes, lying on straw in their poor thatched huts and cottages. How can gentlemen, who from their tender youth saw nothing but the colleges and streets of Paris, forget their mother language, were never used to any hardships or fatigues, be of any service among people that they can neither instruct nor understand, who can afford them but the aforesaid miserable entertainment and beds, whom they must visit in night as well as in day time, through hills, mountains, rivers, &c., most commonly on foot from one extremity of their walk to the other, distant perhaps seven or eight miles. All this our own honest and laborious workmen can do, having been inured to hardships of all kind, before we send them to be ordained; they then dispatch their studies in six or seven years in

that college where they are to learn and preach in Irish as well as in English. Such are the labourers we want. How can we, then, in honour or conscience, suffer that they should be destroyed and banished by a parcel of young students, backed by two or three rash and inconsiderate priests of our own, bred during their youth in that little blind college, whereof one in a hundred never becomes a pastor in Ireland. The least they can do, since they are of no service at home, is not to destroy us abroad by working underhand to demolish that chief refuge and nursery we have abroad. Had they not entirely forgot their duty and obedience to their Bishops at home, they would not have had the impudence to attempt the destruction of those who are preparing to come to help them. They all implore your assistance on this occasion, and so does,

My dear Lord,

Your most humble and obedient servant,

PATRICK M'DONOGH.

XXXVI.

STATEMENT PRESENTED TO THE S. C. OF PROPAGANDA IN THE NAME
OF THE IRISH BISHOPS REGARDING SOME SUPPOSED ABUSES IN THE
IRISH CHURCH.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

Anno 1754 Roma Literae venerunt ad singulos quatuor Archiepiscopos Hiberniae ab ejusdem Protectore Eminentissimo Nerio Cardinali Corsino, Tenoris sequentis :

Ill^{me}. et R^{me}. Domine.

Cum apud S. Apostolicam sedem munus gerem Protectoris Missionum Hiberniae necesse est omnino ut a Zelo et Vigilantia tua pro fide Catholica, et Ecclesiastica Disciplina, expostulem sollicitus, veri sint nec ne graves quidam abusus, quos in Provinciam tuam irrepere nunciatum est et quorum Indiculum cum hacce ipsa Epistola accipies. Si ea est Temporum Rerumque Calamitas, ut his Incommodis vere sint apud vos obnoxiae Res Ecclesiasticae, de iisdem quaeso, et si quos alios deprehendisti abusus, de his quoque certiore

me facere ne praetermittas. Praeterea quis modus habendus, quaeve Medicina paranda accepto etiam, si placet aut opus est, coepiscoporum tuorum concilio, indigites velim. Curandum est enim impense, ut Res Ecclesiasticae restituantur, ne tot Vitiorum Peste semel suscepta totum Hiberniae Ecclesiae Corpus fatiscat et pereat. Cura igitur diligenter, et me commodis tuis nunquam esse defuturum scias. Gratia Dei cum omnibus vobis vale.

Dominationis tuae

Servus ex Corde

NERIUS CARD^s. CORSINUS.

Datum Romae

Idibus Decembris 1754.

Indiculus Abusuum, qui in Hiberniam irrepsisse dicuntur.

1. Quosdam Episcopos in suis Dioecesibus non residere.
2. Quosdam Episcopos Dioeceses suas nunquam visitare.
3. Quosdam Episcopos reservare sibi plures Paroecias, et interdum etiam regendas suscipere aliquas Paroecias extra Fines suae Dioecesis sitas.
4. Quosdam Episcopos, et quosdam Parochos summo jure oblationes exigere quas dare solent Fideles cum Matrimonia ineunt, et pro Funeribus suorum ita ut sacramentis priventur eas non offerentes, et publice etiam ad altare anathemate percutiuntur. Praeterea eo devenisse hanc detestabilem Licentiam, ut exigatur pecunia etiam pro administratione sacramentorum paenitentiae et Eucharistiae.
5. Quosdam Episcopos exigere julios viginti quinque pro quacunque dispensatione, et sic magnam plane summam conficere ob dispensationes praesertim denunciationum ad matrimonium contrahendum.
6. Quosdam Episcopos exigere etiam certam quandam pecuniam pro dispensationibus ad contrahenda matrimonia inter gradus jure canonico prohibitos.
7. Quosdam Episcopos pro Sanctorum oleorum distributione a singulis Parochis exigere quotannis sex aut septem aureorum summam.
8. Quosdam Episcopos, quod spectat ad collationem beneficiorum, nullam habere rationem mensium, qui reservati sunt sanctae sedi Apostolicae; et Bullis ab urbe missis executionem denegare.
9. Inter eos, qui regularibus praesunt, quosdam esse adigentes

sibi subditos sacerdotes ad annua quaedam veluti tributa sibi pendenda, unde fit, ut regulares late per Hiberniae Regnum dispersi nihil intentatum relinquant contra fas et aequum ut sibi lucrum parent ad explendam praesidium suorum avaritiam.

10. Quosdam regulares clandestina matrimonia promovere, et illis assistere quamvis Parochi non sint, et nullam aliam habeant facultatem.

11. Non liquere, an a regularibus ecclesiastica munia semper exerceantur ex episcoporum authoritate, cum pro libito per Hiberniam totam vagari videantur, ubique locorum eadem ecclesiastica munia exercentes.

12. Illis, qui regularem vitam amplectuntur, novitiatus annos in Hibernia consumere concedi, et id plurimum obesse disciplinae cum fieri neutiquam possit, ut perfecta vivendi Methodus addiscatur, ubi non suppetunt perfecte vivendi exempla: Et quoniam recens editum est Decretum a S. Congregatione de Propaganda fide contra hunc abusum, oportet omnino intelligere, an regulares huic decreto obediant, et an illud sit temporum et rerum statui accommodatum.

Vindiciae quarundam Consuetudinum Ecclesiae Hibernicae.

Ab Episcopo Cloynensi, et Rossensi (Domino Joanne O'Brien).

Cum aliorum Proesulum approbatione digestae atque eminentissimo et R^{mo}. Domino Cardinali Corsino ejusdem ecclesiae protectori dicatae.

Contra anonymos quosdam delatores, patrias consuetudines in malignum sensum detorquentes, et clerum Hibernicum apud praefatum Eminentissimum Dominum infensissime calumniantes.

Ad Eminentissimum et Revermum Dnum Dominum Cardinalem Corsinum.

Eminentissime ac Reverendissime Domine, gravissimorum quorundam abusuum, ab invidioso aliquo delatore confictorum atque in Hiberniae Missionem irrepsisse, seu potius Hierarchiam nostram jam coinquinasse dictorum indiculum, ab Eminentia vestra ad Archipraesules hujusce Regni nuper transmissum, haud sine stupore vidimus, justaque cum indignatione calumniae perlegimus. Id tamen nobis indignissima criminatione impetitis et laceratis, ipsiusque delatoris ausum simul et arrogantiam mirantibus solamen aliquod praebet et affert, quod Eminentia vestra de ejusdem delatoris veracitate dubitare videatur; cum veram et strictam rerum nostrarum notitiam ab illis

ipsis expetit et expectat qui strictissimam suae villicationis rationem tremendo judici se cito reddituros sciunt. Justa equidem, nobisque juste debita, sicut et ipso Eminentissimo Domino digna erat hujusmodi dijudicatio, Nobis etenim, caeterisque confratribus nostris prae aliis omnibus, lugendum fuisset et plorandum, atque ad sedem Apostolicam pro opportuno auxilio et remedio, ante alios quoslibet speculatores, alienos praesertim curatores, clamandum, si ecclesiam nostram Hibernicam, in qua spiritus sanctus posuit nos Episcopos et Pastores in quovis alio corruendi vel fatiscendi Periculo vidissemus quam eo quod ex parte adversariorum fidei perpetuo nobis timendum est. Absit enim a nobis et a Diebus nostris, ut depositum fidei Morumque Christianorum, quod antecessores nostri per tot tantasque calamitates et tempestuosa saecula, a beatissimi Patritii Temporibus ad nostra usque integrum et intemeratum servaverunt, nobisque in eadem Integritate custodiendum tradiderunt, in manibus nostris, deficiat tandem vel deperiat. Ab ejusmodi sane naufragio, tempestatibus quantumvis jactatos, Deo protegente, nos hactenus servari speramus, Immo, in Domino gaudemus et gloriamur, Mores Christianos et Disciplinam Ecclesiasticam, novas in Diebus nostris vires, novumque nitorem resumpsisse, potius quam de pristino suo vigore quidquam deperdidisse. Vera igitur Missionis nostrae a nobismet ipsis accepta relatione, auditaque simul simplici nostrarum consuetudinum explicatione, eminentia vestra intelliget perspicietque, alios rerum nostrarum relatores diffamantes, suum potius privatum finem in confingendis suis relationibus respexisse quam publico Missionis Hiberniae bono consulere aut animarum Lucro prospicere in tanto molimine sibi proposuisse. Ad singula igitur suppositorum abusuum capita in simplicitate cordis sic respondemus.

Indiculus Abusuum, &c.

- 1°. Quosdam Episcopos in suis Dioecesibus non residere.
- 2°. Quosdam Episcopos Dioceses suas nunquam visitare.
- 3°. Quosdam Episcopos reservare sibi plures Parochias etiam extra fines suae Dioeceseos sitas.

Ad hac tria gravissima suppositorum abusuum capita (cum horrendum fuisset eadem omnibus generatim, vel etiam de quovis in particulari cum justae accusationis fundamento, posse intelligi) id unicum in communi hoc Instrumento Nobis respondendum esse existimavimus, quod scilicet, si quis inter nos de gravissimis hisce

abusibus, vel de quolibet eorum, directe et nominatim fuerit insimulatus, idem pro semetipso, ea qua par est diligentia, apud sedem Apostolicam, pro necessario suo Munere respondebit. Ad ea interim properamus, quae de omnibus indiscriminatim seu de unoquoque nostrum, aequo jure aequave injuria, intelligi possint. In ipso vero harumce vindiciarum Limine Eminentissimos Patres enixe rogamus oportet, ut suae attentionis aciem paulisper dirigere non dedignentur in unicum id, quod in Rebus nostris haud minus Cardinale est quam statutum (proh Dolor!) et certum: Praelatos nempe et Parochos nostros a centum annis et amplius, decimis, praediis, seu fundis, et Beneficiis quibuscunque Ecclesiasticis a Protestantibus spoliatos, nullis ab illo Tempore Redditibus fixis, certisve emolumentis perfrui, sed solis Fidelium oblationibus fortuitis et voluntariis victitare de die in diem. Et praeterea cum Leges Regni municipales et coercivae jura nostra non solum non tueantur, sed nec agnoscant quidem hujusmodi oblationum consuetudinem, quantumvis diuturnam et antiquam, in Legem pro nobis efficacem vel effectivam neutiquam transire, licet in ejusmodi oblationibus unice et absolute consistat sustentatio illa quotidiana et necessaria quae quotidie laborantibus in vinea Domini ipsa Lege divina debetur. Adeo ut oblationes populi nostri, nobis licet pro sua Facultate benignissimi quidem et grati, non ideo minus liberae sint quia consuetudine etiam diuturna sunt stabilitae, nec ideo minus fortuitae et incertae quod clero quotidie laboranti, et aliis quibuscunque Redditibus destituto, pro quotidiana sustentatione tam necessariae sint. Hisce veritatibus ab Eminentissimis Patribus praenotatis, et perpensis, sequentes consuetudinum nostrarum vindicias, ex sola earundem explicatione deductas, ipsis haud improbandas esse confidimus, cum nostras hujusmodi consuetudines, tam in absoluta cleri necessitate quam in libera populi pietate fundatas esse intellexerint.

2°. Ad quartum igitur praetensorum abusuum caput de eo scilicet, quod quidam Episcopi et quidam Parochi summopere exigant oblationes pro Matrimoniis et Funeribus à Populo nostro fieri solitas, ita ut Sacramentis priventur et anathemate percutiantur eas non offerentes; et quod exigatur pariter pecunia pro administratione Sacramentorum Poenitentiae et Eucharistiae. Ad totum hoc membratim respondendum duximus, ut sic calumniarum, et malae fidei congeriem aggredientes totam tandem aliquando conteramus. Id autem sola simplici consuetudinis, rerumque apud nos status explicatione, facili

quidem negotio perficitur. Primo igitur de jure Parochorum nostrorum in stipendia matrimonialia, aequae ac in pie legatas Retributiones Missarum, ab ipsis pro defunctis celebratarum disserere opus non est, cum in ejusmodi Retributionibus et stipendiis, pia consuetudine stabilitis, apud nos praecipue consistat sustentatio illa temporalis, quae ipso etiam jure divino a Grege Pastori debetur. Quod autem ejusmodi Retributiones aut stipendia ita summo jure exigantur ut ea non offerentes Sacramentis priventur vel anathemate percutiantur id quidem nec in spiritu charitatis et bonae fidei, nec ex veritatis Zelo à Delatore assertum esse ex eo liquet, quod licet alii in Populo nostro aliis sint tardiores in offerendis hujusmodi Retributionibus, et stipendiis, nemo tamen apud nos vere pius et Catholicus ejusmodi retribuere subsidia absolute detrectet, nisi etiam vere sit indigens et inops. Quoad indigentes autem, quis crediderit Episcopos aut Parochos ad impossibilia velle adigere ejusmodi Misellos, sive quovis anathemate sive Privatione Sacramentorum?

3°. Quod spectat ad praetensam eorundem Episcoporum et Parochorum exactionem pecuniariam, etiam pro Administratione Sacramentorum Paenitentiae et Eucharistiae istud pariter commentum praecaeteris maxime nobis iniuriosum in eadem officina calumniarum, et malae fidei fabricatum fuisse constabit ex simplici Explicatione et Notione Consuetudinis quae universe apud nos (ex mera prohi Dolor! necessitate) invaluit a Tempore quo Episcopi et Parochi nostri praediis, Decimis et Beneficiis quibuscunque Ecclesiasticis spoliati sunt a novae Religionis Ministris Parlamentariis. Juxta hanc consuetudinem a Nationali Concilio Kilkenniensi, in illis Temporibus habito primitus introductam, et stabilitam, unusquisque Paterfamilias Catholicus Facultatem habens semischellinum Anglicanum et quandoque Schellinum integrum, prout Media suppetant, circa Nativitatem Domini, et in Tempore Paschali, proprio suo Parocho, pro supplenda necessaria sustentatione, largitur et offert. Haec autem contributio licet ex Lege Synodali et consuetudine stricte sit debita Pastoribus pro ejusmodi sustentatione cum tamen ex pia et devota Fidelium Dispositione liberrime procedat, libera igitur offerentium consuetudine dispositum et stabilitum est ut ejusmodi contributionem super altare deponant post Missam in qua Sacra Eucharistia reficiuntur, circa praedicta Tempora Nativitatis et Paschatis Domini.

4°. Ex hac simplici et verissima nostrae consuetudinis Notione judicabit Eminentissimus Dominus protector, judicabunt et caeteri

Sacrae Congregationis Eminentissimi Patres, an quavis, vel minima, Simoniaci abusus Labe inquinata sit ejusmodi consuetudo anque sine gravissima Calumnia a Delatore dici potuerit Episcopos aut Parochos nostros pecuniam exigere pro administratione praedictorum Sacramentorum. Publica enim Notorietate constat nullum in ejusmodi administratione praecedere Pactum, nihil omnino ante illam administrationem aut exigi aut etiam peti et contributionem pecuniarum de qua agitur non nisi peracta illa administratione, libere quidem et devote offerri a Fidelibus, quorum plurimi etiam Facultatem habentes annis integris eam afferre negligunt. Nostram itaque hanc consuetudinem aut improbari, aut ullo modo perstringi, non supponimus, ab illis Sacrae Congregationis de Propaganda Fide Decretis Annorum 1743 et 1750, in quibus Confessariis cautum est, ne dum in Tribunali Poenitentiae sedent, Eleemosynas accipiant a Poenitentibus. Ejusmodi namque abusum de quo nos nihil quidem novimus, a nostra hac consuetudine toto Coelo aberrare manifestum est. Porro Criminatoris Injustitiam quis hic satis mirari potest, dum nos et Parochos nostros, de necessariae Sustentationis Exactione rigorosa insimulat? Quanquam enim ipsi concedamus nonnullos sparsim apud nos reperiri Parochos, qui dura sua conditione acerbati, paulo asperius cum iis expostulent qui in solvendis Stipendiis Matrimonialibus aequae ac Missarum Retributionibus pie legatis, vel etiam in offerendis subsidiis charitativis, in Nativitate et Paschate retribui solitis, pro sua Facultate tardiores sint vel negligentiores (quos tamen sive anathemate, sive Privatione Sacramentorum punire non auderent) dato inquam nonnullos hujusmodi Indolis Parochos apud nos fortuito posse reperiri, an ideo a delatore generalis inurenda Nobis est gravissimi abusus Nota, dum in Catholicis etiam Regularibus non solum pia Defunctorum Legata, et Obitualium Missarum Retributiones, sed et jura omnia Mortuaria et Matrimonialia summo quandoque Rigore, summaque cum Libertate exiguntur a Pastoribus, qui amplissimis Ecclesiarum Redditibus certis et fixis aliunde sustentantur et ditantur.

5°. Audita pariter vera et simplici alterius a majoribus nostrae probatae consuetudinis Explicatione (illius scilicet quae spectat ad Dispensationes Matrimoniales) futurum confidimus, ut ea etiam, Judicibus Eminentissimis Patribus, non solum ob omni abusu Simoniaco immunis sed et in se laudabilis inveniatur. De ista igitur consuetudine observandum est, antecessores nostros ab antiquis

Temporibus, etiam a felicioribus illis Saeculis, in quibus ante usurpationem acatholicorum, unusquisque antistitum nostrorum suis redditibus et Latifundiis fruebatur, Nobis Exemplum, et consuetudinem reliquisse, occasione Dispensationum Matrimonialium (ob causas quidem Canonicas, quod hic notandum est), concessarum accipiendi modicas oblationes, pie quidem et devote factas ab obtinentibus qui probe sciunt easdem a Nobis etiam in pios Usus datâ occasione esse erogandas. Antecessores autem nostros etiam dum amplissimis Cathedralium Redditibus fruerentur, hujusmodi consuetudinem probavisse et retinuisse ex eo liquet quod Praelati Protestantes qui jura et consuetudines Sedium Episcopaliû cum ipsis sedibus usurparunt, hanc ipsam consuetudinem ad hodiernum usque Diem retinent; cum eo tamen Discrimine, quod hi summo jure, et quasi legali Taxatione id exigant quod Majores nostri non nisi per modum liberae piaeque Oblationis accipiebant. Nos quidem hodie modicum id, quod occasione hujusmodi Dispensationum ab eas obtinentibus pie offertur, simili etiam cum Intentione accipimus (canonicis tamen Dispensationum Causis aliunde habitis) idemque in Usus non solum pios, sed et summe necessarios, Gloriam scilicet Dei, et animarum Lucrum respicientes, erogamus, et convertimus quod publica etiam Evidentia constantissimum est. Nostram igitur hanc consuetudinem nostraque agendi Motiva ob easdem, aut similes Rationes probanda esse existimavimus, quibus merito probatur et laudatur Sanctissimi Domini Nostri Papae et sanctae sedis Apostolicae piissima illa Praxis Dispensationes quorundam Impedimentorum Matrimonialium concedendi propter illam causam canonicam quae juxta stilum curiae per illa verba; *Ex certis rationalibus causis*, exprimitur, et piis Usibus destinandi Eleemosynas, quae occasione ejusmodi Dispensationum offeruntur. Quis autem Usus magis pius quidve Gloriam Dei et Animarum Lucrum magis directe respiciat, vel efficacius promoveat, quam orphanos aliosque Parvulos, proximo in Periculo seductionis ad Scholas Protestantium quotidie constitutos, ex mortiferis ejusmodi angustiis eripere, et liberare, mediantibus annuis quibusdam subsidiis, modicis quidem sed tamen quodammodo sufficientibus ad victum et vestitum nonnullis ex ejusmodi Parvulis aliquando comparandum? Proprios hujusmodi Pensionarios ex Mortis Faucibus ereptos, unusquisque nostrum numerare et indicare potest. Quid pariter ad promovendam Dei Gloriam potentius conducit et confert quam viduarum Puellarumque ob extremam Inopiam in Fide

aut Moribus periclitantium (quorum nos plurimas quotidie in respectivis nostris Districtibus comperimus) immediatis Necessitatibus providere? Quid denique Nobismetipsis in nuda, ut ita loquar, Dignitate constitutis majorem afferre potest Consolationem quam aliquibus saltem ex egenis et miseris ad nos quotidie clamantibus, vel gementibus, ex piis hujusmodi oblationibus posse succurrere?

6°. Quantum ad abusum nobis imputatum circa dispensationes denunciationum Matrimonialium, observandum est, in hoc infelici Regno. Nos saepissime ad duram adigi necessitatem dispensandi in ejusmodi denunciationibus sine causis rigore canonice, saltem nisi ipsa necessitas inter hujusmodi causas computanda sit. Hic enim, quoties contrahentes nobilitatem aliquam, caducam licet et obscuram, sibi arrogant, vel fingunt; vel quoties conditionis paulo ditioris sunt et honestae; vel cum rudioris sint Indolis, et impatientis Ingenii; vel denique quoties juniores sunt, leves, aut incontinentes: Omnes inquam hujusmodi contrahentes illico convolabunt ad matrimoniorum clandestinorum Ministros excommunicatos, sive sacerdotes saeculares sint, sive Monachi vagabundi, et quandoque etiam ad Ministros Protestantos, si minimam ex Parte Parochorum experiantur contradictionem minimamve ob faciendas Denunciations Moram patiantur. Quoties igitur Parochi de hujusmodi dispositione, et proposito contrahentium Nos monent praecaventque, Fidem interea Nobis facientes de eorum Immunitate ab Impedimentis, toties quidem, pro evitando majori malo, denunciations relaxandas esse judicamus. A talibus vero durae Cervicis et perversi Ingenii Hominibus, modicam Oblationem quasi expiatoriam accipimus quae per modum mulctae in Poenam Pertinaciae accipitur in Usus Parvulorum periclitantium aliorumve Miserorum, illico, vel data opportunitate, convertenda. Hic etiam advertendum duximus similem omnino in Gradibus prohibitis dispensandi necessitatem, paremque pertinaciae mulcta puniendae Causam, contra disciplinae perfectionem, apud nos semper necessario militaturam, quamdiu auspiciantibus Fidei adversariis, qui graduum impedimenta non agnoscunt matrimonia clandestina coram praedictis ministris inter consanguineos et affines impune contrahi poterunt; immo et Ecclesiae Legibus, nobisque invitis a Regni Magistratibus tanquam valida habebuntur et protegentur. Hanc igitur utramque consuetudinem, quae abusu et crimini nobis a delatore vertitur, eminentissimorum patrum judicio summa cum fiducia referimus. Quidquid enim disciplinae Ecclesiasticae per-

fectioni minus consonum in istius consuetudinis praxi fortuito sentiant vel judicent eminentissimi patres, ipsam tamen consuetudinem in absoluta rerum nostrarum necessitate fundatam, divinamque gloriam et proximi charitatem simul promoventem illis haud improbandam esse confidimus. Nec equidem clarum nobis hactenus est aut persuasum, eosdem eminentissimos patres consuetudinis sic intellectae praxim aut usum velle nobis inhibere, dum decretis jam memoratis hujusce Regni Episcopos monent, ne cum denunciationibus dispensantes quidquam interea a contrahentibus accipiant. Quidquid enim ab illis ista in occasione offertur, nos quidem proprie loquendo, non accipimus; nec certe tam nobis ipsis datur quam in usum pauperum, et periclitantium ab offerentibus pie erogatur. Quod si nostra hac in re fiducia et bona fide non obstantibus Sanctissimo Domino nostro et eminentissimis patribus visum et judicatum fuerit hujusmodi consuetudines tanquam pravas et abusivas apud nos penitus esse abrogandas, in illo quidem casu, a pietate et liberalitate sanctae sedis Apostolicae cum fiducia expectabimus, ut necessaria nobis media suppleat ad occurrendum periculo parvulis nostris quotidie advenienti ex scholis acatholicorum, ad subveniendum immediatis necessitatibus viduarum puellarumque in fide aut moribus ex mera inopia periclitantium et denique ad compescendum clamorem illum quotidianum pauperum, qui a dignitate nostra miseriae suae levamen expectant.

7°. Etenim ut ad quintum praetensorum abusu caput regrediamur, paucisque perstringamus audacissimam illam delatoris criminationem qua quosdam ex nostris episcopis insimulat, quasi solitos summam sex vel septem aureorum a singulis suis parochis pro sanctorum oleorum distributione quotannis exigere: Etenim inquam cum ex notorietate publica, et universali certissime liqueat, Episcopos nostros vix septimam illius summae partem a singulis suis parochis quotannis accipere ex illo solo modico nimis subsidio nihil omnino poterunt erogare in Levamen quorumcunque pauperum: siquidem propriae paupertati decenter sublevandae nec sola sufficiet ejusmodi contributio, nec etiam in duplo suffecisset. Criminantis malam fidem in praecedentibus omnibus mirati sumus. Hic vero miranda nobis occurrit et temeritas ejus, et imprudentia. Quotquot enim in tota nostra Provincia, immo in toto, ut speramus Regno inveniuntur parochi, tot adversus delatorem testes habemus hujusce veritatis singulos scilicet Episcopos a singulis suis parochis haud majorem

summam quotannis accipere quam unius aurei Anglicani, quam *Guineam* vocant; cujus etiam haud plus quam mediam partem, et quandoque minus, subindeque nihil a pluribus Parochis recipere solent. Hujusmodi vero subsidium non quidem pro distributione sanctorum oleorum, ut inepte insinuaturn est, sed in benevolam et necessariam Episcoporum Sustentationem, a Parochis alacri cum voluntate retribuitur et offertur, juxta statuta supracitati Concilii Kilkenniensis. Infensissimi itaque Delatoris commentitias apage Criminationes et Ineptias in Episcopos et Parochos innocentes dura sua conditione jam satis desolatos, et afflictos.

8°. Quoad illorum, qui Regularibus praesunt, suppositam Tributorum Exactionem a sibi subditis, Nos equidem de ejusmodi Tributis nihil aliud audivimus, quam quod Provinciales in suae visitationis Cursu a singulis Conventibus, quibus Media suppetant, singulas *Guineas* accipere soleant pro necessariis Itinerum Sumptibus. Quod ad Novitios attinet, nullum quidem in nostris Dioecesisibus admissum esse audivimus ex quo ea de re editum est Sacrae Congregationis Decretum. Nec est cur dubitemus, quin omnes ubique Regularium nostrorum Superiores Decretum illud, tanquam supremi et sapientissimi Tribunalis Praescriptum venerentur, idemque fideliter, ut par est, ac stricte sibi observandum proponant. De nonnullis vero Regularibus vagis sicut etiam de Saecularibus quibusdam incorrigibilibus, eorumque Scandalis, et abusibus, praesertim quoad Matrimonia clandestina haud sine Maeroris Causa conquerimur. Illorum tamen Superiores hac in Re a culpa immunes censemus, cum ejusmodi Delinquentes, non nisi spretis ipsorum, sicut et nostris, admonitionibus, in sua nequitia inemendabiles perseverent. Caeterum, eos Regulares, qui in nostris Dioecesisibus quasi conventualiter sub superiorum Regimine viventes, Ordinariorum Constitutiones observant in excolenda Nobiscum Domini Vineae laudabiliter cooperari testamur.

9°. Ad ultimum illud de imputata Nobis Mensium Papae reservatorum Inobservantia quid in praesentibus nostris Circumstantiis respondendum sit, haud satis videmus. Angustiae namque et Difficultates nos undique premunt. Illinc quidem ex Parte Piaculi laesae Majestatis, si ea jubente, ejusmodi Menses non observentur: Hinc vero ex Parte Criminis laesae Potestatis Saecularis, aliorumque malorum, quae Nobis et Missioni nostrae indubitanter eventura sunt, et subeunda, si, sub praesenti Temporum Rerumque Calamitate,

Menses, in Cancellariae Regulis reservati, a nobis sint observandi in Collatione Parochialium. Primo namque a supremo Regimine, aliisque Regni Magistratibus quid non timendum quamprimum illis auditum fuerit et compertum Parochias omnes per octo anni menses apud nos vacantes (immo quascunque in minori etiam Proportione) Bullis Papalibus, et immediata summi Pontificis auctoritate Gubernatoribus nostris tam invisa et exosa conferendas esse et conferri? Praesertim cum illis innotuerit Pecuniam hujusce Regni Romam remitti pro solutione stipendiorum quae Notariis, aliisque Datariae Officialibus pro Bullarum Expeditione debeantur. Eminentissimis enim Patribus notissimum esse supponimus, quodvis commercium cum Curia Romana, et quaelibet Acta quae apud nos vim vel auctoritatem illius Curiae Tribunalibus repetere inveniantur, Legibus hujusce Regni pro Crimine laesae Majestatis haberi. 2°. Missis etiam his Malis temporalibus ab extra timendis, alia Mala interna, quibus Res spirituales apud nos exitiose afficiantur, Nobis expectanda praevidemus, si mensium Reservatio in praesenti Rerum statu hic observanda sit. 1°. Enim pro solita sua Charitate perpendant, quaesumus, Eminentissimi Patres quonam Modo in remoti hujus Regni Parochiis vacantibus providendum erit Curae animarum, si pro ea legitime suscipienda et gerenda expectandae sint Collationes Papales. Qui interim fiduciario Modo mittentur, an facile iterum amovendi adveniente proviso apostolico? Nequaquam certe. Parochi etenim non solum Catholici, sed etiam Protestantes, conjunctim sese opposcentes hujusmodi Mutationibus, horribiles in nos excitabunt Turbas et Persecutiones in Favorem primi Possessoris quod de Facto in variis hujusce Regni Dioecesis jam contigisse vidimus in maximum Rei Christinae Detrimentum. 2°. Hinc etiam infinitae vexationes Litesque in infinitum gerendae in Curia Romana cum Impensis Sacerdotum nostrorum Paupertate imparibus necessario nasciturae. Unde etiam novae Calamitates a supremo Regimine expectandae propter notabilem Pecuniae nationalis Exportationem in Regiones transmarinas. 3°. Ex supposita Mensium reservatorum observantia, aliud generale Malum et caetorum omnium maximum certissime eventurum praevidemus; quod scilicet Juniores nostri (sive Domi sive in scholis extraneis studiis incubuerint, et de amplectendo statu Ecclesiastico cogitarint) cum ex una Parte se destitutos viderint amicis aut Protectoribus in Curia Romana ex altera vero nullam a suis Episcopis Promotionem expectarint dum Mensibus Papae reservatis coarctati sint, Libris

idcirco studiisque valedicent, alia aliqua Vitae Instituta sectaturi. Et hinc deficientibus operariis, necesse est ut Messis tota marcescat tandem et pereat. A sola quidem Sanctae Sedis Apostolicae Pietate illud unicum hujusce Mali Remedium Nobis expectandum foret, quod scilicet sufficientes in ipsa Urbe Roma Foundationes providisset in quibus Hiberni Juvenes Linguam vernaculam callentes in sufficienti Numero erudiantur, et ad Sacerdotium promoveantur, pro universali suae Gentis Missione suscipienda ad Nutum semper parati. Sed quid de Facilitate hujusmodi Foundationum? Quid etiam de Difficultate alliciendi, et Romam in sufficienti Numero mittendi Juventutem nostram, non solum ob Mediorum Angustiam et Inopiam, sed etiam propter Leges Regni, quibus idipsum sub capitali Poena vetitum est? Quid pariter de Possibilitate opportune providendi Curae animarum dum Roma expectandi sint qui Parochiis vacantibus praeficiantur? Denique vero quid de Episcoporum Authoritate deveniendum? Qualis illorum Jurisdictio, et Authoritas in Clerum aut subditos, qui ipsis in nihilo se sentient Debitores? Praesertim in hac infelici Terra ubi sacra eorum auctoritas nullo saecularis Brachii adjutorio suffulta est, sed totis potius Potestatum temporalium viribus oppugnata? Sanctissimum Dominum Nostrum Benedictum Papam XIV. hodie feliciter regnantem, haec omnia Malorum nostrorum Momenta perpendisse ac Mente simul revolvisse non dubitamus, cum sequentem Epistolam ad Archipraesulem Tuamensem de hujusmodi Reservationibus conquerentem ab Eminentissimo Cardinali Valenti rescribi jussisset, More sequenti.

“Illustrissime et Reverendissime Domine Quod Clonfertensis et Alladensis Episcoporum Comprovincialium junctis nominibus atque Officiis de Hiberniae Officiis postulavisti, tam aequum Pontifex Maximus esse censet quam quod aequissimum, atque ipsum *More Majorum* Institutisque Romanae Curae comprobatum—Mandavit itaque Pontificiis Ministris caveant provideantque in posterum diligenter ne Beneficia Dignitatesque praesertim Clericis vestris, Romana in Curia petentibus, conferantur nisi probatis a Vobis Literarumque vestrarum Testimonio in hoc publice commendatis. Vobis interea religiose ac strenue in Vineam Domini laborantibus Apostolicam Benedictionem ex animo et peramanter impertitur. Ego omnia fausta precor a Deo.

Romae 31 Octobris, 1742, Dominationis tuae ad officia paratissimus.

SYLVIVS, Cardinalis Valenti,

Ex hac igitur Epistola firma cum Fiducia collegimus et pro certo habuimus, Summi Pontificis Mentem esse et Intentionem ut nos a mensium Reservatione immunes maneamus, praesertim cum Beneficia omnia apud nos hodie existere ^{supposita}, nonnisi mere nominalia, vel saltem pure eleemosynaria et incerta, potius quam realia esse Beneficia (qualia in Cancellariae Regula Octava reservantur) suae Sanctitati haud ignotum sit, Nec enim dubitamus quin Sanctissimus Dominus hujusmodi Immunitatem a Reservatione Mensium Nobis quidem infelicibus Temporum Rerumque nostrarum Circumstantiis multoque magis necessariam esse percipiat iudicetque, quam Majoribus nostris Catholica Libertate beatis, quos tamen a Mensium Reservatione immunes agnovisse Sanctissimum Dominum, ex praecedenti Epistola colligimus. Justo sane cum Fundamento ejusmodi Majorum nostrorum Immunitatem agnovit sanctissimus Dominus. Eruditissimum namque Pontificem haud latuit, inter Gregorium Papam XI., et Eduardum III., Angliae Regem ac Dominum Hibernae Concordatum Bituricis initum fuisse Anno 1374 quo summus ille Pontifex, suo et Sedis Apostolicae juri cessit in quaslibet Beneficiorum Resignationes intra praedicta Regna; atque in Parlamento proxime sequenti statutum esse subditisque universis, sub Reatu laesae Majestatis, et Mortis Poena cautum ne quis eorum ejusmodi Reservationibus, Authoritate Papali, in posterum uti praesumat. Quod in Dubliniensi pariter Parlamento sub iisdem Poenis Statutum est Anno 1467. Cum igitur florente etiam apud Majores nostros Religione Catholica ejusmodi Statuta cum Poenis suis capitalibus promulgata, ac deinceps sine ulla abrogatione vel Intermissione observata fuerint, contra Reservationes et Collationes Curiae Romanae; an hodie in procellosis nostris Temporibus Usus Reservationis Mensium per Provisiones Papales apud nos stare poterit cum Securitate Capitem, Eminentissimorum Patrum Judicio referimus. Nobis igitur non solum Immunitatem a Reservatione Mensium, juxta Sanctissimi Domini Nostri Mentem indulgendam esse speramus, sed etiam ulteriorem Gratiam Rebus nostris summopere necessariam, auspicante Eminentissimo Domino Nostro demississime exposcimus, et efflagitamus, nempe ut ad dirimendas Lites inter Nostros, quavis Occasione in Romana Curia exortas, Judices in Partibus committantur. Qua agendi Ratione non solum Eminentissimorum Patrum et Otio et Patientiae consultum erit, sed etiam Impensarum, Sacerdotum nostrorum Facultatibus omnino imparium Occasiones praescinduntur.

Pro his omnibus a Paterna Sanctissimi Domini Nostri Benignitate gratiose obtinendis Eminentissimi Domini Protectoris Auspicio, ac tutelari Praesidio nos suppliciter et enixe commendamus. Denique vero ab ipso Eminentissimo Domino Protectore, caeterisque Eminentissimis Dominis id Gratiae supplices postulamus et expetimus, ut nempe si praecedentes Consuetudinum nostrarum, nostraeque in hac Missione agendi Rationis Vindicias, justo vel rationabili Fundamento innixas esse sentiant, ardelionum quorumcunque et factiosorum Hominum Relationes criminatorias in posterum non audiant, in Praejudicium Episcoporum et Parochorum afflictæ Ecclesiae nostrae, qui sub multiplici aliarum Contumeliarum et Calamitatum Pressura jam satis humiliati et contriti, sollicito interim et sincero animo, in Vineâ Domini quotidie laborant desudantque. Caeterum summa cum Veneratione et observantia subscribimur,

EMINENTIAE VESTRAE,
Addictissimi et Obsequentissimi Famuli.

Datum Clonae, die 30 Augusti, 1755.

XXXVII.

EXTRACT FROM THE MANUSCRIPT OF THOMAS DE BURGO, BISHOP OF OSSORY.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

[The following Extract is taken from the MS. second Edition of the *Hibernia Dominicana*, prepared for the press by the illustrious author a few weeks before his death. I give it in full, as it is the portion of the MS. which contains the greatest number of unpublished Documents, although it repeats some few papers already published in this *Spicilegium*.]

Circa idem Tempus Marchio Ormondiae, qui Die 29 Septembris, ejusdem Anni 1648 ex Gallia in Hiberniam Prorex, redierat, apud Carrickam (id est Rupem) super Suirum in Tipperariensi Agro Momoniae cum Comitiorum Generalium Commissariis tractare incipit de Pace iterato concludenda. Atque Legatis ad Summum Pontificem superius nominatis, Nicolao nempe French, Episcopo Fernensi et Nicolao Plunketto, a Pontifice Equite Aurato Creato, circa vigesimum

Novembris Waterfordiam appulsis indeque ad Comitia Generalia Profectis, Pax tandem concluditur 17 Januarij 1649, ac triginta quinque Articulis ab utraque Parte signatis, et Kilkenniae Praelo mandatis publicatur, quos etsi in plures jam Linguas transfusos non ignoret Philopater Irenaeus, ex Parte tamen, ea nimirum qua Religionem vel indirecte spectare videntur, Compendio in hunc Modum recenset.

“Imprimis igitur Romano-Catholici Hiberni eximuntur a Jura-mento Primatus Regis Angliae in spiritualibus, simul et ab omnibus Paenis, et Muletis, sibi Religionis Nomine antehac impositis, omnesque paenales Leges in liberis Regni Comitibus, primo quoque Tempore, post factam Pacem habendis abrogabuntur.

“2. Sicut Basilicae ipsae, et Ecclesiastica Praedia, ac Jurisdictio per hos Articulos non conceduntur ipsis, conceptis Verbis, ita nec auferuntur: Immo quietae Ecclesiarum, quas jam occupant, Possessionis retinendae securitas datur usque dum Regia Voluntas super ea in liberis Comitibus declarata fuerit.

“3. Intra sex Menses a Pacis Conclusionem celebrabuntur libera illa Comitia, aut si id propter Belli Distractiones fieri non possit, fiet primo quoque Tempore, quo expedire videbitur duodecim Catholicis Assessoribus, quorum omnium, aut Partis eorum majoris Consensus, Proregi necessarius erit pro Re qualibet in Catholicis Regionibus pertractanda, ac statuenda.

“4. Acta omnia, Scita ac Statuta, per utramque Anglicorum Comitiorum Cameram, contra hujus Regni Catholicos hactenus edita, irrita manebunt, et cassa.

“5. Ante Indictionem Comitiorum illorum eximentur omnino, et liberabuntur Catholici ab omnibus Impedimentis, quibus antehac a Jure Sessionis in ejusmodi Generalibus Regni Comitibus in Religionis Odium arcebantur.

“6. Leges omnes, ac Statuta, quibus Indigenae a gerendis in Republica quibuslibet Muneribus distinebantur, contrario eorundem Comitiorum Statuto abrogabuntur.

“7. Licebit Catholicis unam, aut plures Academias, aut Studiorum Universitates erigere, ac in Catholicae Juventutis Usus possidere.

“8. Romano-Catholici ad universa publica in Regno tam Belli quam Pacis Munia exercenda pro cujuslibet Sufficientia, ac Merito, non secus quam alii Regiae Majestatis Subditi, admittentur.

“9. Exercitum 15000 Peditum, et 2500 Equitum Romano-Catholici propriis Sumptibus usque ad dicta Comitia sustentabunt

quem armatorum Numerum minuere, et augere, prout Res postulaverit, licebit duodecim illis Catholicis Assessoribus Proregi in Partem Sollicitudinis assignatis.

“10. Ex Consensu utriusque Camerae dictorum Comitiorum declarabitur, hujus Regni Comitia ab Angliae Comitibus nullo Modo pendere, aliumque ea nullum, quam Regem, Superiorem agnoscere statuatur.

“11. Statuta, quae Vellerum, ac Lanarum Commercia Hibernis cum ullis aliis, quam Anglis, et Scotis, Mercatoribus interdiciunt, futurorum Comitiorum Decreto abrogabuntur.

“12. Monasteria omnia, iisque annexa Caemeteria, Horti, aliaque, quibus praecinguntur, modo certum Numerum Jugerum non excedant, monasticae, seu regularis Vitae Hominibus jam nunc, et in posterum quiete possidenda relinquuntur.

“13. Urbium omnium arcium ac propugnaculorum quibus nunc potiuntur quietam ac imperturbatam possessionem servabunt catholici donec omnia in saepius nominatis comitiis plenius ac cumulatus ordinata fuerint.”

Caeterum Pace sic stabilita, Die sequenti (16 Januarii 1649) coram Prorege Ormondio in Kilkenniensi suo castro (quo, pro Rebus facilius componendis, Comitibus eum invitaverant) omni cum Solemnitate comparuerunt Comitibus Generalia, eique Articulus Pacis palam porrexere per Manus Prolocutoris sui, Equitis nimirum Richardi Blake, nuper recensiti, qui Comitiorum Nomine desuper habuit Orationem ad Proregem, Eloquentia, et Fidelitate plenam. Tumque vicissim Prorex Orationem habuit, seu Adlocutionem, ad Comitibus More Palamentario incipientem; Domini Mei et Gentil Homines.

Eis autem Comitibus novem interfuere Antistites; qui insequenti Die (18 Januarii 1649) hanc dant ad suas respective Diaeceses Epistolam Encyclicam, seu, ut vocant, Circularem, quam ex anglico in latinum Sermonem sic verto, demptis Subsignationibus, quae in ipsomet Originali latinae sunt:

DOMINI,

Quemadmodum Bellum, praecipue Religionis Causa susceptum, dedit Nobis per universum qua late patet Orbem Aestimationem Gentis Catholicae, ita et Pax, Regis Locum Tenentem inter et Nos nunc conclusa, denunciatur Nos Nationem fidelissimam, utpote Majestati Suae,

extremis in Augustiis constitutae, acquiescentem. Tametsi in Cogitationibus nostris, Occasionibusque sese offerentibus durante hoc septem Annorum Bello, hanc retinuerimus Fidelitatem, eamque saepenumero palam Jurejurando declaraverimus, Suspicionem nihilominus multorum aspersi eramus: praesens vero Conventio omnem id Genus Labem e Medio tollit. Confidimus, nostrum super Pace hac sensum sat esse, ut eam libenter, et hilariter admittatis, et recipiatis, ad quem Effectum Tenore Praesentium certiores Vos facimus, nos per Pacem hanc, tam ob Concessionem praesentes, quam ob ulteriorum benignorum Favorum a Majestate Sua Praestolationes, rectam habere Satisfactionem de Stabilimento, et Incolumitate Religionis: Ipsaque sane Res, quoad Concessionem pro Religione, plus valet quam Sonus. Per temporales Articulos, Vitae, Libertates et Bona Subditorum sarta tecta servantur; quapropter impraesentiarum justam habetis Contentionem absque vel minima Suspicionem. Enimvero nonnisi contra Sectarios, et Perduelles pro Deo, et Caesare pugnatis, sub quibus Vexillis Victoriam fiducialiter sperare potestis. Per praesentes oramus, ut cum Gaudio, ingentique Felicitate viridem hanc Pacis Lauream gestetis, sicque manemus

Vestri Patres, et Servi in Christo.

JOANNES Archiepiscopus, Tuamensis
DAVID, Ossoriensis.
THOMAS, Midensis
FRANCISCUS, Alladensis.
EDUARDUS, Limericensis.

NICOLAUS, Fernensis.
FR. HUGO, Duacensis.
PATRITIUS, Dromorensis.
ANDREAS, Finwarensis.

Ast paucos post Dies, 30 nimirum ejusdem Mensis Januarii 1649, perduelles Parlamentarii ex Puritana potissimum Faece, Regi suo Carolo, Barbarie plusquam Scythica immani Ausu, in publico Supplicii Loco (quod Calamus horret scribere) Orbe Terrarum obstupesciente, Caput obtruncarunt, ut alibi jam dictum est. Hinc Nuntius Apostolicus Rinuccinus, post trium Annorum, quatuor-que Mensium in hoc Regno Residentiam, ex eo discessit, Liburnam suam, vulgo Fregattam, conscendens Galviae Die 23 Februarii 1649. Ad eum porro in Gallias profectum Episcopus French, et Eques Plunkettus, jam anteo recensiti, Nuntio semper addictissimi sequentem dant Epistolam latinam, quam hic Loci in Medium adduco, utpote huic Controversiae plurimam Lucem allaturam.

ILLUSTRISSIME DOMINE,

Nobis ad invisendam Illustrissimam D. V. Galviam euntibus et tertium versus eam Lapidem attingentibus (Nomen Loci Oran) Die 23 Februarii circa Horam duodecimam, renunciatum est a duobus Capucinis Illustrissimam D. V. solvisse in Altum Hora Octava matutina ejusdem Die. Audito hoc Nuntio, Galvia minime visa, illico Iter refleximus ad Castrum Illustrissimi D. Rogeri O'Shaughnussy, censes majus Infortunium Nobis accidere non posse. Statueramus ante vestrum Discessum Missionis Rationem in Curia Romana exponere, pro Honoribus a Sanctissimo Domino in Nos collatis Gratias referre, sacras vestras Manus deosculari, Benedictionem Apostolicam accipere, multa de Ecclesia Dei utilia afferre, demum peramanter valedicere, et Preces, si Opus esset, flexis Genibus fundere, ut vellet D. V. Illustrissima Populo Hibernico Sedi Apostolicae observantissimo, Absolutionem a Censuris hactenus latis impertiri, ita enim relicta Genti vestra Benedictione omnium Preces et Vota Vos prosequerentur. Sed jacta est Alea, et Sors Nobis non favit. In hoc etiam Dolor noster augebatur, quod certis Authoribus intelleximus, D. V. Illustrissimam non obscura offensi in Nos Animi Argumenta ostendisse dicendo, Beneficia, a Sede Apostolica in Nos prolixè cumulata, Oblivioni Nos tradidisse, quod Spatio trium Mensium non adiverimus D. V. Illustrissimam ad Gratias pro tantis Sanctissimi Domini Muneribus ac Dignitatibus agendas. Non potuit D. V. Illustrissimae excidere, Nos in ipso nostro ad Regnum Appulsu Literis ad Vos exaratis pro Beneficio Curiae Romanae in Nos gratos exhibuisse, aliis postea Literis Cunctationis, et Morae nostrae Causas gravissimas intimasse. Certe, ut Ingratitudinis Labem aversari, ita Amicitiae, atque optimorum Officiorum meminisse assuevimus. Morae, atque Absentiae nostrae semper eadem duravit Causa, nempe Cura, et Anxietas, ne periret Hibernia, Discordiis misere lacerata; quippe vidimus clare Unionem Regni penitus dissolvendam, sine qua non magis subsistere valuit Populus, quam Homo sine Anima vivere. Planximus Controversiam inter Illustrissimam D. V. et Populum exortam (erat enim, erat inter Vos Chaos magnum), noluit D. V. Illustrissima Populum absolvere nisi humiliatum et Culpam in Controversia agnoscentem, talem autem Humiliationem et Paenitentiam nullis impetrare Precibus potuimus, quia se innocentem aestimavit. Testis est Deus, omnem Nos Operam, et Diligentiam in arduo hoc Negotio collocasse. In publicis Regni, quibus supervenimus,

Comitiis Civitates, Oppida murata, duo Archiepiscopi, Episcopi decem, tres Comites Vicecomites duodecim, Barones septem, Equites Aurati viginti, Armigeri, et Generosi ex tribus Lageniae, Momoniae, et Conaciae, Provinciis praecipui, ac de Ultoniae Provincia Viris Nobilissimis nonnulli, demum omnes Hominum Ordines propendebant ad Pacem cum Serenissimo D. Rege ineundam, illam in Malis, quae patiebantur, gravissimis Remedium unicum arbitantes; nihil enim in Regno videre erat nisi Vastitatem, Orbitatem, Famem, Desolationem; unde vel eo Tempore Pacem ferire, vel Hiberniam perdi necesse fuit et ipsam Religionem periclitari. Certe ne omnia in pessum irent, maluimus in Assemblaea stare, quam in latebris Nos abdere, pro Patria pugnare, pro Pietate certare, omnia quantumvis difficilia, et adversa tentando, ut Patriae Menti, ac Religioni bene esset. Haec anceps pacis Dissertatio fuit vera Cunctationis nostrae Causa usque ad 17 Diem Januarii, quo Tempore Pax fuit conclusa. A Pace contracta effluxit Mensis integer in scribendo Milite contra Hostem Patriae, et Religionis, in Electione Tribunorum, et Ducum, eorumque, qui Praesidiis in Castris praefici debeant, in Pecunia ad Bellum sustinendum necessaria, cogenda. Haec omnia spectabant ad Securitatem Religionis, Vitarum, Fortunarum, ac proinde abesse non nisi reclamante Conscientia, licuit. Absoluti vero hisce de Rebus, et statuta Resolutione, continuo Iter arripuimus versus D. V. Illustrissimam, quae Animo, et Studio testari potest inter alios Illustrissimus Imelacensis, Vitae, ac Desideriorum nostrorum Socius. Quod si forte ita sit, ut non habeamus pristinam Gratiam in Oculis vestris, quia cum universo Regno in praedicta Pace consensimus Paenam luimus sine Culpa, nam si quidpiam Tempore aut Amore Potestatis humanae a Nobis perperam factum fuit, severe nos plectat Potestas divina. Obtendent fortasse aliqui in hac Pace Pietatem ex Hibernia proscriptam? Longe aliter se Res habet, nam tantum abest ut proscribatur, ut potius per hanc Pacem, pro Temporum, ac Status nostri Conditione, Religioni, ejusque Splendori, et libero, tutoque Exercitio bene consulatur. Quod autem favorabilior, et amplior non fuerit, Culpa id nostra minime accidit, sed illorum, qui Hiberniae Unionem, bonorum Virorum Constantia, Vigilantia, indefessis Laboribus Septennio integro conservatam, minus feliciter lacerarunt. Quod attinet ad Censuras contra Populum emissas (etsi eis nullatenus Nos tangebamur), formidandas, et non spernendas duximus, diximusque, quamquam optavimus, aut nunquam fulminatas fuisse, aut cito

extinctas. Cum igitur, quam Deo, et Patriae debuimus, Cura Nos tamdiu impediverit ab Humanitatis Officio, debitaque Observantia Praesuli tam eximio, ac Sedis Apostolicae Nuntio: Obsecramus, rogamusque, ut non culpemur, damnemurve innocentes, sed patiaturs D. V Illustrissima, ut nostram Causam dicat, agatque Veritas, bonae in Nobis Conscientiae Testis, quae continuam D. V. Illustrissimae Benevolentiam, et in Nos Amorem Jure vindicat. Cujus Rei indices Gratiae Vestrae Literas avidere videre exoptamus. Interim orare non cessabimus, ut Deus diu sospitet D. V. Illustrissimam, cui Sacras Manus deosculantes, Apostolicam Benedictionem humiliter flagitamus.

Dominationis Vestrae Illustrissimae

humillimi, addictissimique Servi

NICOLAUS FERNENSIS.

NICOLAUS PLUNKETT.

Kilkenniae, ultimo Februarii 1648, veteri stylo.

En autem animadversionem in praefatam Epistolam ex saepe laudata de Legatione Hibernica Historia, Florentiae in Bibliotheca Marchionis Rinuccini asservata.

“ Multa continent hae Literae hic refutanda, nisi jam superius refutata fuissent, quae propterea hic Loci non refuto, ac earundem Rerum Repetitione Lectorem Tedaeco afficiam. Nonnulla alia breviter tango.

“ 1°. Dicunt in Comitibus, quibus supervenerant, fuisse duos Archiepiscopos, et Episcopos decem. Certum autem est, quod superius vidimus, Comitibus ante eorum appulsum nonnisi Octo Praelatos interfuisse, a Regni Clero, et Nuntio, ex quo Censurae Mense Majo Fulminatae erant, semper alienatos, quibus Fernensis tamquam nonus adhaesit, et ipsius, atque eorundem Fraudibus factum, ut decimus, et undecimus, nempe Archiepiscopus Casseliensis, et Episcopus Waterfordiensis, postea accesserint, praeter quos non reperiet duodecimum, praeterquam Duacensem, quem ex ipsius Verbis 17 Novembris 1653, Londino Romam ad Massarium scriptis, et superius laudatis, liquet, Pace jam conclusa, pridie quam promulgata esset, ex Hispania Kilkenniam, ubi Comitibus illa celebrarentur, advenisse.

“ 2°. Ex Ordinum Regni Consensione in illa Pace contrahenda validum Argumentum conficere sibi videntur. Verum Comitibus illa ex Ormonistis, et Haereticis, omnem suffragandi Libertatem praeripien-

tibus, compacta fuisse jam ostendi, et notorium est, ipseque Fernensis in sua Apologia, Romae 1653 tradita ingenue fatetur.

“3°. Dicunt, eo Tempore Pacem ferire, vel Hiberniam perdi necessarium fuisse, et ipsam Religionem periclitari. Verum illam Pacem Nationi, et Religioni fuisse exitialem Experientia docuit, et ipse Fernensis ad se conversus in praefata Apologia testatur, et aliunde est longe certissimum.

“4°. Haec omnia (inquiunt) nempe Functiones, quibus ab invivendo citius Nuntio praepediti essent, spectabant ad Securitatem Religionis, Vitarum, et Fortunarum, quod usque adeo a Vero aberrat, ut potius spectarint ad Ormonistas, Ormonium, et alios Haereticos, in Throno collocandos, adeoque ad Religionem, Clerum, Fautoresque toto Regno primum deprimendos, deindeque exterminandos.

“5°. Si quidpiam (inquiunt) Timore, aut amore Potestatis humanae a Nobis perperam factum fuit, severe Nos plectat Potestas divina. Cujusmodi Imprecationem (ut semel dicam) in Fernensis Literas crebram lego nimia Confidentialia (ut videtur) frequentatam, cum difficillimum sit Hominibus, etiam Sanctis, penetrare in piam Cordis Intentionem, et certo scire quo spiritu ducantur.

“6°. Hac Pace Pietatem non proscriptam asseverant, quod quam falsum sit, Num. 4 tetigi, et superius fusius demonstraveram.

“7°. Quod Pax favorabilior non fuerit, id asserunt non Sibi, sed illis Vitio vertendum, qui Hiberniae Unionem lacerarunt. Quo loquendi Modo omne Regni Infortunium tacite in Nuntium, et e Clero Populoque Partes ipsi adhaerentes, ut videtur, refundunt. Quod quantum Piaculum sit, et quot quantaque hoc uno eorum Peccato Peccata involvantur, ex Narrationis Serie, et ex ipsa Fernensis Apologia, jam memorata, patet.

“8°. Optarunt Censuras aut nunquam fulminatas, fuisse, aut cito extinctas. Quibus Verbis Nuntium, et Praelatos, Censurarum Fulminatores, ipsasque Censuras occulte redarguunt, cum tamen illi prudentissime sanctissimeque Se gesserint.

“9°. Expectant a Nuntio Literas, ejus Benevolentiae redintegratae Obsides. Verum Nuntius quantopere ipsis succensuerit, inferius videbimus.

“Denique hujus Epistolae Apographum Ormonistis traditum fuisse video in Nuntii, Partiumque ejus Contumeliam, usque adeo ut Philopater Irenaeus, Ormonii et Ormonistarum Apologista, eam suis Vindiciis Catholicorum Hiberniae, apud Urbem damnatis, inse-

ruerit, tanquam copiosissimam gravissimorum Argumentorum, quibus pro Ormonio, atque Ormonistis patrocinari conatur, et Nuntium, ejusque Partes calumniatur, Officinam. Heu ! quantopere Nationis, et Religionis Excidium maturavit hujus Episcopi Fernensis (nam Plunkettum Virum Laicum haud adeo descivisse miror) et illorum aliorum Praelatorum, quorum alii non Inducias, sed hanc Pacem iniquissimam, alii etiam Induciarum Conjuratorem promoverint, pudenda ad Ormonistas et Haereticos Defectio, citra quam alii Ormonistae nunquam praevaluissent, cum eorum Factio horum Antistitum Autoritate steterit, secus a plerisque deserenda, et proprio Pondere corritura. Quare ausim affirmare, omnes Haereticorum Pseudo-Episcopos, et Ministellos, Centum retro Annis in Hibernia coaxantes, haud adeo ac hos Antistites Catholicos, Religioni, et Pietati praejudicasse. Hi enim magna apud Populum Catholicum Fide valentes, nec alium Scopum quam Nationis et Religionis orthodoxae Bonum suis Molationibus praetendentes, facili Negotio Multitudini Fucum fecerunt ; illi vero Nebulones aperto Marte, et deposita Larva Haeresim intrudere conati, Oleum pene et Operam perdiderant, usque adeo ut manifesti Toxici Errore Hibernos in Fide constantiores reddiderint. Porro ante alios ingentem Mihi Stuporem Fernensis peperit, qui tanto ad Annos superiores Zelo flagrare visus erat, ut omnes in Sui Admirationem rapuerit, cujusque Tractatus latine compositus, et sua Manu propria exaratus usque in Diem hunc extat in Nuntii Archivis, superius ad Annum 1646 in Medium productus, quo docemur quantopere in hac ultima Pace cum Ormonio acceleranda a sua ipsius Sententia recesserit, et adeo sibi parum constans, ut Judicii Inopia laborasse videatur.

“ In Literis ad Nuntium tunc in Hibernia scriptis lego creditum fuisse, Fernensem, et Plunkettum reipsa Nuntium Galviae convenire noluisse, sed praeclaros illo Itinere egisse simulandi, et dissimulandi Artifices, ut ex una Parte Galviam ante Nuntii Discessum non pervenirent, et ex altera haberent unde se illi purgarent. Quidquid autem sit de eorum Mente, Episcopus Imelacensis, Nuntio fidissimus, quem illi hic attestantur, eidem Nuntio 6^o Martii in Continentem inter alia scripsit, illos Se in Socium assumpto, in Fines, ab ipsis eorum Epistolae insertos, Iter illud suscepisse, et tertio ab Urbe Galviensi Lapide una Tres didicisse, Nuntium eodem Mane solvisse. Sed plane miror qua fronte illi Duo Nuntio se praesentare cupierint, cum pro certo habendum sit, Pace illa cum Ormonio contracta factum, ut Nuncio

Hibernia exeundum fuerit. Quare quotquot Ormonium tunc in Throno collocarunt, reipsa Nuntium Regno exploserunt, licet ille per Prudentiam non expectarit, ut ultima Sibi Vis inferretur. Porro Lectorem rogo, ut hic ipsius Fernensis Apologiam ad Annum 1653 positam legat."

Sane istam D. Nicolai French, Episcopi Fernensis apologiam legi in saepius recensita Bibliotheca Rinucciniana, et quidem Historiae eidem de Legatione hibernica insertam, prolixiorem tamen quam ut hic Loci in integrum exscribatur, Volumen quippe impleret. Nihilosecius in Medium adducam sequentia ipsius Verba, opportuna plane, quanquam longiuscula, Quinque Sectionibus, ut in ipsamet Apologia numerantur, comprehensa. Praemissis igitur octodecim Sectionibus, proseguitur.

"19. Expedit, ut liberem Me, Collegamque meum (Nicolaum Plunkettum) nova Calumnia. Nam dictum est, Nos sprevisse Excommunicationem Illustrissimi D. Nuntii, latam contra adhaerentes Suspensioni Armorum initae cum Inchiquino. Quod quam alienum fuerit a Mente nostra, testari possunt, qui Nos audierunt. Ut hanc Invidiae Sagittam, in Nos rejectam, repellam, sciendum est, Nos dixisse, et scripsisse, Censuram illam extimescendam, et non contemnendam. Ego vero omnes Me consulentes super illa Re adhortatus sum ad petendam Absolutionem; talemque illi Censurae Reverentiam detuli, quod abstinerim celebrare in Ecclesiis, et Oratoriis interdictis, quod et feci in Oppido Rossipontis meae Dioecesis. Insuper rogati vehementer obligare Nos cum aliis Regni Commissariis ad Prosecutionem Appelationis interpositae, non annuimus.

"20. Quod non citius conati fuerimus adire a Pace contracta Illum D. Nuntium, Rationes dedimus in quadam Epistola a Me, et Collega meo ad illum exarata ultimo Februarii ejusdem Anni Secundum Stylum veterem. Et bene Viris integerrimis compertum est Nos tunc Temporis omnem in eo Operam collocasse, ut Duces Religionis fideles non exauthorarentur: Vel hoc unum erat illa Cunctatione dignum, quod Arcem Duncannon, Petram Regni fortissimam, servaverimus in Manibus Capitanei Thomae Roche, Viri fidelissimi, qui aliter eam amisisset. Unum Nobis infelicitate accidit, quod D. Plunkettus illo Die, quo exire statuimus (et haud dubie tunc exeundo tempestive venissemus ad suam Dominationem Illustrissimam) missus fuerat Kilkennia a DD. Commissariis ad Ormonium ad Villam Caricae circa Tractationem gravissimi negotii quo reverso statim arripui-

mus iter versus Galviam meliori Animo quam Fortuna, quia eodem Die solvit in altum Illmus D. Nuntius, quo Nos venimus ad tertium versus Urbem illam Lapidem. Hic etiam patimur virulentam Calumniam. De quibus dictum est, quod ex Industria Tempus in Via consumpsimus convivando, ut non citius attingeremus illam Civitatem, quam Sua Dominatio Illustrissima discederet de Regno. Judicet Deus inter Nos, et horum Hominum Cogitationes.

“21. Verum haec omnia (ajunt aliqui) non liberabunt Culpa Fernensem, et Plunkettum, tempestive admonitos per Viros Fide dignissimos de Dolo corruptorum Hominum, Ormonium Patriae, et Pietati, anteferentium. Quare ita admoniti non sunt protestati contra Scelera, et Fraudes factiosorum? Quare non incenderunt omnes ad continuandam Confoederationem, et auscultandum illi de Pace illa Tractationi? Quare non excitarunt Catholicum militem ad arma capessenda contra authores malorum in Patria. Et respondeo Ego: Quare inermis Homo non occidit armatum? Quare Medicus non sanavit mortuum? Et Fernensis, et Plunkettus non dealbarunt Æthiopem? Quod in Nobis erat fecimus, Preces effudimus, et obsecravimus illos de Supremo Concilio ad Humilitatem pro obtinenda Absolutione, ut Regnum redderetur tranquillum, et Populus pacatus (quo Confaederati divisi commodo uniri possent, et Pacis Tractatus impediri). Sed omnia in Vanum, illis hoc facere omnino respuentibus, et confidentibus in Appellatione interposita.

“22. Non latuerunt Nos omnino perversorum Dolus, et Artificia, sed Mala, quae non potuimus curare, patienter pertulimus, Pacem tanquam minus Malum permittendo, cum penes Nos non erat illam evitare. Quod si nolunt Homines Mihi Fidem adhibere, Mihi erit Conscientia pro Mille Testibus, quod Studio Ormonii, Viri haeretici, nihil fecerim in illo Negotio, nihil Invidia Illustrissimi D. Rinuccini, nihil Spe Bonorum, propriique Commodi. Quidquid feci, bona Fide feci, et pro Bono Patriae meae, et Religionis. Verum experti sunt omnes boni, cum ingenti Animi Dolore, Civitatum, Ecclesiarum, ac totius Patriae Perditionem, Pacem illam evasisse Populo, et Religioni nimis funestam, Hoste feroci et acri (dum Milite et Pecuniis vallatus nihil defendit Ormonius) universum Regnum brevissimo Spatio debilitante, et (Catholicis durante Octennii Bello stantibus fortiterque pugnantibus) Ruinam operante, ac suffodiente ea, quae Christi sunt, et quae Daemonis edificante. Post hoc Malum, Suspirio, et Planctui uberrimo Locus erat, non Consilio, aut Remedio. Nam omnes infixi

sunt in Limo profundi, non invenientes Substantiam. Verum quis praevidere valuit irati Dei, abscondentis in Monte Sancto Æternitatis arcanum hoc Consilium ab Hominibus, severam Sententiam, et Fulmen, quod cecidit? Sed illi, qui consulto Ormonium e Galliis vocarunt in Hiberniam ad Imperium, quod erat grande Piaculum (hinc enim Radix in illa Natione Malorum omnium, hinc Fons omnium Miseriarum, hinc imposita Viris probis Necessitas multa Mula tolerandi, hinc Semen omnium Discordiarum) praeparent Se ad respondendum Deo pro sancta Religione labefactata, Patria perditâ, Libertate eversa, tot Milibus Animarum in Exilium ejectis, et pro tanto Profluvio christiani Sanguinis. Videant ad quem tandem Exitum pervenerunt abstrusa eorum Concilia, et qualiter contabuit humana Sapientia. Haec hodie vident ipsi apertis et maddidis Oculis, et nimis sero, in extremis Regionibus profugi, spreti, et vastissimis Haereditatibus spoliati. Hoc vident Regni Praesules Ecclesiis ejecti, Domi in Solitudinibus, et Montibus errantes, et Foris a dilectis Gregibus avulsi, gementes, et inconsolati. Hoc videt et inconsolabiliter dolet catholica, et miserrima Hibernia, sub cruentato Hostis Gladio incurvata.

“23. Haec Mihi scribenti aestuat Doloris Affectus, et currunt Lachrymae, quod unquam steterim in Caetu consultantium de Faedere tam exitiali, licet innocenter ibi fuerim bona Mente, et bona Fide. Quod si contra Prudentiam erratum est, peccavi, non ex Malitia, sed Ignorantia, et Erroris facilius est Venia. Quod si Innocentiae non erit Locus, sed opprimor falsi Criminis Invidia, Deum immortalem, qui prima Veritas est, in Testem voco Veritatis, quam scribo, Me semper vixisse summa Fide versus Sanctam Sedem, omnesque ejus Ministros in illo Regno; Sanctae Religionis Negotium, omni Loco, et Tempore, pro Viribus curantem: et nunquam scienter abiisse in Concilio impiorum, aut stetisse in Via Peccatorum illorum, qui charissimam Patriam meam, et Religionem everterunt. In hoc etiam cum S. Paulo me consolari volo, quod in meliorem Mundum eundum est per Gloriam et ignobilitatem, per Infamiam et bonam Famam.”

Profecto hic Loci exscribere congruit Epistolam Illustrissimi et Reverendissimi D. Fr. Thoma Fleming, Ordinis Minorum, Archiepiscopi Dubliniensis, ad Illustrissimum et Reverendissimum D. Dionysium Messarium, Decanum Firmanum, antea Nunciaturae Hibernicae Auditorem, tunc vero (anno 1649) S. Congregationis de Propaganda Fide Secretarium. Epistola hujusce Tenoris est.

“ILLUSTRISSIME ET REVERENDISSIME DOMINE,

“Gratissimae mihi fuerunt Illustrissimae Dominationis Vestrae Literae in Festo S. Francisci anno superiori datae, quibus certior factus sum de salute et Incolumitate Illustrissimi Domini mei Archiepiscopi et Principis Firmani, Nuntii Apostolici ; de vestra etiam Promotione in Secretarium S. Congregationis de Propaganda Fide. Utrumque mirum placuit. In utroque laetatus sum, et laetor. Fruantur Illustrissimi Domini mei Honoribus, suis Virtutibus juste debitis ; fruantur Favoribus, Viris Principibus debite reservatis ; fruantur, inquam, caelesti Gloria, vestris Laboribus pro ingrato hoc Populo pie exantlatis, a Deo Optimo Maximo indubie ordinata. Haec Vota, haec Preces, hi Gemitus, et Suspiria mea. Valeant, Valeant, et Vivant felices Domini mei in sua Patria, in Urbe, in Orbis Capite quorum Praesentiis non fuimus digni, quorum Absentias omnes vere Catholici Dolemus. Sed veniamus ad domestica.

“Aspiciat Dominatio Vestra Illustrissima, et sine fletu intueri dignetur statum hujus miserae Patriae post ejectum hinc ab indigno Concilio Illustrissimum Dominum nostrum Nuntium praefatum, et Authoritatem Apostolicam conculcatam. Die Augusti secundo apud Rathmines prope Dublinium, a paucis Haereticis dissipatus et fugatus est regius iste Ormondi Exercitus. Sub Initium Septembris capta Pontana est, et in ea Quatuor Millia Virorum selectorum deleta inter quos Colonelli Warren, Wall, Fleming (Nepos meus), Finglas, etc. Wexfordia Hosti cessit sub Finem ejusdem Mensis. In ea multi Sacerdotes, nonnulli Religiosi, plurimi Cives, ad Duo millia militum trucidati. Dein omnes Civitates, Oppida, Castra, Arces, Praesidia, et Portus Momoniae (exceptis Waterfordia et Limerico) ab Inchiquinianis (propter quos luctandos iniit Concilium Faedus turpissimum, et Excommunicationem incurrit) prodita, et Hosti tradita sunt, cui se nuper adjunxerunt, post nostras pecunias, et Media exhausta, licet ipsis solis, et non Catholicis eidem Concilio adhaerentibus plenior stipendii Solutio facta est. Kilkennia, tam a Peste, quam ab Hoste vastata, vidit suum Pontificem Reverendissimum Davidem Roth, sub Initium Martii, ex Cursu pro Fuga parato extractum, Veste nudatum, et Chlamide vili et Vermibus scatente co-opertum, in Loco abjecto repositum, ubi altero Mense Diem clausit extremum, in cujus locum utinam suffectus esset noster Paulus. Conacia etiam a Peste depopulata est, et ab Ormondo (ut ita dicam) depauperata, Praesule etiam Amplissimo, Illustrissimo Domino Boetio Egano, Episcopo

Elphinensi viduata est, qui supremo Mense Majo in Domino conquievit. In Ultonia aliqua Vitae adhuc Specimina. Ibi, post defunctum D. Eugenium O'Neill, qui a sex Mensibus pie in Domino obdormivit electus est in ejus Provinciae Generalem Reverendissimus Emerus Clocherensis, cujus Industria sunt hac aestate aliquot adversariorum Arces, et plures Deo dante expugnabuntur. In Lagenia, Duncannon, et Carlo solummodo nobis manent. Tecrahan arx a Viginti et duobus Diebus desperabunde obsidetur. In mea Dioecesi plerique Sacerdotes mortui, aut interfecti sunt, Religiosi fugati, Populus, pro majori Parte, Bello et Fame extinctus est, quamvis in ea vix appareat Pestis, quae per Lageniam, Momoniam, et Conaciam grassata est, et grassatur. Hic Status haec Facies execrati Regni et Dioecesis meae, pro quibus Duo Vos oro et obsecro. Unum, ut a toto Regno auferatur Excommunicatio: alterum, ut ea quae scribo dignetur Illustrissimus Dominus meus significare eis in Urbe, quibus significari debent, cum desint mihi Media, quibus proprium Nuntium ad ea significanda destinare possem, ut satisfiat obligationi meae pro trienniali Informatione Sedi Apostolicae facienda. Quibus omnibus adjungere dignetur, quod supra omisi, Mortem silicet Illustrissimi Viri, alterius Boetii Egani, Episcopi Rossensis, a Parlamentariis nuper capti, suspensi, secti, Capite truncati in Oppido de Bandon-Bridge in Momonia. Reliquum est, ut Deus Optimus Maximus Vos, et reliquos Ecclesiae Praelatos, et praecipue Illustrissimum nostrum Nuntium ad altiora evectum, in multos annos custodiat incolumes, oraturos pro hac afflicta Ecclesia. Salutant Vos Fr. Antonius Clonmacnoisensis Episcopus, Dominus Terentius Coghlanus Illustrissimi, Clonfertensis, Corcagiensis, et Immelacensis. Salutant Vos reliqui omnes, quibus vestras Salutationes significavi, et ultimo Loco saluto Vos, hoc 6 Junii, 1650.

“ Illustrissimae ac Reverendissimae Dominationis Vestrae,

“ Addictissimus Obligatissimus Servus,

“ FR. THOMAS, Dubliniens.”

Ut nihil prorsus praetermittam ad Rem D. Nuntii spectans, quod in meas Manus Florentiae incidit, placet hic Loci producere Exemplar Epistolae, quam laudatus Nuntius tribus Mensibus post suum ex Hibernia Dicessum, ad Reverendissimum P. Praepositum Generalem Societatis Jesu italice scripsit, in Itinere versus Romam

nempe regrediens, quamque legi Anno 1770 in Libro Epistolarum Originalium Tempore Legationis hujus Hibernicae, in saepe dicta Bibliotheca Illustrissimi D. Marchionis Rinuccini asservato Tenoris sequentis.

“ Al Padre Generale de Gesuiti.

“ Gallione 19 Maggio 1649.

“ Un Mese prima che io partissi d'Irlanda sbarcò in Galvia il Padre Verdier, inviato da Vostra Paternità Reverendissima per Visitatore, e venuto subito da Me mi portò non solo la Lettera a Me diretta, ma volle comunicarmi ancora L'istruzioni che aveva da Lei. Jo per renderlo informato di quanto m'era occorso con quei Padri della Compagnia, gli diedi in Ristretto la Sostanza degl' aggiunti Capi, e poi l'esortai a non portarsi a Kilkennia, ma prendere L'informazione da ogni altro Luogo, perche in quella Città, dove resideva il Concilio, e tutta la Massa di quei, che s'erano alienati dalla maggior Parte Ecclesiastica, averebbe Corso risico d'esser in Piu Modi impedito, e forse minacciato come c'era fatto ad altri. Non gli parve in questo di seguitare il mio Parere, ma si fu condotto dai Padri, che vennero ad invitarlo fino a Galvia, e gli mostrarono ogni Sorte di Confidenza, e di buon Trattamento. Se il Successo riuscisse come io giudicai, non dovre in Parte negarlo il Padre Verdier, che al Ritorno mi mostrò l'originale dell' inclusa Lettera scrittagli da quei Vescovi, che sono stati Causa di tutta la Commozione, nella quale non solo si vedano gli' Artifizij usati per intimidirlo, ma resta senza Controversia provato che li Padri sono stati la principal Causa di tutto, giacche li Vescovi asseriscono esser commune fra loro ed essi il Titolo della Causa.

“ E veramente se io avessi preteso altro dai Padri nel Negozio della Tregua, che la sola Indifferenza, o Silenzio del loro Parere, finche il Punto fosse dichiarato da Nostro Signore, o che fra tanto presumessoro per Me, e per L'aderenza di quasi tutta la Chiesa d'Ibernia, mi contenterei di scusargli di quanto hanno fatto: ma il vedere, che senza prima scrivermi una Riga, o porgere un' Avviso, o Avvertimento, senza venire uno di loro da Me, in Somma senza un minimo Cenno, il Padre Malonio, ed i suoi Seguaci si dichiararono Capi e Consiglieri dell' Opposizione contraria, sottoscrissero Libri, impedirono L'osservanza degli Interdetti e simili altre Cose. Si contenti Vostra Paternità Reverendissima, che io si assecuri di non

aver mai veduto, e forse non letto una simile Novita, la quale accresce la sua Forza dal sapersi per tutto il Regno, che io nel medesimo Punto per servire alla Compagnia avevo terminato l'acquisto della Chiesa Abbaziale di S. Giovanni di Kilkennia per quei Padri, non ostanti tutte le Opposizioni dei Canonici Regolari, ai quali l'aspetta, e dato alla Compagnia il Possesso della Chiesa di S. T. Pietro in Waterfordia, repugnante il Vescovo, e l'uno, e l'altro Clero.

“Queste Circonstanze faranno credere facilmente a Vostra Paternita Reverendissima, che sotto un Negozio cosi strano possa esser occulto qualche altro Fine, e son certo che la molta sua Prudenza facilmente ancora si ritrovera, perche dal vedere che li Padri delle Famiglie antiche d'Irlanda, e delle Provincie non Inglesate, benche di minor Numero, sono stati discordi dagli altri, e per quanto hanno potuto hanno ubbidito a miei Ordini, et apparira ben presto, se qui si deve ascrivere il fatto alla Coscienza e Dottrina religiosa, o a qualche altro Motivo, et in Somma se il Negozio è stata Carita, o Fazione, fra quali Padri non lascia: o di far Menzione del Rettore di Limerick, che non volse ubbedire agli Ordini di Padre Malonio, ma si parti dalla Casa, del Rettore ancora di Waterfordia, e d'altri, che adesso non mi sovengono.

“Jo spero a Bocca di avere a ponderare a Vostra Paternita Reverendissima alcuni Particolari del Ragionamento, che il Padre Malonio mi feci quando io mi dolsi del suo Modo di procedere, e le farò conoscere dove è arrivata L'Animosita di quest Uomo.

“In tanto come jo non ho avuoto altro Fine, che di farre apparire questa Verita a Nostro Signore, et a Vostra Paternita Reverendissima, cosi son contento d'averlo fatto, solamente rimettendomi nel resto alla pia Prudenza di governarlo conforme i Sensi di quella Bonta, che gia riconosce in Lei ogn' uno che tien Notizia della Persona. A me resta di piangere che gia la Confederatione Cattolica è fatto il Dominio d' un Eretico, che gia la Momonia è posseduta da un Calvinista, che gia i Vescovi e Parochi Protestanti comminciano a membrare in suo Pro L' entrate ecclesiastiche, e che se questi Principi seguiteranno a Proporzione, il Regno sarà perso, et il Padre Malonio con i suoi n' avera la maggior Parte della Colpa. Tolga Iddio L'augurio e conceda a Vostra Paternita Rma tale Augmento di Sanitate e di buona Operazione nei suoi Figli, che non solo altrove, ma nell' Ibernia ancora si provi con Giubilo della Cristianita un' straordinaria Ricompensa del Male, che si è fatto. Et jo baccio affettuosamente le Mani, &c.”

Sub Finem istius Epistolae in supra recensito Epistolarum Libro, legere est sequentia Verbitema Italica.

“In una Istruzione data dal detto Nunzio al Padre don Giuseppe Arcamoni, Teatino, suo Confessore, si lege all’ Articolo 5°.

Far partire il Padre Malonio, Provinciale dei Gesuiti, come il Padre Generale aveva ordinato al Visitatore, ultimamente mandatovi, il quale non ha voluto eseguirlo dubitando di non far peggio. E questo perche il Provinciale si è dichiarato più degli altri per la Tregua con Inciquin. (Erectico Fazionario contro i Cattolici) e comandato à tutti i suoi, che non osservassero L’ Interdetto.

Quamvis porro Illustrissimus Nuntius in Normanniam appulerit Mense Martio, Romam tamen nonnisi circa 8 Novembris ejusdem Anni 1649 pervenit. Eapropter P. Roweus, Provincialis Carmelitarum Discalceatorum in Urbe, ut praefertur, existens a Die 16 Januarii praelibati Anni, nihil adhuc efficere potuit, Nuntius quippe per Literas, et Amicos obtinuit, ut non decideretur Causa Appellationis ante Adventum PP. Josephi Theatini, et Ferralli Capucini, qui rursus impetrarunt, ut ipsemet expectaretur Nuntius, quod et concessum est, ne damnaretur forte inauditus. Caeterum usque ad 4 Decembris saepe dicti Anni 1649 neque caeptam fuisse Romae Causam Appellationis patet ex subjecta Epistola Illustrissimi Eminentissimorum Cardinalium, Congregationi super Rebus Hibernicis a Sua Sanctitate praepositorum, Secretarii D. Francisci Albitii, qui et ipse postmodum, ut obiter dicam, Presbyter Cardinalis fuit S. Mariae in Via, ab eodem tunc regnante Pontifice, Innocentio X, Die 2 Martii 1654 creatus, posteaque ad Titulum translatus SS. Quatuor Coronatorum.

Epistola D. Albitii ad Dionysium Massarium Decanum Firmanum, ac Nuntiaturae Hibernicae Illustrissimi Firmani antehac Auditorem Generalem.

ILLUSTRISIME DOMINE,

Nec Pater Roa admissus hactenus fuit ad Audientiam Sanctissimi Domini Nostri Innocentii Pape X., nec Appellatio Consiliariorum Regni Hiberniae, eorumque Literae, quas ipse detulit, acceptae. Immo ab Eminentissimis DD. Cardinalibus, Negotiis Hibernicis a Sanctissimo praepositis, et a me, uti eorundem Negotiorum Secretario, rejectae fuerunt. Propterea nescio quo Pacto P. Roa tam audacter scripserit in Galliam, et Hiberniam ea, quae mihi significat D. V.

Illustrissima. Nihil aliud ille a me audivit, nisi quandoque Verba satis aspera, quandoque leniora, et dulcia. Si quod ulterius ipse profert, Mendacia sunt, sicut mendacissimum est, Libellum, cui Titulus QUÆRES fuisse Romae magno cum Plausu, et Laude receptum, cum usque adhuc nec in Latinam versus sit Linguam, nec ad Manus Eminentissimorum DD. Cardinalium, neque ad meas pervenerit.

Datum in Sancto Officio Die 4 Decembris 1649.

Observantissimus Servus verus.

FRANCISCUS ALBITIUS.

An autem in Urbe postmodum contra Nostratum Accusationes se defendens, Summo Pontifici Innocentio X. satisfecerit, nec ne? Me prorsus latet. Nihilominus adduci non possum ut credam quod passim fertur, quodque refert saepe nominata Historia Hibernicae Rebellionis Anno 1641 nempe Papam ei dixisse: Temerarie te gessisti. Si enim id verum esset, cito, et haud difficulter ab Anathemate isto liberarentur Nostrates, cūjus tamen contrarium ex mox enarrandis clarebit.

Anno 1656, P. Magister Joannes Nolanus, Kilkenniensis, Regens Minervitanus, et P. Magister Richardus O'Kelly, Rathbrannensis, Romae existens pro Comitibus Generalibus, eo Anno celebrandis, ambo pro Absolutione a Censura hujusmodi obtinenda apud S. Sedem Apostolicam strenue egerunt. Praelibatus Magister O'Kelly ab Urbe Bononiam profectus, ibi mansit pro Responsis ad illud, triaque alia Negotia, quae ipsius Vice sollicitabat P. Magister Leonardus Hansen, Provincialis Angliae, et Reverendissimi Patris Generalis pro Germania, aliisque Provinciis Borealibus Socius. Hic tandem sequentes dedit ad ipsum Literas, quarum Originales, in Arca Depositi Collegii nostri Lovaniensis ad S. Crucem asservatis, mihi humanissime transcripsit Anno 1755 P. Magister Carolus O'Kelly, Roscomaniensis, ibi Visitatorem agens, Anno autem 1756 Theologus Collegii Casanatensis de Urbe, et Pro Provincia Hiberniae Comitiorum Generalium Definitor, jampridem laudatus.

A Tergo:

Al Molto Reverendo Padre Fra Ricardo O'Kelly, Ibernese, de Praedicatori, S. Domenico, Bologna.

Intus :

Admodum Reverende Pater Magister Salutem. Quatuor vestra Memorialia, aliquoties recopiata, Sanctissimo Domino Nostro porrecta fuerunt per Cardinalem Carolum Barberinum, et ad primum de duobus Fratribus Hibernis Romae ad Negotia Hiberniae jugiter habendis, respondit Sanctissimus: Conveniat super hoc Orator cum Superioribus sui Ordinis. Ad secundum de Absolutione ab Anathemate Nuntii Hiberniae, dixit; Considerabitur, quod ajunt idem esse ac nihil. Reliqua duo remissa sunt ad S. Congregationem. Utinam meliora, ac jucundiora haberem, quae scriberem, at Dies mali sunt, et Materia Patientiae nunquam deficit.

Valeat cursim Romae 16 Januarii 1658.

Admodum Reverendae Paternitatis Vestrae
Servus in Domino

FR. LEONARDUS HANSEN, Provincialis Angliae.

Nihilominus tandem aliquando, Anno scilicet 1665, idem Alexander VII. Pontifex Maximus Hibernos ab ea Censura absolvit, imposita ipsis Paenitentia salutari, ut diserte refert Eques Waraeus in Annalibus suis ad praelibatum Annum 1665.

Ad Calcem autem praemissarum Literarum haec legitur Appendix :

Nota.

Scito Lector, praefatum Magistrum O'Kelly cum Magistro Nolano astitisse pro Provincia Hiberniae Capitulo Generali Anni 1656, et observa, quam Zelosi fuerunt Dominicani ad obtinendam Absolutionem ab Anathemate, quod Nuntius Apostolicus fulminavit in Hibernia, quamvis ipsi Dominicani Nuntio in Hibernia contra alios utriusque Cleri, et primae Nobilitatis constanter adhaeserint, ut ipse Nuntius Literis suis Athloniae datis ad nostrum Provinciale testatus est. Et quamvis tunc non obtinuerint Absolutionem ab illo Anathemate, eam tandem (circa Annum 1698) ab Innocentio XII. obtinuit post diuturnam Sollicitationem Illustrissimus ac Reverendissimus D. Fr. Dominicus de Burgo, Episcopus Elphinensis, ex Ordine Praedicatorum assumptus, qui postea Exul obiit Louvanii Die primo Anni 1704. Ita testatur, qui praefati Illustrissimi tunc Secretarium egit,

FR. EDMUNDUS DE BURGO,
S. Theologiae Magister, Ordinis Praedicatorum.

Sic referebam in prima Operis hujus Editione, Page 690, et seq. Postmodum vero Romae versans, anno nimirum 1770, ipsasmet inveni Literas Apostolicas Alexandri VII. Potestatem dantes absolvendi et Hinc Nota mox allata P. Magistri Edmundi de Burgo plane intelligenda est de Absolutione omnimode completa, Relaxatione scilicet Paenitentiae, quae ut mox aiebam, juxta laudati Summi Pontificis Praescriptum ab Anno 1665 peragebatur. Ista porro Relaxatio ab Innocentio XII., sollicitante Fratre nostro Dominico de Burgo, Episcopo Elphinensi, facta fuit vigore Indulgentiarum per Triginta tres Bullas, ad totidem Hiberniae Diaeceses datas, concessarum, ut jampridem narratum est. Ulterius ejusdem Antistitis Supplicationem exaudiens memoratus Innocentius Papa, duo Diplomata vere aurea expediri fecit, ut ibidem dicebam, quae posthac commodius exscribentur. En autem praelibatas Literas Alexandrinas, cedro utique dignas

VENERABILIBUS FRATRIBUS RAPOTENSI, LEIGHLINENSI, CLONFERTENSI,
ET CORCAGIENSI EPISCOPIS, ET EORUM CUILIBET.

ALEXANDER PAPA VII.

VENERABILES FRATRES, SALUTEM, ET APOSTOLICAM BENEDICTIONEM.

Sedes Apostolica, pia Mater recurrentibus ad eam post Excessus cum Humilitate Filiis, propitiam se praestare consuevit, et benignam. Cum itaque Bonae Memoriae Joannes Baptista, dum viveret, Archiepiscopus Firmanus, tunc Temporis Apostolicae Sedis in Regno Hiberniae Nuntius Extraordinarius, cum Delegatis Archiepiscoporum Regni praedicti, varias ob Causas, multos tam Ecclesiasticos et Regulares quam Saeculares excommunicaverit, et aliquot Civitates Ecclesiastico subjecerit Interdicto. Sicut autem accepimus, plures ex personis, ut praedicitur, excommunicatis Sibi Absolutionis Beneficium ab Excommunicatione hujusmodi (a qua fuerat alias ad felicitis Recordationis Innocentium Papam, Praedecessorem nostrum, appellatum, et ab eo Appellatio hujusmodi tanquam frivola rejecta) Autoritate nostra concedi, Interdictumque praedictum, ubi adhuc viget, et servatur amoveri summopere desiderant. Nos earundem Animarum Saluti pro paterna nostra Charitate, quantum cum Domino possumus, consulere volentes, ipsarumque singulas a quibusvis Excommunicationis et Interdicti, aliisque Ecclesiasticis Sententiis, Censuris, et Paenis, a Jure, vel ab Homine latis, quavis Occasione,

vel causa, si quibus quomodolibet innodatae existunt, praeterquam Ratione praemissorum, absolventes, et absolutas fore censentes, Supplicationibus eorum Nomine super hoc Nobis porrectis inclinati, Fraternitatibus vestris, et eorum cuilibet, quoscumque ex praedictis, ut praedicatur, excommunicatis, qui hoc a Vobis, seu Vestrum aliquo, humiliter petierint, imposita singulis aliqua Arbitrio vestro Paenitentia salutari, ab Excommunicationis hujusmodi Sententia, aliisque Censuris contra eos per dictum Joannem Baptistam Archiepiscopum, et dictos Delegatos, vel eorum Subdelegatos, fulminatis, Autoritate nostra Apostolica, in Forma Ecclesiae consueta, Defunctos autem per Modum Suffragii, absolvendi, et ab illis Locis, in quibus adhuc viget Interdictum praedictum, amovendi, necnon cum illis Ecclesiasticis Saecularibus, et Regularibus, qui ob Contemptum, seu Violationem Excommunicationis, aliarumque Censurarum praedictarum, et Interdicti, hujusmodi, Irregularitatis Notam, sive Maculam contraxerint, super eadem Irregularitate dispensandi, eosque ad quaevis alia rehabilitandi, plenam, et amplam Facultatem, Autoritate praedicta, Tenore praesentium concedimus, et impertimur. Non obstantibus praemissis, ac apostolicis et in Universalibus, et Provincialibus, Synodalibusque Conciliis editis generalibus, vel specialibus Constitutionibus, et Ordinationibus, caeterisque contrariis quibuscumque. Datum Romae apud Sanctam Mariam Majorem sub Annulo Piscatoris Die 27 Augusti MDCLXV. Pontificatus nostri Anno Undecimo.

GUALTERIUS.

Ex his perspicue patet, Appellationem Supremi Confaederatorum Catholicorum Concilii a D. Nuntio ad Summum Pontificem Innocentium X. frivolam fuisse, adeoque ejusdem Nuntii Apostolos Refutatorios juxta Sacrorum Canonum Praescriptum datos, fulminatas proinde ab eo Censuras in Suo Robore permansisse usque ad Absolutionem quam ab Initio per illam novemdecim Annorum Seriem plures ex Catholicis excommunicatis verisimiliter impetrarunt, pluraque eorum Loca Interdicto liberata fuere. Siquidem Alexander Papa laudatus, Potestatem conferens quatuor recensitis Episcopis, aut eorum cuilibet, Interdictum amovendi, diserte ait: Ubi adhuc viget, et servatur. Neque omnes Hiberniae Incolas, (sed multos) omniaque Regni Loca (sed aliquot Civitates) Censuris innodaverat Nuntius, ut ex mox allatis Literis Apostolicis liquet.

Porro de Illustrissimo D. Nuntio sequentia habet Ferdinandus Ughellus in Opere copioso, novem Tomos complectente, cui Titulus: Italia Sacra, sive de Episcopatibus Italiae, et Insularum adjacentium; et quidem Tomo Secundo, de Ecclesiis Æmiliae, Flaminiae, Piceni, et Umbriae inscripto, Pag. mihi 728, de Archiepiscopis Firmanis edisserens, nempe:

Joannes Baptista Rinuccinus, Florentinus, Avorum Sanguine clarus, tertius ex Sorore Nepos Cardinalis Bandini, duobus suis Consobrinis in Archiepiscopatum Firmanum proxime suffectus est, Urbano VIII sedente, 1625, Mense Septembri, cum antea Camerae Auditor esset in Civilibus Causis, Secretariusque Rituum Congregationis. In Hiberniam Anno 1645 Apostolicus Legatus missus est ab Innocentio X. Pontifice Maximo. Tandem Praesulatus sui Anno 28, Doctrina, Pietate, ac Probitate, Morum insignis, moritur, non sine Sanctitudinis Fama, Idibus Decembris 1653, in Summo Templo Archiepiscopali suo tumulatus, hoc Epitaphio exornatus, quod nuper commisit Marmoris Franciscus Rondinellus Rogatu Thomae Rinuccini in defunctum Fratrem.

Christo mortuorum Primogenito
 Joanni Baptistae Rinuccino, Florentino,
 Archiepiscopo, et Principi Firmano,
 Ad Faederatos Catholicos Hiberniae
 Pontificia Legatione strenue functo,
 Viro, Spiritu Apostolico,
 Ac Pastoralis Vigilantia praefulgenti,
 Qui Lumbos praecinctus,
 Innocentiae ac Scientiae
 Ardentes Lampades e Manibus nunquam deposuit,
 Cujus Dexterâ, et aperta, et clausa
 Fecit Virtutem Misericordiae,
 Plena semper, ad Pauperes extensa,
 Quos moriens dixit Haeredes ex Asse.
 Contracta Calamo plures erudit.
 Cujus Pedes Pacem evangelizantis mire speciosi
 Gregem irrequieto Labore circumierunt,
 Atque ultimum Terrae perlustrare.
 Ita Ecclesiae omnibus Episcopis Forma Virtutum factus,
 Totidem quot acceperat superlucratus Talenta,
 In Gaudium Domini, ut spes est, intravit,

Idibus Decembris Anno Salutis MDCLIII,
Ætatis LXI. nondum expleto.
Thomas Rinuccinus, Camilli Senatoris Filius,
S. Stephani Eques,
Ac Serenissimæ Victoriae, Magnæ Ducis Etruriæ,
Cubiculo Praefectus,
Fratrī optime merito maestissimus posuit.

Pro Coronide totius Rei, de D. Nuntio Rinuccino relatae,
placet hic Loci subnectere Libellum Supplicem Congregationis
Ecclesiasticae utriusque Cleri Hibernici, Anno 1646, ad Summum
Pontificem Innocentium X., pro Assumptione laudati Nuntii ad
Dignitatem Cardinalitiam. Ex Archivo S. Isidori de Urbe, Armario
V. Num VIII. Fol. 496

BEATISSIME PATER,

Hiberniae Ecclesia ad Sanctitatis Vestrae Pedes provoluta,
audiri vehementer exoptat. Nuper illa, Haereticorum Cruore madida,
Victoriisque felix, calcatis undequaque Hostibus, triumphabat. Sed
ecce de repente Pax impia, ipsoque Bello calamitosior, inscio Clero,
Dublinii conclusa est, ibique maxima Solemnitate proclamata. Cepit
omnes ingens Rei Admiratio dum Prorex Populum Catholicum, et
bonum ad infamem hanc Pacem acceptandam impellit. Quid Reme-
dii in tanta Rerum Desolatione? Unicus profecto Firmanus, qui se
firmum pro Domo Dei Murum opposuit, pacem Religione et Gente
indignam, rejiciens: Cum eo, aut vincere, aut mori, Nobis universis
decretum est. Victorias sub tanto Sanctitatis Vestrae Ministro ab
Hibernis partas Annales propediem exponent. Prodeat Veritas, et
pro ipso loquatur, eum Virum esse Euriditionis egregiae, Elocutionis
pulcherrimae, Prudentiae singularis, Bonum, pium, humanum,
misericordem, Hibernorum Ocellum, Cor, atque Delicias. In cujus
Veritatis Testimonium, Sanctitas Vestra dignum Virtutibus dabit
Praemium. Unum superest, quod flexis Genibus ad Sanctitatis
Vestrae Pedes prostrati devotissimis Precibus efflagitamus, ut Vir
hic Virtutibus magnus, Auctoritatis Incremento major, Eminentior,
Honoratior fiet universis, quod equidem fiet si Sanctitas Vestra
humillimis nostris Votis annuendo, Firmanum Antistitem, et Princi-
pem in Eminentissimorum Cardinalium Caetum adsciscat. Id certe
merentur (si iudicio nostro Locus sit) Viri optimi Virtus, Religio,
Pietas, Zelus; poscunt Ingenium, Scientia, Rerum Usus, et Notitia;

suspirant Hiberniae Vota, Lacrymae, Desideria. Et si unquam Hibernorum Labores, Sudores, Persecutiones, christiani Cruoris Profusio pro catholica Religione tuenda, et propaganda, Gratiam aliquam in Oculis Sanctitatis Vestrae impetrare meruerint, pro praemio Antistitem Firmanum, vere nostrum, Sanctitatis Vestrae Favore Cardinalitia Dignitate fulgidum (quod a multis retro Saeculis in hac nostra Sanctorum Insula non vidimus) Hibernia tota hilaris et animata intra Se conspiciat. Pro quo mittimus has Preces ad Sanctitatis Vestrae Pedes.

Datum Waterfordiae Die 28 Augusti 1646.

Humillimi et obsequentissimi Filii ad Sanctitatis Vestrae Pedes profunde inclinati.

De Mandato utriusque Cleri.

NICOLAUS, Fernensis Episcopus, Congregationis Cancellarius.

Ut autem eo revertatur, unde digressus est, Sermo, Sere-
nissimus Walliae princeps, Caroli Primi, atrocissimo Facinore
sic obtruncati, Primogenitus, Rex proclamatus fuit sub Nomine
Caroli Secundi in omnibus Hiberniae Civitatibus, et Oppidis, quae
Ormondio, aut Faederatis Catholicis parebant. Dieque 8 Martii,
1649, Hagae Comitum in Batavia versans, nuperam cum Faederatis
Catholicis Pacem confirmavit. Ejus vero Copiae sub Ormondio, et
Inchiquino variis in Locis contra Parlamentarium Exercitum pug-
nantes, tandem profligatae sunt apud Rathmineas prope Dublinium
Die 2 Augusti, 1649. Die 13 ejusdem Mensis Oliverius Cromuellus,
qua Parlamentariorum Militum in Hibernia Strategus, seu Supremus
Generalis, cum Novem Millibus Peditum, Quatuorque Millibus
Equitum, Dublinium ex Anglia appulit. Hinc Die 4 Decembris,
1649, Viginti Antistites cum aliis Regni Praelatis Motu proprio
congregati sunt apud Clonmacnoisam in Agro Regis juxta Shananim
Fluvium, ut communicatis Consiliis viderent, quid in calamitosa ista
Tempestate foret agendum. Deliberantes autem usque ad Diem 13
ejusdem Mensis sequentia (anglico sermone) declararunt, et
ordinarunt.

Quandoquidem multi tam de clero quam de Populo magnopere
doleant se ob disparem de publicis Regni hujus Rebus opinandi
modum non fuisse adeo concordēs ac opus erat in valde periculosis
istis temporibus, in quibus omnes uno corde et una manu debebant

Hosti communi resistere: Idcirco nos Archiepiscopi, Episcopi, et Praelati hujus Regni motu proprio congregati fuimus apud Clonmacnoisam die 4 Decembris, Anno 1649, ubi abjectis prorsus quibuscunque inter nos praeteritis simultatibus (minime discussis discrepantium opinionum momentis et argutationibus) ut mundo manifeste patent, cunctas istas dissensiones et controversias perpetuae traditas esse Oblivioni, declaramus nos omnes Archiepiscopos, Episcopos, et Praelatos Gratia Dei unum esse Corpus Ecclesiae, supportantes invicem in Charitate, sollicitos servare Unitatem Spiritus in Vinculo Pacis, et quidem pro Bono tam Religionis Catholicae, quam Regis, et Regni. Adeoque in Visceribus, Jesu Christi hortamur omnes Greges nostros ad similem fraternam Unionem et Affectum, detrectantes sincere, et Oblivioni dantes omnino quascunque anteactas Rixas et Contentiones. Insuper volumus ut haec nostra declaratio Typis mandetur, et publicetur in singulis nostris Parochiis de Mandato singulorum respective Ordinariorum, ut videant opera vestra bona, et glorificent Patrem vestrum, qui in Caelis est.

Datum apud Clonmacnoisam, die 13 Decembris, A.D. 1649.

HUGO, Armacanus.	Fr. ARTHURUS, Dunensis et Connorensis.
Fr. THOMAS, Dublinensis.	Fr. TERENCE, Imelacensis.
THOMAS, Casseliensis.	Fr. PATRITIUS, Ardachadensis.
JOANNES, Archiepiscopus Tuamensis.	OLIVERIUS DEASE, Procurator Episcopi Midensis.
Fr. BOETIUS, Elphinensis.	Doctor JOANNES HUSSEY, Procurator Episcopi Ardfertensis.
Fr. EDMUNDUS, Leighlinensis et Procurator Waterfordiensis.	Fr. JOANNES CANTWELL, Abbas S. Crucis.
EMERUS, Clocherensis.	Doctor THADDAEUS CLERY, Episcopi Rapotensis, Procurator.
ROBERTUS, Corcagiensis et Clonensis.	Fr. GREGORIUS O'FERRALL, Provincialis Ordinis Praedicatorum Provinciae Hiberniae.
NICOLAUS, Fernensis.	Fr. THOMAS MACKIERNAN, Provincialis Fratrum Minorum Provinciae Hiberniae.
EDMUNDUS, Limericensis, et Procurator Episcopi Ossoriensis.	WALTERUS, Clonfertensis, Congregationis Secretarius.
FRANCISCUS, Alladensis.	
ANDREAS, Fenaborensis.	
JOANNES, Laonensis.	
Fr. OLIVERIUS, Dromorensis.	
Fr. ANTONIUS, Clonmacnoisensis.	
Fr. HUGO, Duacensis.	

Nos Archiepiscopi, Episcopi, alique Praelati, congregati motu proprio apud Clonmacnoisam die 4 Decembris, Anno 1649, ad deliberandum de Mediis magis opportunis pro Unione nostrorum Gregum, ad effectum avertendi Iram Dei ab hac Natione nunc graviter afflicta, et gemente sub peste, fame, et bello, ad componendas igitur pacandasque Res, et Flagella Dei amovenda, in hunc Modum Sancimus.

1. Ordinamus, et decernimus, ut omnes Archiepiscopi, Episcopi, alique Ordinarii in suis respective Dioecesibus mandent fieri publicas Preces, Jejunia, Confessiones generales, sacras Communiones, aliaque Pietatis Opera, toties quoties, ad removendam Iram Dei ab hoc Regno ad illudque reddendum Misericordia ejus dignum.

2. Ordinamus, et decernimus, ut a nobis declaretur Populo, quam vanum sit expectare qualemcumque Securitatem Religionis, Vitae, aut Fortunae a communi Hoste sub Imperio Cromwelli, et Autoritate Perduellium Angliae.

3. Ordinamus, et decernimus, ut praescribatur Parochis omnibus, et concionatoribus, quatenus amabilem praedicent inter nos unionem, ac conentur Populum ad eam flectere, aperteque declarent, illam omnino necessariam esse pro praeservatione Nationis contra Extirpationem Religionis, et Fortunae Catholicorum, ab Hoste mordicus intentam: Hinc palam detestamur divisiones quascunque inter hujus Regni Provincias, et Familias; necnon dissentiones inter priscos Anglos, et priscos Hibernos, aut quoscunque Anglos, vel Scotos, Majestati Suae adhaerentes. Quapropter decernimus, et ordinamus ut quaecunque Personae Ecclesiasticae, foventes tales impias Divisiones, vel Dissentiones, puniantur a suis respective Praelatis, et Superioribus juxta Gravitatem Excessus, et (si opus fuerit) suspendantur Beneficiati a suis respective Beneficiis, et Officiis ad certum Tempus. Religiosi autem a Divinis juxta circumstantiam delicti, Laici vero per Magistratus Civiles puniantur carcere, Mulcta, Exilio, aut alias, prout ipsis videbitur expedire ad radicitus eliminandum tam enorme piaculum, talem autem habentibus potestatem enixe commendamus, ut eandem hac in re exercere non dubitent, memores se Rationem reddituros Deo pro tot Malis inde scaturientibus.

4. Decernimus, et declaramus excommunicatos Viarum Grassatores, passim nuncupatos otiosos pueros, anglice idle boys. Item declaramus excommunicatos omnes eorum Fautores, puta eos Hospitio excipientes, abscondentes, aut illis vendentes Cibaria, vel ab illis ementes Equos, Oves, Boves, aliave pecora campi. Ulterius omnes

Ecclesiasticae personae administrantes Sacramenta talibus Latronibus sive otiosis pueris, aut sepelientes eos in Caemeteriis Sacris, suspendantur per suos respective Superiores ab Officio et Beneficio, si quod habeant, juxta Gravitatem delicti. Porro decretum hoc vim habebit post quindecim dies a die publicationis ejusdem in singulis Ordinariorum Dioecesibus.

Datum apud Clonmacnoisam die 13 Decembris, A.D. 1649.

(Signatum ut Supra.)

Nos Archiepiscopi, Episcopi, alique Ordinarii, et Praelati Regni Hiberniae, Motu proprio congregati apud Clonmacnoisam die 4 Decembris, Anno 1649, considerantes inter alia discussa et determinata pro praeservatione Regni, multos ex nostris seductos esse vana Existimatione et Fiducia, quod Praefectus Generalis copiarum rebellium, passim dictarum parliamentariorum, concederet nobis congruos pacis articulos, eosque vana hac Spe evectos summum plane experturos Dispendium Religionis, Vitae, et Fortunae, nisi venienti occurramus calamitati. Quocirca ad errorem hunc refellendum vanamque istam amovendam expectationem, declaramus tanquam veritatem omnino certam, Hostem fixe determinatum esse ad extirpandam Religionem Catholicam ex omnibus Majestatis Suae ditionibus, ut luculenter constat ex variis ipsorum pactis et factis in locis, ad quae eorum extenditur potestas; insuperque manifeste patet ex Epistola Cromuelli ad Governatorem Rossae die 19 Octobris elabentis Anni 1649. Verba ejus sunt: Quantum ad id quod dicis de Libertate conscientiae sane de cujuscunque Hominis Conscientia nihil prorsus curo. Verum si per Libertatem Conscientiae intelligas Libertatem quoad Missam, meo quidem Judicio praestat loqui clare, et asserere, quod talis Res non permittetur ubi Parlamentum Angliae dominatur. Tyrannicam porro Resolutionem hanc executioni mandarunt Wexfordiae, Pontanae, Rossae, et alibi. Et jam omnibus notum est, quod per Statuta Parlamentaria, passim appellata, Acta Subscriptionis, Terrae omnes Incolarum hujus Regni usque adeo jam vendita sunt, ut nihil agendum restet nisi ut Emptores in earum immitantur Possessionem Vi Copiarum ex Anglia. Quod ad Plebem, seu Gentem inferiorem attinet, si fortassis impraesentiarum mitiores erga eam se ostendunt, hoc quidem non alio ex Motivo praestant nisi ob proprium commodum, ob meliorem praecipue Exercitus sui Sustentationem. Adepta quippe Victoria intendunt

eradicare penitus Populum nostrum, et plantare in hoc Regno Colonias ex Anglia adducendas. Machinationis hujus testis sit ingens numerus Popularium, quos dehinc transvehi fecerunt ad Tobaccas Insulas, Hostibus Loco ipsorum suffectis. Et sane exilium simile, potius Exitium Plebis consequi necesse est ex Catholicae Religionis Extirpatione, quae fieri nequit absque Internecione, aut Exterminio Incolarum Catholicorum. Quae cum ita sint, pro debito Muneris nostri secundum Deum Exercitio, et Circumspectione, quam habere debemus pro Gregum nostrorum Praeservatione, non possumus non admonere eos, ut delusi non sint, et deperditi per fallacem Expectationem congruorum Articulorum ab Hoste tam crudeli. Obsecramus proinde Nobilitatem et Populum, ut pro Gloria Dei, et Incolumitate propria totis Viribus contribuant cum Patientia ad sustentandum Bellum adversus Hostem istum, ut nimirum permittantur Deo servire in natali solo, atque fruantur Terris suis, et Fructibus Laborum suorum absque nimium gravibus Tributis, et Vectigalibus, quibus hac Tempestate premuntur: Hortantes omnes et singulos in Exercitu conscriptos, ut sedulo et diligenter se exerceant in Prosecutione tam justi Belli contra Hostes Fidei, Regis, et Patriae, utque Regionem non spolient, aut opprimant, sed impediant pro posse Expilationem omnem, et Extortionem.

Datum apud Clonmacnoisam die 13 Decembris 1649.

His ita peractis, Prorex Ormondus Literas misit ad Viginti Quatuor Episcopos, ut cum aliis Praelatis Limerici secum convenirent Die 8 Martii 1650. Quod cum factum esset, sed praetor, et Urbs Limericensis consueta Proregi non exhiberent Obsequia, Conventum Cleri transferri fecit Loughreagh in Agro Galviensi, ubi convocati sunt Die 19 ejusdem Mensis Martii, iterumque Die 25 Aprilis, ut unitis Viribus Regia Jura tuerentur. Sed cum Neo-Rex eodem Anno ex Batavia in Hiberniam, ut ad Reginae Matris urgentem Rogatum, Proregisque supplicem Instantiam, semel iterumque statuerat non veniret, sed proficisceretur in Scotiam, ibique Puritanorum Impulsu ut nunc creditur, Pacem cum Faederatis Catholicis paulo ante, ut praefertur, a se confirmatam, abrogaret, eam in omnibus, et per omnia irritam, et inanem declarans, eapropter Episcopi Generalem habuere Convocationem Cleri Die 6 Augusti ejusdem Anni 1650 in Caenobio Fratrum Minorum Villae Jacobi, anglice James Town, in Agro Leitrimensi, ubi et ipsi vicissim declararunt, Catholicos Hiberniae ab

ea Pace observanda liberatos, et ad Confaederationem priorem redire posse, nonnullaque adversus Proregem, veluti Abrogationis istiusmodi Auctorem, aut saltem Consiliarium, semperque infensissimum Catholicae Religionis Hostem, decrevere, confecto desuper Instrumento, cui Praelati, et Dignitarii omnes subscripserunt in hunc Modum.

HUGO Ardmachanus.

JOANNES Archiepiscopus Tuamensis.

JOANNES Rapotensis.

EUGENIUS, Kilmorensis.

FRANCISCUS Alladensis.

NICOLAUS Fernensis, et Procurator Dubliniensis.

Fr. ANTONIUS Clonmacnoisensis.

WALTERUS Clonfertensis et Procurator Leighlinensis.

Fr. ARTURUS Dunensis, et Connorensis, et Procurator Droghedensis.

Fr. HUGO Duacensis.

Fr. GULIELMUS DE BURGO, Provincialis Hiberniae, Ordinis Praedicatorum.

JACOBUS Abbas de Conga, et Commissarius Canonorum Regularium S. Augustini.

Fr. THOMAS KERAN, Abbas de Buellio.

CAROLUS KELLY, S. Theologiae Doctor, et Decanus Tuamensis.

Fr. BERNARDUS EGAN, Procurator Rev. Adm. Patris Provincialis Fratrum Minorum.

Fr. RICARDUS O'KELLY, Procurator Vicarii Generalis Kildarensis, et Prior Rathbrannensis, Ordinis Praedicatorum.

THADDEUS EGANUS, S. Theologiae Doctor, Praepositus Tuamensis

LUCAS PLUNKETT, S. Theologiae Doctor, Paotonotarius Apostolicus, Rector Collegii de Kellecu, Exercitus Lageniae Cappellanus Major.

JOANNES DOULAEUS, Juris Doctor, Abbas de Kilmanach, et unus ex Procuratoribus Capituli, et Cleri Tuamensis.

GUALTERUS ENOS, S. Theologiae Doctor, Protonotarius Apostolicus, Thesaurarius Fernensis, et Procurator Praepositi Ecclesiae Collegiatae Galviensis.

Postea alii Galviae versantes eidem subsignarunt Instrumento Die 23 ejusdem Mensis in hunc Modum :

THOMAS CASSELIENSIS.

THOMAS LAONENSIS, Episcopus.

EDMUNDUS LIMERICENSIS.

ROBERTUS CORCAGIENSIS, et CLONENSIS.

Fr. TERENCE IMELACENSIS.

JACOBUS FALLONUS, Vicarius Apostolicus Achadensis.

Fr. PETRUS TIERNANUS, Procurator Ministri Provincialis Fratrum Minorum.

Porro eadem Congregatio Generalis Die 11 ejusdem Mensis Augusti, 1650, Sex e Gremio suo Antistites delegavit Commisarios, nempe D. Hugonem O'Reilly, Archiepiscopum Armacanum, Totius Hiberniae Primatem; Fr. Thomam Flemingum, Archiepiscopum Dubliniensem, Hiberniae Primatem; D. Joannem de Burgo, Archiepiscopum Tuamensem; Fr. Edmundum O. Dempsey, Ordinis Praedicatorum, Episcopum Leighlinensem; Fr. Antonium Geogheganum, Ordinis Minorum, Episcopum Clonmacnoisensem; et Fr. Arthurum Magnesium (vulgo Magenisi) Ordinis S. Bernardi, Episcopum Dunensem, et Connoreensem, cum Facultate subdelegandi alios, qui Auctoritatem haberent, et Potestatem ejusdem Generalis Congregationis ad tractanda, disponenda, expedienda, agendaque quaecumque Negotia, ad Catholicae in hoc Regno Religionis, Regionum Jurium, et Nationis hujus Conservationem spectantia, et conducentia. Isti autem ad Effectum illum residebant Galviae, utpote cum universa Conacia Regio Regimini subditae, sequentesque dederunt Literas Procurationis D. Nicolao French, Episcopo Fernensi, et D. Hugoni de Rupeforti, vulgo Rochfort, Sociati Oppidi Wexfordiensis Jurisconsulto, seu potius Judici Assessori, anglice Recorder.

“ Nos Commissarii, deputati a Congregatione Cleri totius Regni Hiberniae, habita in Oppido James Town, Die sexto Augusti, Anno Salutis 1650, cum Autoritate, et Potestate ejusdem Congregationis ad tractanda, disponenda, expedienda, et agenda quaecumque Negotia spectantia, et conducentia ad Catholicae in hoc Regno Religionis, Regionum Jurium, et hujus Nationis Conservationem, prout constat ex Commissione Congregationis super hoc data undecimo ejusdem Augusti, 1650, reponentes specialem, ac certam Fiduciam, et Confidentiam in Prudentia, Fidelitate, et Integritate Dilectorum Nobis Illustrissimi, et Reverendissimi D. Nicolai French, Episcopi Fernensis, Comitis, et Assistantis Sacrae Capellae Pontificiae, et D. Hugonis de Rupeforti, alias Rochfort, Armigeri, constituimus, nominamus, et autorizamus Procuratores nostros dictos Dominos Nicolaum, et Hugonem, et quemlibet illorum, junctim, et separatim, nostro, et Catholicorum hujus Regni Nomine, ad proponendum, agendum, perficiendum, ac conveniendum cum quovis Catholico Principe, Statu, Republica, Persona, aut Personis, quodcunque Negotium, aut Rem, quae dictis Reverendissimo D. Nicolao, et D. Hugoni, Procuratoribus nostris, aut cuivis illorum, junctim, ac separatim, videbitur, seu, judicabitur necessaria, expediens, aut conducens ad Catholicae inter

Nos Religionis, et Nationis Conservationem, ac hisce promittimus, et spondemus, ac in Nos suscipimus nostro, et Catholicorum Regni Nomine, quod testificabimur, approbabimus, confirmabimus, et prae-stabimus quemcunque Actum, Pactum, aut Conventionem dicti Reverendissimus D. Nicolaus, et D. Hugo, Procuratores nostri, aut quilibet illorum aget, concludet, aut determinabit Virtute hujus nostrae Commissionis. Datum Galviae quinto Octobris Anno Domini 1650.

“FRANCISCUS ALLADENSIS, Episcopus, Procurator D. JOANNIS Archiepiscopi Tuamensis.

“FR. THOMAS Archiepiscopus Dubliniensis, et Hiberniae Primas.

“JOANNES Rapotensis Episcopus, Procurator Primatis Ard-machani.

“WALTERUS Clonfertensis Episcopus, Procurator Leighlinensis Episcopi.

“FR. ANTONIUS Episcopus Clonmacnoisensis.

“FR. ARTHURUS Dunensis, et Connorensis.”

Die 12 Novembris ejusdem Anni 1650, ad Proregis Ormondii Convocationem, urgentemque Instantiam, Praelati, Proceres, et Nobiles ad componendos Animos convenere Loughreaghæ, ibique sequentem edidere Declarationem Die 7 Decembris, 1650.

“Per Conventum Generalem Loughreagh habitum

“15 Novembris, 1650.

“Cum Archiepiscopi, et Episcopi, qui huc convenerant, ne Actionum suarum Suspicionem quisquam retinere possit, sponte, ac libere declaraverint, et protestati sint, se nihil aliud illa Declaratione, et Excommunicatione Jacobopoli Mense Augusto lata, intendisse, quam Catholicae Religionis, et Populi Conservationem, nec se Regiam Auctoritatem invadere, aut Nationis Libertati derogare ullatenus voluisse, et hoc sui Fori non esse agnoverint: Consideratis ergo tam eorum Declaratione, et Protestatione, quam iis, quae ultra in hunc sensum in Comitibus professi sunt: Consideratis etiam suae Dominationis Literis 16 Novembris datis, quibus Nos ad Concordiam hortatur qua sine salvi esse nequimus, et ad quam conciliandam haec Comitibus indixerat, Nos Praelati, Proceres, et Nobiles in hoc Conventu congregati, judicantes nullo Nos meliori, aut firmiori ad Concordiam Fundamento niti posse, quam Regiae Auctoritati adhaerendo, et illi

obediendo, cui debemus, et ex Delicto praestare obligamur, omnem Obedientiam et Obsequiam, Declaramus, et Protestamur, nostram in Regiam Auctoritatē Fidelitatem talem esse, et tam nobis infixam, ut nequaquam ab ea avelli possimus neque ullam esse Potestatem aut Auctoritatem, vel in Proceribus Ecclesiasticis, aut Saecularibus, Nobilibus, aut Plebe, Clero, aut Laicis hujus Regni, qua Regia Auctoritas transferri, immutari, aut abstrahi queat, praeclarissimam enim illam esse Diadematis Gemmam, et Libertatis Populi Fulcrum tenemus, et hoc hisce Literis Protestamur, Declaramus, et Agnoscimus. Et praeterea Regiam Auctoritatem, et Obedientiam, illi Auctoritati a Nobis essentialiter, inviolabiliter, et juste debitam, praecipuum, et principale post Deum existimamus Medium, quo uniri, et conservari possumus. Et unanimiter Suam Dominationem obtestamur, pro magno illo Animi Affectu, quo Res Suae Majestatis promovere studet proque sua propensissima Voluntate qua hanc Nationem, cui consanguinitatis, Affinitatis, et Fortunarum suarum Titulis eminenti Modo devincitur, conservatam cupit, Regiam Auctoritatem alicui concedere, quem Regi fidelem, et Populo gratum judicaverit. Huic cum Nobis notus fuerit, non solum debitam Obedientiam exhibebimus sed insuper omnia meliora, quae Nobis Deus suggerere dignabitur, Media proponemus ad Regis Jura, Populi Res, Libertatemque conservanda, conciliandamque ubique, et ab omnibus, promptam Regiae Auctoritati Obedientiam. Et Ulterius Declaramus, quod licet postquam Pontanam, Locaque hujus Regni omnia, quae Tempore Pacis, Mense Januarii, in Hostium Potestate fuerunt (Urbibus Dubliniensi, et Londinoderensi exceptis) Dominatione Sua gubernante, ejusque Ductu, per varia suae Vitae Pericula, Fortunaeque suae Jacturam, sub Regis nostri Imperio redacta fuerunt, Deo placuerit, et ipse permiserit Nos ad statum, et Conditionem, in qua jam sumus, detrudi, satis tamen superque novimus, Suam Excellentiam fidei Instituto, et lubenti Animi Affectu, ad promovendum Suae Majestatis hoc in Regno Interesse, et illi inserviendum applicasse.

“ Ex Mandato Comitiorum

“ RICHARDUS BLAKE.”

Clerus porro seorsim rogavit omnino, ut Ormondus Regem pro assequendis Suppetiis personaliter adiret, utque Prorex Catholicus ipsi substitueretur. Et quamquam utrumque aegerrime ferret Ormondus, utrumque tamen praestitum fuit sub Finem ejusdem

Anni deputato de Caroli Consensu Prorege Uliko de Burgo, Marchione Clanrickardiae in Hibernia, Comiteque St. Albani in Anglia, qui nonnisi Cleri Precibus devictus Generale Regni Gubernium tandem in se suscepit.

Interea Cromuellus, qui in Hiberniam venerat Mense Augusto 1649, varia ad Deditionem coegit Fortalitia, puta Pontanense, vulgo Droghedanum, aliis Tredaghanum, et Dundalkense, in Ultonia; Kilkenniense, et Wexfordiense, in Lagenia; Corcagiense, et Clonmellense, in Momonia; ac in Angliam postmodum discessit Die 29 Maii 1650 ad debellendos Scotos, jam Regiae Proditionis paenitentes, pro Caroloque insurgentes, Generum suum Iretonum relinquens post se supremum Copiarum Ductorem, qui post expugnatum Limericum, pluraque alia contra Hiberniae Catholicos, Regemque iniqua patrata Facinora, infelicem obiit Mortem ibidem (Limerici) Die 26 Novembris 1651.

Ut autem mox allati Procuratorii Mentem, et Sensum assequaris, benigne Lector, praemonearis oportet, Serenissimum Lotharingiae Ducem Carolum, hujus Nominis Tertium, usque adeo propensi fuisse Animi erga Regem nostrum Carolum Primum, ut Anno 1645, in Obsequium ipsius praeparaverit Decem Millia Hominum, prout ex Epistola Henriettae-Mariae, Reginae Conjugis, ad ipsum Regem, Parisiis Die 27 Januarii, 1646, data, liquido patet, tametsi fatali Eventu impeditus fuerit Militum istorum in Angliam Trajectus. Insuper ante Marchionis Ormondiae ex Hibernia Discessum, Rex noster Carolus Secundus, in extrema Necessitate constitutus, consensit, ut Tractatus iniretur cum laudato Lotharingiae Duce de oppignorando Fortalitio Duncannoniae, in Agro Wexfordiensi, pro summa Viginti quatuor Millium Librarum Sterlingarum, indeque in Mandatis habuit Ormondus a Rege, ut quatenus Contractum approbaret, et stipulatam reciperet Pecuniae Summam, Possessionem tribuat praelibati Fortalitii Personis, a laudato Duce Lotharingiae ad Effectum istum nominatis. Verumtamen quoniam Fortalitium erat verisimiliter obsidendum, nullaue proinde apparebat hoc in Negotio Securitas, idcirco Agentes Lotharingii regressi sunt Re infecta.

Clerus igitur Hiberniae apud Clonmacnoisam, ut praefertur, convocatus, inde, aliisque ex Momentis intelligens benevolum laudati Ducis erga Regem, Resque nostras Animum, D. Nicolaum French, Episcopum Fernensem, et P. Magistrum Fr. Gulielmum de Burgo, Athenriensem, Priorem Provinciale Ordinis Pradicorum, ad

eundem Serenissimum Ducem pro Suppetiis nunquam magis necessariis, ab eo impetrandis, legavit, qui vicissim ad Proregem Ormondium legavit D. Oliverium Synot, Natione Hibernum, Copiarum suarum Chiliarcham, seu Colonellum, ut ex Prorege ipsiusmet Regis Mentem desuper exploraret. Eo in Hiberniam appulso Die 29 Aprilis, 1650, Ormondus Theobaldum Vicecomitem Taaffe, (Comitem postea Carlingfordiensem), Franciscum Bermingham, Baronem Athenriensem, Severinum Browne, Jurisperitum Causidicum, nominavit, qui cum ipso Tractatum inirent. Pauloque post, praelibati Oliverii Synot Intuitu, missus fuit laudatus Vicecomes Taaffe, tam ab Ormondio, quam a Catholicis, ad Regem in Galliarum Regno versantem, quatenus Rex ipse supplex fieret apud Principes externos pro festino Succursu ad praecavendum totale Regiorum in Hibernia Jurium, et Subditorum Exterminium.

Rege in Scotiam perrecto antequam in Gallias appuleret Taaffius, hic confestim se sistit Reginae Matri, quae facultatem ineundi de Rebus Hibernicis Tractatum a Filio Rege habuerat. Ex quo, atque ex mox adducendis Literis tam laudatae Reginae Matris, quam secundi ejus Filii, Serenissimi Jacobi Ducis Eboracensis (postmodum Regis sub Nomine Jacobi II.) pellucide constat, non a solis Catholicis Hibernis missum fuisse ad Lotharingiae Ducem, et quidem ad Effectum transferendi in ipsum Regia Jura, ut nonnulli Scriptores A catholici, nominatim Comes Clarendonus, et Cancellarius Coxus, insinuare vellent. Enimvero Die 25 Julii, 1650, Dux Eboracensis ea de re scripsit Epistolam gallice ex Insula Caesarea, vulgo Jersey, ad Ducem Lotharingium Tenoris sequentis :

MON COUSIN,

Le My Lord Taaffe, s'en allant Vous trouver de la Part du Viceroy d'Irlande, et de ceux du Conseil Catholique, touchant quelque Propositions, que Vous leurs avez fait; Je n'ay pas cru pouvoir prendre une meilleure Occasion de Vous temoigner L'Amitié, et L'Estime que Je Vous porte toujours: Vous recommandant aussi particulièrement les Interests du Roy dans les Propositions que l'on Vous fera a L'Avantage de ses Subjects d'Irlande, dont ce Porteur Vous entreiendra plus amplement. Je suis toujours avec Passion.

Mon Cousin,

Votre tres affectionè Cousin,

De Jersey ce 25 de Juillet, 1650.

JAQUES.

Regina item Mater sequentes ad eundem Lotharingiae Ducem dedit Literas, Parisiis die 4 Octobris, 1650, datas de Vicecomite Taaffio, ejusque Legatione, Sermonem facientes :

MON COUSIN,

Le My Lord Taaffe, Personne de Qualitè, et de grand Merite ayant etè depesche d'Irlande au Roy Monsieur mon Fils par le Marquis d'Ormond, et par tous les Catholiques de ce Royaume, et etant arrivè ici depuis le Parlement du Roy, mon Fils, en Ecosse: J'ay cru qu'il estoit plus a Propos de l'arrester quelque Temps jusqu' a ce que j'eusse pu estre informée de la Maniere que ceùx de sa Religion seroient recus dans ce Pays la, et ai envoie une Partie de ses Depeches par un autre, ce qu'il a jugè raisonnable de faire, et ne passera pas luy-meme, sans que Nous en ayons de Nouvelles. Entre autre Choses, il m'a communiqué une Negotiation, qui Vous regarde, et pour la quelle il Vous va trouver a present. Il en pourra sortir grand Advantage aux Affaires du Roy Monsieur mon Fils; et il me semble aussi parce que j'en puis connoitre, qu'il y a Lieu de Vous donner la Satisfaction, qui à etè proposee par ceux, qui en ont parlez de notre Part. Je me remet a My Lord Taaffe de Vous entretenir des Particularitez, et me contenteray de Vous recommander l'Affaire, et sa Personne qui merite toutes les Civilitèz que Vous lui pourriez faire. Vous le pourrez croire entierement, et dans les Assurances que Je l'ai prié particulièrement de Vous rendre que Je suis,

Mon Cousin,

Votre bien Affectionnée Cousin.

HENRIETTE MARIE, R.

Demum saepe laudata Regina Mater, Taaffium Vicecomitem ad Lotharingium Ducem mittens, eum istis associari voluit Literis die 18 Novembris, 1650.

MON COUSIN,

Le Porteur de celle cy, Mon Cousin le Viscomte de Taaffe, ayant etè depesche vers le Roy, Monsieur mon Fils, de la Part du Marquis d'Ormond, pour lui rendre Compte de l'Etat des Affaires d'Irlande a trouver Sujets, pour des Raisons qui ont empeche son Voyage en Ecosse d'y envoyer ses Lettres, e attendre lui mesme icy jusqu' a present. Il est aussi instruit de la Part des Catholiques, et a la Connoissance de leurs Sentiments, pour tout ce qui generalement

regarde le bien de ce Royaume; s'en allant Vous trouver il Vous communiquera tout ce de quoy il est chargé, et particulièrement Vous entretiendra d'une Negotiation, qui a été commencé en Irlande par vos Ordres et Agents; et de la quelle, si les Circonstances a present en pouvoient permettre la Conclusion, il en pourroit sortir, a mon Avis, grand Advantage, et Utilité aux Affaires du Roy, Monsieur mon Fils. Je Vous prie de vouloir regarde l'Affaire en cette Consideration, comme aussi tout ce qui Vous sera représenté au Regard de l'Irlande, ou il semble que les Choses ne sont pas si desesperés, qu'elles ne pourroient estre remises, en Cas, que Nous fussions assistés de nos Amis. Je Vous conjure de Nous donner le Secours de vos Advis et Conseils, et Vous le pourrez croire entierement, et en faire Estime comme d'une Personne, d'un grand Merite, et qui a servi le feu Monseigneur, et le Roy, Monsieur mon Fils, avec Affection, et Fidelité singuliere. Je me remets a luy pour le reste que j'aurois a Vous dire, et pour Vous assurer, que Je suis, et seray tout ma Vie veritablement.

MON COUSIN.

La Reine au Duc de Lorraine par le My Lord Taaffe,
Novembre 18, 1750.

His addere non pigeat, Ducem Eboracensem, eodem Mense Novembri Bruxellis constitutum, saepenumero stimulasse Lotharingium Ducem ad mittendas, quas posset, Suppetias in Hiberniam; Equitemque Henricum Vice, Regis Caroli Residentem, ut vocant, apud Aulam Bruxellensem, et Equitem Georgium Ratcliffe, Ducis Eboracensis Gubernatorem, Rei hujus Progressum magnopere ursisse.

Dux Lotharingiae ex istis omnibus, atque ex Colloquio, quod habuit cum Domino Vicecomite Taaffe, videns plane Catholicorum Hibernorum Postulata legitime fundari, utpote Regiis Juribus haud dissona, ad eos legavit Primarium Ditionis Suae Administrum Reverendissimum ac Nobilissimum D. Stephanum de Henin, Abbatem S. Catharinae. En porro Literas Credentiales, vere aureas, Catholicoque Principe dignas.

“Carolus Dei Gratia Lotharingiae Dux, Marchio, et Dux Calabriae, Barri, et Gueldriae, Marchio Musipontanus, et de Nomanny, Comes Provinciae Vallimontis, Albimontis, Zutphaniae, Salmi Saveredae, etc. Reverendissimo, ac Nobilissimo Stephano de Henin, Abbati a Sancta Catharina, Nobis in Conciliis intimis, nostroque ad Catholicos Hiberniae Ordinis Legato, Salutem.

“ Cum nostrorum Exempla Majorum insecuti, nihil Christiano Principi honorificentius, aut tanti Nominis Claritudine dignius unquam duxerimus (idque etiam Facto saepius testati sumus) quam periculosis Amicorum Temporibus subvenire, praesertim in Causa propugnandae Religionis, quae Nobis ipsa Vita charior semper fuit et in posterum (Deo dante) futura est; ejusque Rei capessendae praeclara Nobis, licet calamitosa, sese offerat Occasio in praesenti Rerum Hibernicarum Statu, Nos urgentissimis Catholicorum Ordinum qui nunc in Hibernici Regni Procuratione legitime versantur, Petitionibus, per Illustrissimum Dominum Vicecomitem Taaffe delatis, annuentes: Id enimvero summa Nobis Contentione enitendum statuimus, ut et Armis, et Opibus, et si opus fuerit, propria Capitis nostri Dimicatione, Nobilissimae Gentis Saluti Defensionique consulamus: Quod ut ad felicem Exitum quantocius (auspicante Deo) perducı possit, Te praedictum Reverendissimum, et Nobilissimum Stephanum de Henin, Abbatem a Sancta Catharina, pro ea quam in Te semper agnovimus erga Nos Fide, perspectaque in Rebus agendis Solertia, ac peculiari in Religionem Catholicam Additione, Legatum hac in parte nostrum ad praedictos Ordines mittendum decrevimus; quemadmodum de Facto mittimus et deputamus; Tibique plenam, et omnimodam cum iisdem Ordinibus agendi, transigendi, contrahendique, et quaecunquae Pacta feriendi, Potestatem Auctoritatemque concessimus, ac Vigore praesentium concedimus, de iis omnibus, ac singulis, quae ad praefati Regni Defensionem, Securitatem, Salutem, Commodumque, ac nostrae super eo Voluntatis, quam notam tibi fecimus, Executionem pertinere judicaveris; ratum in posterum habituri, immo jam nunc habentes, quicquid nostro Nomine, ac Virtute praesentium, cum praenominatis Ordinibus egeris, transegeris, ac contraxeris, non aliter, ac si de omnibus, et singulis quae in Conventionem veniant, speciatim hic Mentio haberetur. In eumque Finem, et Effectum, nostram, et Successorum nostrorum, Fidem, cum omnium Bonorum nostrorum praesentium, et futurorum Obligatione, irrevocabiliter obstringimus. Quorum in Testificationem praesentes Literas nostra Manu subscriptas, secretiore nostro Sigillo muniendas curavimus. Datum Bruxellis 31 Decembris, Anno Millesimo Sexcentesimo Quinquagesimo.

D. C. CAROLUS
L. S.

J. G. GOETS.

Die sequenti, primo nimirum Januarii, 1651, Literas item aureas dedit per laudatum Legatum deferendas ad ipsosmet Catholicos Hiberniae Ordines, in Regni Administratione constitutos, non autem ad Ormondium, quia ex Taaffio intellexit, ipsum brevi ex Hibernia discessurum, nihil tamen de Clanrickardio Prorege substituendo. En vero Literarum istarum Tenorem :

Excellentissimi, Reverendissimi, Illustrissimique, Amplissimi, et Generosi Domini.

Acceptis per Illustrissimum Dominum Vicecomitem Taaffe Ordinum vestrorum Postulatis, cognitaque inde Hibernici Regni Calamitate; ingemui quidem, non sterili quodam aut otioso Dolore perculsus, sed commotus Vobis flagrantissimo opitulandi Desiderio, et in id omnia, quae in me sita sunt, studiosissime impendendi ; quem ad Conatum, ut multa me commovent, antiqua videlicet Gratiae Vestrae Fama, Gentis Nobilitas, perspecta variis in Bellis Animi Magnitudo, probata toties adversus Deum, Regemque Fides, caeteraque Regni clarissimi illustria Facinora, aut Literis consignata aut recentibus Argumentis ad vestri Nominis celebritatem, strenuissime testata, tum nihil vehementius impellit, quam ipsa tuendae et in Libertatem vindicandae Religionis Necessitas, cui omnia semper posthabenda constitui, sicut et me posthabiturum verissime judicatis. Quamobrem ut huic, quam de me concepistis, Opinioni pari Animo responderem, Reverendissimum, ac Nobilissimum Stephanum de Henin, Abbatem a Sancta Catharina, et Consiliis nostris intimis, Legatumque hac in Parte meum, ad Vos continuo mittendum putavi, tum qui meo Nomine Gratias Vobis agat eximias, tum de iis, quae per praedictum Illustrissimum Dominum Vicecomitem mihi vestro Jussu proposita sunt, et a Vobis insuper proponi poterant, ad ineundas conservandi vestri Rationes, aliisque quibuscunque, ad Utilitatem Regni Hiberniae spectantibus, cum legitima quam ei rite contuli, Auctoritate proficiscitur. Huic itaque ut plenam indubitataque Fidem habeatis, necnon meae erga Vos praevalensissimae Voluntati, magnopere rogatos velim.

Datum Bruxellis primo Januarii Anni Millesimi Sexcentessimi Quinquagesimi Primi.

Vestri Amantissimus, ac Studiosissimus,
D. C. CAROLUS.

Excellentissimis, Reverendissimis, Illustrissimis, Amplissimis, ac Generosis Dominis, in Hibernici Regni Administratione constitutis.

Appulsus in Hiberniam Mense Februario praelibati Anni 1651, Lotharingiae Legatus, Patre Georgio Dillon Vicecomitis Dillon Fratre, Vicecomitique Taaffi Avunculo, omnimode spectabili Ordinis Minorum Alumno sociatus, statim rescivit Marchionem Clanrickardiae Proregem fuisse Deputatum Regni post Ormondii Discessum, cui propterea per laudatum suum in Itinere Comitem significavit, se Literas Credentiales ipsi ostensurum Loco, et Tempore ab Excellentia Sua designandis. Clanricardius confestim ad Legatum misit Quatuor e Catholicorum Commissariis, Franciscum nempe Berminghamum, Baronem Athenriensem, Equitem Nicolaum Plunkettum, Richardum Bellingum, et Severinum Browne, Armigeros, qui dictas Literas Credentiales inspicerent, earundem Rationem ipsi Clanrickardio reddituri, quod utique praestiterunt, ut liquet ex ipsorum ad Clanrickardium Epistola Anglica, Die 27 Februarii, 1651 (Stylo novo) data. Hinc Prorex Clanricardius in Aedibus suis Tyrellanis prope Galviam Die 7 Martii (1651) primam Legato Lotharingiae praebuit Audientiam, ut vocant, Dieque sequenti praeominatus P. Georgius Dillon Proregi, Nomine Legati, quosdam proposuit Tractatus Articulus, quorum praecipui erant, ut Dux Lotharingiae Protector foret Regni Hiberniae, ejusque postmodum Haeredes, et Successores, cum Subordinatione tamen ad Regem; utque oppignoranda essent Limericense, et Galviense Fortalitia pro exsolvendis Suppetiarum Expensis.

Porro Die 12 ejusdem Mensis Martii (1651) Prorex Literas dat ad D. Fr. Thomam Flemingum, et D. Joannem de Burgo, Archiepiscopos Dubliniensem, et Tuamensem, reliquosque Praelatos, ac Catholicorum Commissarios, Galviae residentes, earundem Tenore Facultatem ipsis faciens, convocandi Generalem tam Cleri, quam Nobilitatis Congregationem, quando, et ubi ipsis videbitur expedire, ut super Legationis istiusmodi Negotiis serio deliberent; insimulque Quinque nominat Commissarios ad Tractatum cum Legato ineundum. Quatuor nimirum mox allatos, quibus adjecit Theobaldum Vicecomitem Dillonum, Praesidem Conaciae, quibusque adjecit etiam Clerus D. Fr. Antonium Magenis, Ordinis S. Bernardi, et D. Fr. Hugonem de Burgo, Ordinis S. Francisci, Episcopos Dunensem et Duacensem; ad quos De 18 ejusdem saepe nominati Mensis Martii Instructiones mandat, ut scilicet Legatum certiore faciant de Limericensi, Galviensi, Athlonensi et Sligoensi Fortalitiorum Oppignoratione pro Solutione Expensarum, Duci Lotharingiae, ejusve Haeredibus facienda,

dummodo momentosas ferat Suppetias; sed quoad Protectionem Regni, et Praefecturam Exercitus, a Duce Lotharingiae suscipiendas, cum neque per Organum Reginae, Ducisve Eboracensis, neque ullatenus innotescat desuper Mens ipsiusmet Regis, idcirco Articulum illum reservandum esse pro Tractatu Bruxellis ineundo, ad quem Effectum eo mittit selectos Viros, Vicecomiti Taaffio, in memorata Bruxellensi Civitate tunc versanti, in Procuratione jugendos. Dieque sequenti Commissarii recensiti retulerunt Proregi, habitum fuisse praescriptum ab Excellentia Sua Congressum cum Lotharingio Legato, huncque respondisse, se quidem libenter velle, quod Tractatus Bruxellis ultimate concludatur, cui Rei adjutricem utique Manum apponet, non posse tamen Suppetias ferre in Vim Tractatus non ulterius perducti, tametsi memoratorum fieret Fortalitiorum omnium Oppignratio.

Interea Congregatio Generalis haberi caepit Galviae Die 18 praefati Mensis Martii, cujus Nomine Archiepiscopus Tuamensis Die 21 Martii per Epistolam denunciat Proregi Opinionem ejusdem esse, quod recensiti acceptentur Articuli, a P. Georgio Dillono propositi, ad quam tamen Rem flecti nequit Clanrickardius, ut liquet ex Literis sponsoriis, Die sequenti ad Archipraesulem Tuamensem datis. Nihilominus Praelatorum Precibus pulsus, tandemquae devictus inducitur Legatus ad ipsis tribuenda viginti Millia Librarum Sterlingarum pro praesenti sublevanda Necessitate, ea tamen Lege, ut Limericense, et Galviense Fortalitia oppignentur, utque reliqui Tractatus Articuli apud Bruxellas, ut praefertur, discutiantur. Cui Conventioni tam Marchio Clanrickardius Nomine Regis, quam Praetores, et Magistratus Civitatis Limericensis, Oppidique Galviensis lubentissimi consentiunt, factis desuper Instrumentis opportunis, Die 7 Aprilis 1651 expeditis; intereaque Praelati, et Proceres, alique, quotquot sunt, viri Nobiles, et Equestres, Facultatem habent revertendi ad propria, Vigore scilicet Literarum a Clanrickardio Prorege Die 28 Martii 1651 emanatarum.

Postmodum Die 12 Aprilis (1651) Eques Nicolaus Plunkett et Armiger Severinus Browne, Jurisconsulti Causidici, in Procuratione juncti Taaffio Vicecomiti, Bruxellis tunc constituto, Literas Procuratorias, et Instructiones, Epistolamque ad Reginam, Ducem Eboracensem, Marchionem Ormondium, ipsumque Vicecomitem Taaffium recipiunt a Prorege, qui antecederet, Die nimirum 9 ejusdem Mensis Aprilis Epistolam dedit latinam ad Ducem

Lotharingiae per saepe laudatum ipsius Legatum, Tenoris sequentis :

SERENISSIME PRINCEPS.

Celsitudinis Vestrae Legatus, Reverendissimus, ac Nobilissimus Stephanus de Henin, Abbas de Sancta Catharina eorum, quae hic inter Nos peracta sunt, Instrumentum fert mea Manu signatum, et proprio meo Sigillo munitum. Illius in Rebus gerendis Solertiam expertus sum, et ea Humanitate praeditum novi, ut non solum omnium Animos, omnium Affectus Vestrae Celsitudini conciliaverit, sed et sui Memoriam apud Nos reliquerit gratissimam. Illum ergo tam fidelem, tam perspicacem tanti Principis Ministrum Celsitudini Vestrae commendo, ut pro Merito Favores, quos illi impertiri dignatur Celsitudo Vestra, indies augeantur. Celsitudinis Vestrae Manus deosculor.

Celsitudinis Vestrae

Humillimus Servus

Loughreaghae, Aprilis 9, 1651.

CLANRICKARDE.

Quandoquidem autem tres memorati Procuratores, seu Agentes, a solo Prorege Clanrickardio nominati fuerint, idcirco ut Rebus Ecclesiasticis securius consulere, Commissariis Cleri, Galviae residentibus, visum est Duos Procuratores, seu Agentes eodem in Negotio Bruxellis peragendo constituere Die 7 ejusdem Mensis Aprilis, nempe Reverendissimum D. Nicolaum French, Episcopum Fernensem, et Nobilissimum Virum Jacobum Prestonum e Vicecomitibus de Gormanston, Equitem Auratum. Porro, ut obiter dicam, Quinque tunc erant Commissarii, a nupera scilicet Congregatione Generali, Jacobopoli, vulgo James-town, ut praefertur habita, deputati, nempe D. Hugo O'Reilly, Archiepiscopus Armacanus Totius Hiberniae Primas ; Fr. Thomas Flemingus, Ordinis Minorum Archiepiscopus Dubliniensis, Hiberniae Primas ; Fr. Edmundus O'Dempsey, Ordinis Praedicatorum, Episcopus Leighlinensis ; D. Robertus Barry, Episcopus Corcagiensis, et Clonensis ; et D. Franciscus Kirovanus, (vulgo Kirwan), Episcopus Alladensis. En vero Procurationis Instrumentum :

“ IN DEI NOMINE AMEN.

“ Memorandum, quod Anno Domini 1651, Die vero Mensis Aprili septimo, Nos infrascripti, tam nostro, quam omnium fere Procerum Nobilium, ac Popularium Catholicorum Regni Hiberniae Nomine, et

Nominibus (quorum Sensuum in hac Parte et Consensuum certam, et exploratam Notitiam habemus) nominavimus, constituimus, elegimus, et deputavimus, omnibus, quibus possumus, Modo, Via, jure, ac ratione, Procuratores, Agentes, et Negotiorum nostrorum Gestores, generales, et speciales, ita ut Specialitas Generalitati non derogat aut e contra, conjunctim etiam, et divisim, si ita Opus fuerit, in Casu Mortis, aut alterius inevitabilis Necessitatis, Reverendissimum in Christo Patrem ac Dominum, D. Episcopum Fernensem, et Clarissimum, ac Nobillissimum Dominum, D. Jacobum Prestonum, Equitem Auratum, ut supra ad agendum, tractandum, consulendum, ac firmiter concludendum cum Serenissimo Principe Carolo, Duce Lotharingiae (quem in Regium Protectorem Regni Hiberniae eligimus), nostro omniumque praefatorum Nominibus ad agendum cum praefata Sua Celsitudine, tam in, et super Negotio Principalis Protectionis memoratae, quam in et de aliis Articulis, Propositionibus, et postulis nostris, conventis, et non conventis, tale Negotium quoquomodo concernentibus, cum omnibus annexis, connexis, emergentibus, dependentibus, et alia Ratione concernentibus, et generaliter omnia alia in praemissis agendi, et faciendi, ac si Nos ipsi praesentes essemus. Et quicquid in praedictis fecerint, concluserint, tractaverint, consenserint, et convenerint cum praefato Serenissimo Duce Lotharingiae, seu cum ejus Haeredibus, aut Assignatis suis, seu cum ejus eorumque Agentibus, Legatis, Procuratoribus, seu aliis quibuscunque, Mandatum, et Potestatem ad id specialem habentibus, uno vel pluribus, Nos ratum, gratum, et acceptum habituros promittimus per Praesentes, Et ad id Nos ipsos, et successores nostros, aliosque, quos possumus, in perpetuum obligamus. Datum sub signis, et Sigillis nostris Anno Dieque, quibus supra, et in Praesentia Testium infrascriptorum. Galviae in Provincia Conaciae, et Regno Hiberniae praesentis Mansionis nostrae, seu Refugii Loco,

“ Fr. THOMAS Archiepiscopus Dubliniensis, Hiberniae, Primas.

“ ROBERTUS Corcagiensis, et Clonensis Episcopus.

“ Fr. ANTONIUS Clonmacnoisensis Episcopus, Procurator Primatis Hiberniae.

“ WALTERUS Clonfertensis, et Procurator Leghlinensis,

“ FRANCISCUS Alladensis Episcopus.

“ Et Nos Major, seu Praetor, Galviensis, et Cives, confirmamus, et nostris Suffragiis ratificamus praedictum Procuratorium, et

Personas in eo nominatas nostros etiam Procuratores, ut supra, constituimus, Die et Anno, quibus supra, cum infrascriptis de Concilio nostro.

JOANNES BLAKE, Record.	VALENTINUS BLAKE.
THOMAS LYNCH, Vic.	DOMINICUS BROWNE.
PETRUS BROWNE, Dep. Vic.	OLIVERIUS FRENCH.
STEPHANUS FRENCH.	STEPHANUS FRENCH.
JACOBUS LYNCH, Filius Stephani.	JOANNES BLAKE.
RICHARDUS KIRWAN, Praetor.	THOMAS LYNCH, Filius Ambrosii.

Procuratores, seu Agentes, praefati, Navim conscendunt Galviae Die 23 Maii (1631) eaque descendunt Amstelodami, in Batavia, Die 6 Junii. Bruxellas appulsi, Vicecomitem Taaffium congregiuntur, statimque de Propositionibus, seu Articulis, a Congregatione Generali formatis, Reginae, Duci Eboracensi, et Marchioni Ormondio subjiciendis ab omnibus in Sententiam itum est, quod proinde fecerunt. Regina autem, de Eboracensis Ducis, et Ormondii Marchionis Consilio, iisdem Mentem suam, et Sensem aperuit quantum in Literis expedire videbatur, cautissime enim scribebat quoad Articulos de Protectione Regni, et Praefectura Exercitus concedendis Principi extero ad Effectum restaurandi in Hibernia Catholicam Religionem, ne forte id rescirent Puritani Scotiae, qui Regi tum favere, et obsequi gestiebant.

Procuratores tamen, seu Agentes, vel ex solo Literarum Reginae Testimonio plenam habentes ad tractandum, concludendumque Potestatem, Faedus pangunt die 2 Julii, 1651, cum Duce Lotharingiae, quindecim conceptum Articulis, quorum praecipui summam sunt, ut Dux Lotharingiae Regius sit Protector Regni Hiberniae, et post ipsum Haeredes ejus, ac Successores; ut Faederis Pactores, impetrata Summi Pontificis Benedictione, protestantur, se perpetuo mansuros sub Obedientia, et Fide Sedis Apostolicae, et Sanctitatis Suae; ut restauratis in Hibernia Religione Catholica, Regiisque Juribus, Dux Lotharingiae resignet Auctoritatem suam in Manibus Regis, habita prius Satisfactione pro omnibus ab eo factis desuper Expensis; ut ipse Praefecturam habeat Exercitus, aut alius ab eo constitutus, qui tamen debet esse Cultor Orthodoxae Religionis, sicut et Protector sub eo Regni; ut quoad Privilegia, et immunitates tam Civitatum, et aliorum Regni Locorum, quam ipsorum Incolarum subditorum, quam etiam quoad Administrationem Justitiae, nihil innovetur, sed fundamentales Regni Leges sartae tectae servantur; ut ultra Viginti

Librarum Sterlingarum Millia a Duce Lotharingiae jam data, Sua Celsitudo alias tribuat Pecuniarum Summas, atque Rerum bellicarum Quantitates, quae Bello continuando sufficient, neque tamen Ducis excedent Facultates; ut ad faciendam praedictarum Expensarum Solutionem obstricta erit universa Hiberniae Natio, et pro Cautione Urbes Galviensis, Limericensis, Sligoensis, et Athlonensis, una cum Regio Duncannonensi Fortalitio (si ex Inimicorum Potestate recuperetur) in Celsitudinis Suae, ac Haeredum, et Successorum ipsius Potestate erunt usque ad condignam Expensarum Solutionem; ut pro Expensarum harumce Computu faciendo nominentur a Faederis Pactoribus aliqui, qui tamen a Congregatione Generali mutari poterunt; tandem ut nec Celsitudo Sua Pacem, Induciasve concludat absque Proregis, et Congregationis Generalis Consensu, nec Vice versa.

Die 20 Septembris, 1651, Dux Lotharingiae Epistolam misit ad Proregem Clanrickardium per antea nominatum Chiliarcham Oliverium Synot, necnon et exiguum Rerum bellicarum Quantitatem, veluti promissarum Arrham. Jacta porro apud Insulam in Littore Conaciae dictam Bophinam Anchora, praelibatus Synot ea de Re certiores facit Marchionem Clanricardium, ad ipsum insimul transmittens suum Literarum Fasciculum, continentem imprimis praefatam Ducis ad Marchionem Epistolam, insuperque aliam duorum Agentium Plunketti, et Bruni, seu Browne, Die 14 Septembris; atque Epistolam Reginae ad ipsos Agentes, Die 1 Julii; ac Epistolas Regis, et Ormondii ad Vicecomitem Taaffium, Diebus 21 Januarii, et 13 Martii, eodem de Tractatu. Quibus ab eo perlectis, tanquam firmissimum Murum se opposuit Faederi Lotharingio, praecipue quoad Articulos de Protectione Regni, et Praefectura Exercitus, Principi extero tribuendis, eo vel maxime quia (ajebat) Procuratores, seu Agentes, neque a Rege, neque a seipso, Regis Vicesgerente, Facultatem habuere ad concludendos Articulos istos, quos proinde irritos et inanes declaravit. Hinc in epistola ad ipsos Plunkettum nempe, et Brunum, Die 20 Octobris 1651 data, minatur adversus eos Edicta severa, utpote Potestate procuratoria infideliter abusos.

Interea autem Generalem indixit tam Cleri, quam Nobilitatis Congressum, seu Congregationem, in supra recensito Fratrum Minorum Caenobio apud Jacobopolim, seu Villam Jacobi, anglice James Town, sed an habita fuerit necne, mihi, ut candide fatear, non constat. Sane crediderim quod non, Scotorum quippe Exercitum, cui praeerat Rex, commisso Praelio apud Vigornium, vulgo Worcester,

in Anglia, Die 3 Septembris ejusdem Anni 1651, omnino profligavit Cromuellus, aufugitque Rex Carolus in Veste plebeja ad Locum prope Boscum-Bellum vernacule Boscabel, ubi, ut obiter dicam, quinque Fratres, Fidei Catholicae Cultores, Fidelitateque pleni, quibus Cognomen Penderel, eum de Nocte in suis Horreis, de Die vero in propinquis Sylvis, atque in permagna Quercu, solcito solerterque per sex Septimanas, jugi summaque haud obstante Perquisitione, absconderunt, donec multis in Itinere adversis Casibus jactatus, ac quandoque Veste muliebri indutus, semper vero Mortis Metu Animis obversante percussus, tandem Gallicum Littus juxta Portum Gratiae, vulgo Havre de Grace, in Normannia, Die 30 Octobris ejusdem Anni attingeret.

Sed quidquid sit de hoc, ut ad Rem nostram redeamus, Anno sequenti (1652) Rex binas eadem de Re Parisiis scripsit ad Clanrickardium Litteras, quarum primae Die 10 Februarii datae sunt, ibique magnopere laudat Clanrickardi Fidelitatem, Constantiam, Zelum, Prudentiamque in reprobando dictos duos Faederis Articulos, Grates propterea ipsi rependens, sicut et in posterioribus Literis, Die 23 Martii emanatis, ubi tamen blande inhibet Proregem, ne in praefatos Procuratores, seu Agentes, per Edicta animadvertat, quatenus (inquit) se purgaverint, ostendentes, se ex sola Desperatione conclusisse Articulos istos, aliam nimirum haud videntes Viam Suppetias magnopere necessarias obtinendi.

Litteras item Parisiis dedit Rex ad Ducem Lotharingiae Die 6 ejusdem Mensis Februarii, quibus declaravit, Faederis Articulos, etsi sub Initium Mensis Julii superioris conclusos, ad Notitiam suam, aut Reginae, aut Ducis Eboracensis, autve Marchionis Ormondii nullatenus pervenisse, donec nuper a Clanrickardio ad Ormondium transmissi fuerint, summas tamen agens Gratias tam pro Suppetiis recensitis, quam quod Celsitudo Sua acceptare renuerit Auctoritatem in Regnum et Exercitum, ipsi a Procuratoribus, seu Agentibus, tributam, multo minus eam exercere, inconsulto Rege.

Iisdem quoque in Literis Rex paratum se exhibet ad novum inchoandum, perficiendumque cum Duce Tractatum, eique Proposito lubens acquiescit Dux in Responsoriis, Die 23 ejusdem Mensis Februarii scriptis, nihil tamen, quod sciam, exinde factum est. Rebelles siquidem Parlamentarii, et Regicidae, universam ferme Hiberniam interea subjugarunt, pulseruntque postmodum e Regno ipsum Clanrickardium, expugnata Die 12 Maii, 1652, Galvia, quae ultimum erat Momenti alicujus Oppidum, Regi, et Foederatis Catho-

licis subditum. Tandemque Arx Rossensis, in Agri Kerriensis Peninsula, ad Deditionem coacta est Die 27 Junii ejusdem Anni, sed non antequam Generalis Ludlow, pridem dicto Iretono suffectus, transvehi faceret Navim a Mari supra excelsos Montes ad Lacum, Lean nuncupatum, in quo sita est praelibata Peninsula.

Caeterum non abs Re, sed Opere Pretium erit in Medium adducere Articulos, per Parlamentarios, et Regicidas, dum Rerum in Hibernia potiri inciperent, fabricatos, ad extirpandos penitus Hibernos, seu Orthodoxos, et Regi fideles, adque sic conceptum jampridem in eos Livoris, et Odii Virus evomendum.

1. Ut nullus Scholaris Nationis Hibernicae permittatur docere scribendi, loquendi, aut numerandi Artem.

2. Ut Nemo mittat Filios suos trans Mare ad ulla Seminaria, Studiorum, vel Scientiarum addiscendarum Causa, sub Paena Confiscationis suorum Bonorum, et Inhabilitatis ad obtinendas Libertates Vassallorum in eadem Hibernica Natione.

3. Ut nullus, cujus Parentes fuerunt in Hibernia nati, admittatur ad Tyrocinium ullius Artis, vel Professionis, exercendum in ullo Oppido, vel Loco mercatorio.

4. Ut nullus Natione Hibernus admittatur, vel publice, vel privatim, ad ulla Functiones, vel Officia.

5. Ut nulla Officia conferantur ullis Hibernis ubi reperiri poterit Anglus ad eadem aptus, sed permittatur, ut sint duntaxat Coloni, vel Opifices, et eorum Operibus imponatur certium Pretium, quod Naturae sustendandae nude sufficiat, et non ad cumulandas Opes excrescat, vel ad promovendos suos Filios conducat, sed quod eos contineat intra Lineam, et Conditionem Colonorum, et Vassalorum nostrorum, ita ut omnem Spem, et Animum despondeant unquam amplius respirandi, vel altius resurgendi.

6. Ut Nobiles Hiberni recludantur in aliquo munito Districtu, et Praesidiis bene instructo, et certis Limitibus circumdato, extra quos si inveniantur, Militibus liceat eosdem Bonis, et Vita privare, tanquam Rebelles, et Exleges.

7. Ut Hibernici Villici, et Coloni admittantur ad praesens vivere sub nostris Locatoribus ad tres solummodo Annos, gravissimo illis Vectigali imposito, ut non habeant nisi nudum Victum, et Amictum. Qui Modus cum illis agendi magna Reipublicae pariet Emolumenta et ipsos ad tantas rediget Angustias, et Miserias, ut velut Servos Locatorum Obsequio se sint mancipaturi.

8. Ut omnes Filii masculi Hiberni, decimum quartum agentes Annum, Terra, Marique, nostro mancipientur Obsequio, ut suo Sanguine luant Cruorem Anglicanum, per eorum Populares effusum.

9. Ut qui alit, fovet vel Hospitio recipit quemcunque Romanae Sedis Auctoritate suffultum, vel ejus Doctrinae adhaerentem, habeatur reus laesae Majestatis.

10. Ut Mulieres Hibernae, nunc numerosiores, adeoque Prostitutioni obnoxiae, vendantur Mercatoribus, et transportentur in Virginiam, Novam Angliam, Jamaicam, vel alias Regiones, ut ibidem pro victu laborent.

11. Ut Milites Hiberni exarmentur, et stricte inhibeat omnibus Ducibus, et Strategis, ut Neminem ex Hibernica Natione, ne quidem ut Peditem, militare sinant.

12. Ut Hiberni Nobiles, quorum patres non fuerunt Angli, jubeantur sub paena Capitis in suis Galeris gerere Spiras flavas; et alii Homines inferioris Ordinis in Genis dextris portent nigram, et rotundam Tesseram ad instar Nummi Sex Assium, quam si non portaverint, pro prima Vice inuratur eis in eodem Loco Stigma, in Forma Litterae O, aequae magnum ac Nummus duodecim Assium, pro secunda Vice tanquam Exploratores interficiantur.

13. Ut in portubus maritimis valida collocentur praesidia, in quibus nullus Hibernus ob Periculum, quod timeri possit, morari permittatur.

14. Ut Apothecis annonariis Coloni suppeditent Grana, et Carnem bubulam, idque infimo Pretio.

15. Ut Hiberni Emphyteutae, et Coloni, quam longe fieri potest removeantur a Praesidiis, meliora praedia collocentur Anglis, infima Hibernis, sed summo Pretio.

16. Ut singuli Coloni ex decem Jugeribus Grani Jugerem unum arent, seminentque Canabe, vel Lino, elaborandis pro Classe Navali per Hibernos in Ergastulis constitutos.

17. Ut ubi est Lignorum Penuria singuli Coloni per decem Annos praeservent singulis Annis sex Arbores ex Malis, Pyris, Fraxinis.

18. Ut post tres Annos nullus cujuscunque sit Conditionis permittatur in Hibernia vivere nisi abjuret suam Fidem, et renunciaret omni Dependendiae ab Urbe Roma, Romanaeque Doctrinae, et omnes Pueri educantur in Religione Protestantica, et ita compellantur frequentare Caenam Domini, ut sic ob tam pium Opus, Deus prosperet Arma Reipublicae, et ejus Thronum reddat invictum.

19. Ut Processus non fiant in posterum per Inquisitionem duodenariam, sed per Judices, et Causae omnes Criminales formentur per supremum Justitiae Tribunal in qualibet Provincia erectum, et ex Viginti Quatuor probis Hominibus compositum, ex quibus singuli Quaterni habebunt absolutam Auctoritatem ferendi Sententiam Vitae, et Mortis, quique quatuor Vicibus per Annum obibunt solitas Visitationes in singulis Provinciis, uti et Irenarchae in suis Quatuor Anni Sessionibus.

20. Ut Nomina omnium Hibernicarum Familiarum in singulis comitatibus per singulos Annos describantur in Regesto, et Domini ac Familiarum capita teneantur respondere pro suis Famulis, et Inquilinis.

21. Ut pecora, Jumenta, et Bona alia quaecunque ablata ab Anglis, redintegrentur ex Bonis Hibernorum degentium in illa Baronia, seu Districtu.

22. Ut Caedis, vel Mortis, cuicunque Anglo inflictæ omnes Hiberni Incolae illius Comitatus, in quo Caedes fuit commissæ, Casu quo Homicida evadat, sint rei, prout Commissarii Supremi Justitiæ Tribunalis, vel quatuor ex ipsis, aut Sessionum Judices in suis Circuitibus judicaverint, ac decreverint.

Hactenus Regicidae, et perduelles Parlamentarii Angli contra Hibernos, qua Orthodoxos, et Regi fideles. Ubi habes, Christiane Lector, impiissimi Pharaonis Edicta, in Filios Israel olim statuta, iterum per istos iniquitatis Filios ex Inferis revocata. Habes ea nefanda Decreta, quae rabidi Furoris dictavit Ingenium. Habes execrandae Perfidiae, et Saevitiae Partum, inauditam Crudelitatem, Hibernisque, utpote Ecclesiae, et Regi fidelibus, nocendi diram Cupidinem, qui tamen quanto opprimebantur, tanto magis multiplicabantur, et crescebant, in Catholica Fide stabiles, in Persecutionibus inconcussi, non minus ac antea sub ejusdem Saeculi Initium.

Subjugata sic Hibernia, Tyrannidemque exercente Cromuello, omnium Hominum inhumanissimo, quam plurimi, etiam Laici, crudelem Mortem subiere, atque nominatim inter Viros Nobiles hoc Capite recensitos, Eques Felinus O'Neillus, Fune suspensus, et Quatuor in Partes dissectus Dublinii, Mense Novembri, 1652, et Theobaldus de Burgo, Dominus Vicecomes Mayonensis, Globis transfixus Galviae, Die 15 Januarii, 1653. Ardescebat item Persecutio in Clerum, tam Saecularem, quam Regularem, post Hominum Memoriam acerbissima. Quod usque adeo verum est, quod, ut advertit Testis

oculatus, Mauritius Morisonus, si praeteritorum Saeculorum, Chronica, si Principum, et Tyrannorum diras Persecutiones a condito Mundo ad haec usque Tempora, prout in sacris, ac prophanis Historiis traduntur, curiosa Indagatione, ac diligenti Scrutinio examinaverimus, non inveniemus Israelitas a Pharaone, nec Innocentes ab Herode, neque Christianos a Nerone, aliisque Æthnicis Imperatoribus, aut Tyrannis, crudelius, injustius aut immanius opprimi, quam Catholici Hiberni tunc Dierum ab Anglo-Calvinistis, Dei, et Sanctae Matris Ecclesiae juratis Hostibus, affligebantur, supprimebantur, et exterminabantur.

Verum non satis fuit trucidare, cruciare, lapidare, aut quavis Morte afficere quos caperent, sed placuit quam citius extorres agere quos capere non possent, ut ipsi nullum non moveant Lapidem in Ruinam totius Nationis, utque nulli adsint veri Ecclesiastici, qui Regimini, vel Religioni Anglicanae Obicem objicere valeant. Hinc Conventu Acatolico super hoc habito Dublinii, Commissarii Generales Angliae in Regno Hiberniae Proscriptionem quandam Generalem omnium Ecclesiasticorum Hominum, et varias capitales Paenas contra Receptores, Fautoresque eorundem, consciscunt sequenti Edicto :

“ HIBERNIA.

“ Per Commissarios Parlamenti Reipublicae Angliae pro Negotiis Hiberniae.

“ Cum plurimorum Annorum Experientia deprehensum sit, quod Jesuitae, Seminaristae, Sacerdotes, ac personae in Hibernia Papisticis Ordinibus initiati, teneant id sui esse Officii, et hoc faciant suum Opus, ut subtrahant Animos, et Affectiones Populi ab Obedientia debita Auctoritati, et Gubernio Reipublicae Angliae, et sub Specie instruendi, ac docendi populum in Papistica Religione, moveant, et excitent illum ad Seditionem, et Rebellionem, et ad amplectendam et introducendam extraneam Potestatem, et Jurisdictionem super hanc Nationem, unde prodierunt barbara, et crudelia Homicidia in Hibernia Anno 1641, ac destructivum Bellum inde secutum. Et cum multi ex illis Personis Supplicatione ad dictos Commissarios facta obtinuerint salvos conductus pro sua in ultramarinas Partes Transportatione, ac nihilominus differant suum Decessum, et sub praedicto Colore pergant trahere, et seducere suum Populum in supradicta perniciose sua Principia, et Vias. Quare ut dictae Personae non habeant Opportunitates ulterius seducendi Populum, et prosequendi rebelles suas Intentiones, a quibus nulla ordinaria Admonitio, aut

benigna Justitiae Via illos detinere potest, quamvis in illarum Prosecutione exponant Periculo Vitas suas, et integram Ruinam hujus miserae, et in extremum languentis Nationis, dicti Commissarii statuunt, ac mandant, ut omnes, et singuli Jesuitae, Seminaristae, Sacerdotes quicunque, initiati, et constituti per quaecunque Auctoritatem, Potestatem, aut Jurisdictionem, derivatam, vindicatam, aut praetensam a Sede Romana, infra viginti Dies ab hujus Edicti Publicatione intra singulos respectivos Praecinctus in Hibernia, discedant ex hac Natione (si Ventus, Aura, et Transmigrationis Commoditas serviat) vel quamprimum post viginti octo Dies Ventus, Aura, et Transmigrationis Commoditas serviet, et ut nulli Jesuitae, Seminaristae Sacerdotes, aut alii Sacerdotes supradicti veniant, aut maneant, in ulla Parte hujus Nationis post Finem dictorum viginti Dierum, sine speciali Licentia in Scriptis a Parlamento Reipublicae Angliae vel primario Governatore Exercitus; quod si ulli Jesuitae, Seminaristae Sacerdotes aut alii Sacerdotes, ut supra, non discesserint, ut supra, dictum est, vel venerint in hanc Nationem, aut in ea fuerint, vel manserint ut supradictum est, quod tunc illi, et singuli illorum erunt rei, et obnoxii Paenalitatibus, Confiscationibus contra Jesuitas, Seminaristas-Sacerdotes, et alios Sacerdotes, qui non abierunt ex Anglia, aut venerint in Angliam, declaratis, et emissis in quodam Actu Anno 27 Reginae Elizabethae, quo mandatur ut omnes, Sacerdotes abeant et non revertantur, etc. Et ulterius statuitur, et mandatur ut omnes, et singulae Personae, quae post Finem dictorum viginti Dierum volenter recipient, consolabuntur, juvabunt, aut fovebunt ullum talem Jesuitam, Seminaristam-Sacerdotem, aut alium Sacerdotem, Diaconum, aut Ecclesiasticam Personam, initiatam, aut ordinatam, vindicatam, aut praetensam a Sede Romana, habentem suam Libertatem, aut positam extra Custodiam, si sciant illum esse Jesuitam, Seminaristam-Sacerdotem, aut alium Sacerdotem, Diaconum aut Ecclesiasticam Personam, ut supra dictum, illae Personae erunt obnoxiae Paenalitatibus in dicto Casu expressis, et Specificatis ob Receptionem, Consolationem, Auxilium, et Sustentationem talium Jesuitarum, Religiosorum, Sacerdotum, vel aliarum Ecclesiasticarum Personarum, ut supra. Et ulterius per hoc statuitur, et declaratur quod dictus Actus statutus Anno 27 Regni Reginae Elizabethae deinceps mandabitur Executioni in hac Natione; et omnes Judices, et Justitarii, et alii Commissarii pro Justitiae Administratione, faciant, et poterunt facere, et per hoc authorizantur, et postulantur,

ut curent dictum Actum pleno, et debito Modo Executioni mandari : et omnes Judices, Justitiiarii, et omnes Officiales, ac Milites, et omnes alii de Populo hujus Nationis qui habent Auctoritatem civilem, aut militarem, curabunt debitam Inquisitionem et Indagationem fieri de tatibus Sacerdotibus, Jesuitis, Diaconis, et Ecclesiasticis Personis, ut supra, quae inveniantur in hac Natione contra hanc Declarationem, et faciant illos apprehendi, et mitti in Carcerem, nec inde dimitti, aut educi, donec debito Legis Cursu probentur. Et primarii Officiales Parlamenti, infra singulis respectivos Praecinctus, per hoc requiruntur ut cogant debitam hujus Edicti Publicationem statim fieri intra suos respectivos Praecinctos, ac significant dictis Commissariis Parlamenti Tempus, et Locum Publicationis ejusdem. Datum Dublinii 6 Januarii 1652.

(Hic Chirographo suo prosignarunt)

“ CAROLUS FLEETWOOD,

“ EDMUNDUS LUDLO.

“ MILERUS CORBET.

“ JOANNES JONES.

“Impressum Dublinii per Willielmum Bladen, Anno Domini 1652. Stylo Veteri.”

Actum porro statutum Anno 27 Regni Elizabethae (A. D. 1584), quod in Vim hujusce Edicit Executioni in Hibernia mandatur, quodque Causa erat crudelissimae Catholicorum omnis Generis Carnificinae per integrum Biennium, hisce concipitur Verbis, jam antea ex authentico Loco exscriptis : Sacerdos ita captus, est ipso Facto Perduellionis reus, quare in Patibulo pendendus, et semivivus dimittendus, tum, Capite amputato, in Partes membratim secandus, Intestina extrahenda, et comburenda, et Caput Palo affixum, publico Loco exponendum ; terra et Bona illius confiscanda. Haec Sacerdotis : Paena vero illius, qui Sacerdotem recipit, et foveat, est Terrarum, et Bonorum Confiscatio, et Mors per Suspendium sine Spe Indulgentiae.

Magistratum exinde, seu potius Militarium Ducum, et Tribunorum Saevitia plusquam Scythica efferatorum, Edictis Lupi, et Religiosi iisdem Armis, ac Venatoribus, eademque Mercede conquirebantur. Hinc, aliis ad exteras Regiones elabentibus, innumeri propemodum Martyrii Palmam consecuti sunt, quorum aliquot ex Hiberniae Dominicanae Alumnis invenies in Capite superiori a pag. 566, immo et in Comitiorum Generalium Actis, ibidem laudatis, dum reliqui ob Nostratum Mortem, Transmigrationem, vel Negligentiam

in solo Libro Vitae perquirendi erunt. Magnam nihilominus eorum, qui pro Fide Catholica inmania pertulerunt Tormenta, Segetem, istis praesertim Temporibus faecunde maturam, Verbis vere aureis, pridem jam in Medium adductus, Capituli Generalis Anno 1656 celebrati Acta graphice depingunt.

Crudelissima haec Catholicorum Caedes, quasi quotidiana rabidorum Cromuellianorum Refectio, per Biennium exarsit. Anno autem Domini 1654 Sanguine ipsorum jam exsatiati, atque ut Carnificibus, et Lictoribus, continuo Exercitio fatigatis, aliqualem Quietem darent, et Refocillationem, aliud immanius excogitarunt Mortis Genus, ut reliquos, qui Manus Carnificum evaserunt, Fame, Siti, Frigore, aliisque corporalibus Inediis necarent, lentiori quidem, sed saeviori Martyrii Genere, juxta illud Jeremiae Prophetæ: Melius fuit occisis Gladio, quam interfectis Fame. Hinc Bona omnia immobilia Catholicorum, hoc est, Agros, Territoria, Domos, Pagos, Castra, Arces, etc., confiscarunt, juxta aliud ejusdem Prophetæ: Manum suam misit Hostis ad omnia desiderabilia ejus. Hinc etiam superstites Proceres, Magnates, ac Nobiles totius Regni in Conaciam relegarunt, ubi ex crebris tam Catholicorum, quam Acatholicorum Tempore Belli Excursionibus tota Regio ita devastata fuit, ac Graminibus, Tribulis, et Virgultis repleta, ut ne Vestigium quidem praeteritæ Habitationis in Deserto illo conspici posset, praeter pauca Tuguriola, ad ipsos Haeterodoxos spectantia, in quibusdam Angulis dissitis, ac ab invicem remotis. Reclusis itaque Catholicis in Eremo Conaciae, tanquam Carcere, ubi nec Victum habuere, nec Amictum, nec Domus, nec Tentoria, plurimi Fame perierunt; alii Penuria, et Fame compulsi, violentissimis Fluviis, Cautibus, Promontoriis, ac Voraginibus (quibus Conacia plerumque obducta est) se commiserunt, quorum aliqui Aquis absorpti, et nonnulli Praecipitio fracti sunt.

Verum Cromuelliani, quamquam Catholicorum Sanguine jamjudum inebriati, adhuc tamen sitibundi videbantur, ac propterea Legem sanxerunt, ut, si quis ex inclusis in Conacia inveniretur ullo Modo extra Terminos ejusdem Provinciae, ipso Facto, tanquam convictus de Crimine laesae Majestatis, Patibulo affigeretur, immo licitum esset omni invenienti talem, absque ulteriori Examine, vel Processu, aut trucidare, aut suspendere pro Libitu. Inaudita sane Crudelitas, saeva Persecutio! Miseri Magnates Catholici, arcte obsessi, nullum habent Refugium, Azylum nullum. Fames repellit ad Mare, Mare ad Cautes, et Cautes ad cruentum Carnificis Gladium,

Et ne quid Humanitatis, Pietatis, aut Misericordiae videretur latere in barbaris Cromuellianorum Statutis, et ne quid Crudelitatis deesset, alias sanxerunt Leges contra Catholicos, nempe 1. Omnis Conventio, aut Convocatio, etiam quatuor Personarum, capitale declaratur Crimen———2. Portare, vel habere Domi aliquod Genus Armorum, capital Crimen statuitur———3. Statuitur Crimen laesae Majestatis loqui quidquam contra Protectorem (sic enim Archi-Tyrannum Cromuellum appellabant) vel praesentem Gubernii Modellum.

Nequibant igitur Catholici sic oppressi de ulla Injuria ipsis illata conqueri, neque cum Israelitis vociferari ad Pharaonem: Injuste agitur contra Populum tuum. Quod si quis cum summo Vitae Discrimine conquestus foret de insupportabili Jugo ipsis imposito, durius profecto haberet Responsum, quam Israelitae a Pharaone, quibus tantummodo dicebatur: Opprimantur Operibus, et expleant ea. Enimvero multo immaniur, atque crudelior erat Majorum. nostrorum Servitus in Hibernia, quam Filiorum Israel in Egypto. Ipsorum Infantes Masculi tantum jubebantur occidi: At nostri non tantum Infantes, sed et Pueri, Adolescentes, Juvenes, Adulti, Senes, Puellae, Virgines, Mulieres, etc., aequaliter jubebantur interfici. Unde cum Jeremia maestissimo Ejulatu plangere quispiam poterat: Jacuerunt in Terra foris Puer, et Senex; Virgines meae, et Juvenes mei ceciderunt in Gladio; interfecisti in Die Furoris tui; percussisti, nec misertus es. Opprimebantur porro Hebraei Operibus, habebant tamen Ollas Carnium, et Panem in Saturitate. Catholici autem Hiberni Fame necabantur, et Gladio; illi caedebantur Flagellis, isti Funibus in Patibulis suspendebantur.

Relegatis sic Proceribus, Magnatibus, ac Nobilibus in Conaciam, permissum est quibusdam Mercatoribus, paucis Nobilibus, qui Bona immobilia non habuerunt, et omnibus Plebeis, vivere in aliis Hiberniae Provinciis, Lagenia videlicet, Momonia, et Ultonia, non quidem in Civitatibus, Oppidis, aut Castris, ab ipsis, eorumque Praedecessoribus magnifice constructis, sed Ruri in Tuguriis, ac Casis, in Servitute autem plusquam Aegyptiaca, contra quos variae sancitae, publiceque promulgatae sunt Leges. 1. Ne quis eorum sub Paena Capitis audeat egredi ad unum Milliare, seu Mille Passus, extra Parochiam, in qua habitat, absque speciali in Scriptis Licentia, vel Salvo Conductu.——2. Ut, si qui Sicarii, Grassatores, aut Latrones, Vi, vel Furto, quidpiam arriperent Acatholicis, exigeretur in Triplo a Pauperculis Catholicis. Cujus Legis Iniquitas quantum sit contra

Jus Naturale, divinum, aut humanum, Nemo non videt. Tum quia Latrones, aut Praedones aequae, si non magis, Inimici erunt Catholicis, ac Acatholicis, et tamen cogebantur eorum Latrocinium, aut Depredationem in Triplo compensare. Tum etiam quia Acatholici ipsi, arrepta ex iniquissimo hoc Statuto Occasione, aut Noctu clam furabantur, aut interdum larvati grassabantur, et arripiebant sibi invicem, ut inde in Triplo augerentur, et multiplicarentur eorum Bona. Perlustrentur (inquit audacter Morisonus mox laudatus) et examinentur omnia Scrinia, et Archiva veterum Tyrannorum et nusquam talis invenietur Crudelitas. Deinde Anno 1657 in Parlamento Londinensi Lege fulcitum est, ut omnes Liberi Catholicorum Indigenarum Momoniae, Lageniae, Midiae, et Ultoniae, ad duodecimum Aetatis Annum pervenientes, transportentur in Angliam, ibique educantur in Religione Protestantium, ut Religionis Catholicae (vel, ut eorum Verbis utar) Idolatriae Papisticae penitus obliviscantur. Ecce quam crudelis, tyrannica, et plusquam belluina Catholicorum Oppressio. Huc profecto facit, quod dudum cecinit Regius Vates: Super Populum tuum, Domine, malignaverunt Concilium, et cogitaverunt adversus Sanctos tuos. Dixerunt: Venite, et disperdamus eos de Gente, et non memoretur Nomen Israel ultra.

Tametsi Heterodoxi ubique Terrarum ad extirpandam Fidem Catholicam in hujus Vitae Stadio totum Studium dirigant, et colliment, ac propterea Sacram Paginam subvertere, Sensum ejus depravare, Sectas impiissimi erroris, et Satanicae Doctrinae inducere non desistunt, nullibi tamen argutioribus Inventionibus, aut callidioribus usi sunt Mediis, quam in nostra Hibernia, rati quod ubi major esset Resistentia, major videretur eorum Victoria, et Gloria, si superassent. Scientes igitur, quod percussis, aut dispersis Pastoribus, dispergerentur Oves, Lupisque facilis in Ovile daretur Aditus, contra Clerum exiit de Anno 1652 crudelissimum Edictum, in Civitatibus omnibus, Oppidis, Pagis, et Parochiis totius Regni promulgatum, quo omne Exercitium etiam privatum Catholicae Religionis statuitur, et declaratur capitale; et ut in omnibus Districtibus totius Regni sint Exploratores, qui Ecclesiasticos, eorumque Fautores, ac Benefactores prodant, et pro singulis Sacerdotibus, quos ceperint, singulis Exploratoribus darentur quinque Librae Anglicanae, et etiam tertia Pars omnium Bonorum illius Catholici, in cujus Domo apprehensus fuerit Sacerdos; ac praeterea promoveantur ad Dignitates, et Officia, tanquam Homines de Republica bene meriti: Sacerdos vero, et Benefactor Morti tradantur.

Anno autem 1657 innovatum fuit Edictum istud, novumque adhuc crudelius emanavit, quo statuitur, ut irremisibiliter, et indispensabiliter, omnes Sacerdotum Fautores, Benefactores, aut quomodolibet Sustentatores, sint ipso Facto rei Mortis; et omnia eorundem Bona, mobilia, et immobilia, realia, et personalia, dividuntur in tres Partes, quarum duae Triades Fisco cedant Reipublicae, tertia Trias detur Proditori, vel Captori Sacerdotis; omnes ipsorum Haeredes, et tota Posteritas sit, ipso Facto, Jure haereditario privata. Item, si quis scivisset, ubi lateret Sacerdos in Antris, Sylvis, Petrarumque Cavernis (sic enim qui superstites erant, latebant) aut si Casu Sacerdos occurreret ipsi in Via, et non statim denunciaret proximo Magistratui, talis Homo tanquam perduellis, et inimicus Reipublicae in Carcerem conjiceretur, per Plateas Civitatis publice flagellaretur, postea Auriculae ipsi abscinderentur, et si appareat, quod cum Sacerdote habuerit Consortium, vel Amicitiam, Morti traderetur, non minus quam Sacerdos. Legem porro hanc, quoad utramque ejus Partem, Executioni mandatam vidit saepe laudatus Morisonus, ut ipsemet diserte testatur.

Infinitis quasi Mediis ad Catholicam Fidem omnino extinguendam inexplebilis Tyrannorum Crudelitas ultimum, et insatiabilis Immanitatis complectivum adjunxit eodem Anno 1657, monstruosum nempe, et pestiferum Jusjurandum, quod Juramentum Abjurationis Haeretici Regicidae appellabant, ab omnibus utriusque Sexus ad vigesimum primum Aetatis Annum attingentibus praestandum, hanc habens Normam Verborum :

Ego A. B. abhorreo, detestor, et abjuro Authoritatem Papae supra Ecclesiam in Universali, et supra meipsum in particulari : Damno, et anathematizo Opinionem dicentem, deberi Praemium bonis Operibus : Credo firmiter, et assero, nullam deberi Reverentiam Vigni Mariae, aut alteri in Caelis Sancto, neque rogari, aut adorari posse, absque Idolatria : Assero nullum esse Cultum, aut Reverentiam debitam Sacramento Caenae Domini, vel Elementis Panis, et Vini, post Consecrationem, a quacunque Persona factam. Credo nullum dari Purgatorium, sed esse Figmentum Papisticum, sicut et Papam posse dare Indulgentias : Credo etiam firmiter, neque Papam, neque ullum alium Sacerdotem, posse remittere Peccata, ut insaniunt Papistae. Et haec omnia, et singula Puncta voveo, juro, credo, et assero, clare, et nude, absque ulla Evasione, Equivocatione, aut mentali Reservationem, vera esse.

Porro Lege sancitum est Londini recensito jam Anno 1657, ut in

omnibus Parochiis totius Regni Hiberniae, citatis coram Tribunali Indigenis, expeteretur execrabile Votum hoc, non solum a Catholicis, verum etiam ab iis, qui suspecti essent catholice, vel (ut loquuntur) papistice affecti, vel Favorem aliquem, aut Amicitiam ostenderet Papistis. Quisquis vero sacrilegum istud Votum, seu Jusjurandum praestare renueret, sequentibus indispensabiliter plecteretur Paenis. 1. Omnia Bona ejus, mobilia, et immobilia, immo et ipsa Corporis Vestimenta, dividuntur in tres Partes, quarum duae Triades, Fisco cedant Reipublicae, et si iterum negaverit idem Jusjurandum, tertia Trias, ipsi relictæ, dividetur in alias tres Partes, quarum duae Fisco tradantur, et sic iterum quamdiu aliquid remanserit—2. Mancipabitur Carceribus, durante Beneplacito Magistratus—3. Si in Dignitate constitutus, ipso Facto exauctoratur cum perpetua Inhabilitate ad ullam Dignitatem, Promotionem, vel Officium in Republica.

Insatiabilis Regicidarum Avaritia, tum ad augendum proprium Commodum, tum ad Orthodoxam Fidem prorsus eliminandam, aliud adhuc excogitavit Medium, utrique commodum. Anno quippe 1658 Lege cautum est: Ne quis Papista, quovis petito Praetextu, audeat se absentare Diebus Dominicis a Concione Potestantica illius Parochiae in qua habitat: et singulis absentibus pro singulis Vicibus imponeretur Mulcta triginta Denariorum. Sicque Pauperculus Mercenarius qui Panem non habebat pro se, Uxore, aut Liberis, nisi quantum acquirebat ex stipendio diurno, deberet eandem solvere Mulctam singulis Diebus Dominicis indispensabiliter, vel si solvendo non esset, certe venundaretur in Servum, ablegaretur in Indias Occidentales, ubi reliquum Vitae in miserabili duceret Servitute. O misera Hibernia! O Insula Sanctorum! Profecto, ut Verbis utar Jeremiae Prophetæ: Persecutores tui apprehenderunt te inter Augustias.

Vides igitur, benigne Lector quam innumeras Clades passa est Fides Orthodoxa sub Oliverio Cromuello, qui, ut haud ita pridem ajebam pulso ex Anglia Rege Carolo, Tyrannidem arripuit, renunciatus postmodum Angliae, Scotiae, et Hiberniae Protector, quique Catholicos praesertim, ceu Regi plus omnibus fideles, Odio plusquam Vatiniano jugiter persecutus est ad Mortem usque, quam perduellis perfidusque Homuncio obiit Die 3 Septembris 1658. Eo autem Vita functo, Richardus, Filius ejus primogenitus, trium Regnorum praelibatorum Protector statim acclamatus est. Verum Ingenio, et Industria Genitori suo longe dissimilis, tantoque subinde Oneri ferendo impar, confestim succubuit, cessitque Die 23 Aprilis

1659, ab Anglis suis jamjam deponendus. Tum duarum Factionum Odiis tota conflagravit Anglia, unius Ductore Lamberto, qui Anglicanis Copiis Praefectus, et Regii Nominis Hostis infensissimus, Angliae Protectoris Dignitatem sibi arrogare nitebatur; alterius vero Ductore Georgio Monko, qui clam pro Rege Carolo stabat, eoque inscio, Rem ipsius tacitus promovebat, tandemque aliquando Parlamentariorum Animis in Regem conciliatis, magnam illam Molitionem maximo Viro dignam, Anno 1660 felici Exitu perfecit, Anglos inducens ut ad Carolum tunc Braedae in Belgio versantem, perhonorificam mitterent Legationem, eumque Regem acclamarent Londini Die 18 Maii. Ea accepta Legatione Rex Carolus, una cum Fratribus suis Jacobo nimirum Duce Eboraci, vulgo York, et Henrico Duce Gloverni vulgo Gloucester, apud Dubrim vulgo Dover in Anglia, Navi descendit, Londinensemque Urbem magnifico Apparatu, festivisque omnium Gratulationibus, ingressus est, ipsomet suo Natali, Die scilicet 29 ejusdem Mensis Maii, Anno salutis 1660, Aetatis suae 30.

Extincta in hunc modum tyrannide, attritisque rebellibus, indeque irritis et inanibus evadentibus omnibus sub Cromuello sancitis Legibus, pristinam auctoritatem Regiam suscepit Carolus, in gratiamque Religionis Catholicae, quam secreto coluerat, libertatis conscientiae Decretum promulgari jussit. Ista autem tempestate, ut tantisper expatier, concedebantur a S. sede Apostolica antistitibus, et nonnullorum ordinum Missionariis hujus Regni Hiberniae, non secus ac Angliae et Scotiae, facultates typis impressae, ac etiamnum concedantur de quinquennio in quinquennium, quarum tertia hisce est concepta verbis: Dispensandi in 3, et 4, simplici et mixto tantum in contrahendis, in contractis vero cum haereticis conversis etiam in secundo simplici et mixto, dummodo nullo modo attingat primum gradum, porro vigore facultatis hujus dispensare solebant Prelati et Missionarii in tertio consanguinitatis et affinitatis gradu, non solum quando una persona distabat tribus gradibus a communi stipite, et altera persona quatuor gradibus, sed etiam quando una persona distabat tribus gradibus et altera persona duobus gradibus et multo magis quando ambae personae tribus gradibus a communi stipite distabant: in vim quippe recensitorum facultatis verborum id fieri potuisse existimabant. Et sane mihi, ut candide fatear, legenti olim facultatem illam prima facie existimandum videbatur idipsum fieri potuisse, quia juxta Theologos et Juristas, in linea transversali personarum, inequaliter a com-

muni stipite distantium eo gradu distant inter se quot gradibus persona remotior distat a communi stipite. Hinc filia et Frater Patris sunt in secundo gradu hinc etiam si una persona distet tribus gradibus a communi stipite, et altera duobus, censentur, esse inter se in tertio gradu. Hinc insuper si una persona distet quatuor gradibus a communi stipite, et altera tribus, censentur esse inter se in quarto gradu. Hinc demum si una persona distet quinque gradibus a communi stipite, et altera quatuor, censentur esse inter se in quinto gradu, adeoque inter hasce non est impedimentum, Gregorio Papa IX., Cap. Vir. Tit. de Consang. et affinita definiente: Vir qui a stipite quarto gradu, et Mulier, quae ex altero latere distat quinto . . . licite possunt matrimonialiter copulari. Idem est iudicium si quintus consanguinitatis gradus sit mixtus cum tertio, aut secundo, non enim impedit Matrimonium. Glossa quippe ibidem haec adjungit verba: Idem esset si tertio, vel secundo, secundum regulam sequentem; quia nihil attinet ei, qui est in alia linea in quinto, licet magis appropinquet communi parenti.

Verum summus Pontifex Clemens X. rectissime facultatem illam a se concessam interpretans in Sacra Congregatione S. Officii Die 25 Junii 1670 declaravit, dispensationes vigore facultatis illius concedi non posse nisi quando una persona distat tribus gradibus a communi stipite, et altera quatuor gradibus; aut quando utraque persona quatuor gradibus a communi stipite distat. Hinc sequens Epistola Illustrissimi et Reverendissimi Nuntii Apostolici Bruxellensis (ex codice M.S. penes Illustrissimum et Reverendissimum Archiepiscopum Dublinensem.)

ILLUSTRISIME ET REVERENDISIME DOMINE,

Inter facultates Hiberniae Prelatis et Missionariis concedi solitas, illa etiam habetur dispensandi in 3 et 4 simplici, et mixto: cum vero innotuerit Romae circa hujusmodi facultatis usum, quendam paulatim introductum fuisse dispensandi modum, a summorum Pontificum, et Sacrae Congregationis Sancti Officii mente penitus alienum, propter diversam omnino intelligentiam; ad eam quantocius tollendam, Eminentissimi praefatae Congregationis Cardinales peculiari tandem studio zeloque incubuere, conclusumque per eos, et declaratum fuit super Intelligentia verborum simplici et mixto, in Facultatibus dispensandi in 3^o et 4^o appositorum eam esse genuinam ac legitimam eorundem verborum intelligentiam, ut scilicet

Facultas dispensandi in 3° et 4° simplici et mixto, non possit extendi ad tertium gradum quando non habet mixturam cum quarto, sed sit necessaria quarti gradus accessio, super quam cadit dispensatio tertii. Cum enim sacra eadem Congregatio concedit facultatem dispensandi in 3° haec illi apponit verba: dispensandi in 3° et 3° et 4° simplici et mixto. Ex quo censuit, eos contra mentem summorum Pontificum penitus agere, qui sub praetextu dictae facultatis dispensant in 3° gradu quando non habet mixturam cum 4° et multo magis cum sub praesumptione verbi illius mixto, audent dispensare in gradu 2° quacunque mixtura, quam habeat cum 3°: ad evitanda ergo gravissima, quae ex hisce abusibus protulerant inconvenientia, mihi Eminentissimi praefatae Sacrae Congregationis Cardinales dederunt curam, ut omnes Hiberniae Prelati, Missionum Praefecti, Missionarii, alique sacerdotes tam saeculares quam regulares, quibus hujusmodi hactenus data est facultas, sciant quo modo ea uti, et quo limite dilatatas nimium usurpationes coercere debeant. Id autem minori, quo licet, cum strepitu fieri volunt, ne res ista in publicum promanet, et summos conscientis injiciat scrupulos, ad quos sane depellendos placuit sanctissimo Domino nostro de plenitudine authoritatis suae cuncta Matrimonia cum dispensatione secundi et tertii gradus hucusque contracta convalidare. Vult autem sua Sanctitas, ut in his significandis omnes illius Regni praesules, caeterique supracitati viri moneantur, non oportere hanc declarationem manifestare ijs dispensatis, quibus nullus inest de hujusmodi dispensationibus scrupulus, quique invincibiliter ignorant, se dispensatos fuisse a non habente talem Facultatem. Et quia timeri etiam potest, ne populi videntes, quod praesules, et viri supra dicti non amplius dispensent ex more in 2° et 3° et in 3° simplici, in eam deveniant suspicionem, quod male fuerint dispensati, opus insuper esse potest, quod cum praesules, alique hujus Facultatis viri rogabuntur pro dispensatione in 2° et 3° ut supra, non dicant se non habuisse antea Facultatem dispensandi in illis gradibus, sed tantum asserant illam non amplius concedi. Quod si non nemo reperiatur, qui aliquo super hoc vexetur scrupulo, poterit exprimi illi, edocendo Revelationem a Sanctitate sua factam. Haec omnia et singula dominationi vestrae Illustrissimae Eminentissimorum Sacrae Congregationis Sancti Officii Cardinalium nomine significo. Actanquam Decretum a S. Congregatione emanatum servari debere judico, rogoque ut praenominatis Missionum Praefectis, et Missionariis, aliisque sacerdotibus, sive saecularibus, sive regulari-

bus, simili Facultate munitis, haec eadem imponere velit. Quatamen in Re ea, quae supra praescribuntur, caveat, ut scilicet omnia secretissime ijs, quibus oportet, tantum nuntientur. Interea propensissima cum voluntatis devotione maneo.

“Illustrissimae et Reverendissimae Dominationis vestrae

“Bruxellis 29 Julii 1670

“Humillimus Servus

“M. AIROLDI ABBAS S. ABUNDII.”

Nihilosecius hacce nostra Tempestate Facultas dispensandi in 2° 3° et in 3° 3° Gradu Consanguinitatis et Affinitatis conceditur a Sanctissimo Domino Nostro per Organum Sacrae Congregationis Sancti Officii, de Triennio in Triennium quatuor Hiberniae Metropolitanis, communicanda per eos suis respective Suffraganeis. Ipsissima verba sunt: Sanctissimus D. N. Pius Papa VI. R. D. D. Archiepiscopo in Hibernia Facultatem dispensandi cum Catholicis suis Dioecesanis super secundo Gradu consanguinitatis, et Affinitatis admixto tertio Gradu, non autem in secundo solo; necnon in 3° et 3° tam pro Matrimoniis contractis quam pro contrahendis, tributa etiam memorato Archiepiscopo Oratori Potestate communicandi easdem Facultates Episcopis Suffraganeis Metropolitanae suae Ecclesiae subjectis ad Triennium proxime futurum. Ulterius de Triennio pariter in Triennium singulis Hiberniae Antistitibus seorsim Sanctissimus Dominus Noster Papa per Organum Illustrissimi assessoris laudatae Sacrae Congregationis Sancti Officii, concedit Facultatem dispensandi in secundo Consanguinitatis et Affinitatis Gradu, dummodo nullo modo attingat primum gradum, pro quinque Casibus tantum in Triennio integro. Verba concessionis sunt hujusce Tenoris: Sanctissimus D. N. Pius Papa VI. moderno Episcopo Ossoriensi in Hibernia Facultatem dispensandi in secundo Consanguinitatis et Affinitatis Gradu dummodo nullo modo attingat primum, et urgente magna necessitate, pro quinque Casibus tantum, ad Triennium proximum, benigne concessit. Caeterum quantum ad Intelligentiam saepe recensitorum Verborum: Dispensandi in 3. 4. simplici, et mixto; duo exscribo Decreta Sacrae Congregationis Sanctae Officii. [Ex Codice M. S. D. Jacobi Phelan, Episcopi Ossoriensis, penes meipsum.]

“ Feria Quarta, Die 20 Maii, 1671.

“ In Congregatione Generali S. Romanae et Universalis Inquisitionis, habita in Conventu S. Mariae Super Minervam coram Eminentissimis et Reverendissimis Dominis Cardinalibus, in tota Republica Christiana contra haereticam Pravitatem Generalibus Inquisitoribus, a Sede Apostolica specialiter Deputatis, relata Petitione S. Congregationis de Propaganda Fide, ut sibi communicaretur decretum a se emanatum Die 8 proxime praeteriti mensis Aprilis adversus Missionarios Societatis Jesu in Materia Dispensationum Matrimonialium, ad Effectum tollendi abusus aliquos Missionariorum in similibus Casibus, deprehensos. Relato etiam Decreto, ut praefertur, emanato tenoris sequentis, videlicet :

“ Feria Quarta, Die 8 Aprilis, 1671.

“ In Congregatione Generali S. Romanae et Universalis Inquisitionis, habita in Conventu S. Mariae Super Minervam coram Eminentissimis et Reverendissimis Dominis Cardinalibus, in tota Republica Christiana contra haereticam Pravitatem Generalibus Inquisitoribus, a Sede Apostolica specialiter Deputatis.

“ Cum alias sub Die 25 Junii, 1670, iidem Eminentissimi et Reverendissimi Domini Cardinales, Generales Inquisitores, in eadem S. Congregatione S. Romanae et Universalis Inquisitionis declaraverint, Facultates Missionariis concessas de dispensando in 3^o et 4^o Gradu Consanguinitatis et Affinitatis simplici et mixto pro Matrimoniis contrahendis male intelligi de 3^o simplici ab unico Stipite futuris sponsis communi, minusque interpretandas esse de 2^o et 3^o Gradu a communi Stipite, sed tantum debere intelligi de 3^o et 4^o simplici, videlicet ab uno Stipite futuris sponsis communi, ac insuper de 3^o et 4^o mixto ex altero Stipite cum 4^o, nullatenus autem cum 2^o. Audientes postmodum iidem Eminentissimi Domini Missionarios Societatis Jesu non observare praedictam Declarationem, et Decretum ut supra, sub praetextu, quod non subjaceant Mandatis, generaliter in clerum editis, statuerunt, et declararunt in Congregatione Generali praefata sub Die praefata 8 Aprilis, 1671, si Sanctissimo Domino nostro Papae videbitur, quoscunque Missionarios etiam Societatis Jesu assumptos, et in posterum assumendos, assertis Privilegiis et Indultis non obstantibus, ad inviolabilem Observationem Declarationis, seu Decreti, ut praefertur, emanati, sub Paena Excommunica-

ionis latae sententiae ipso facto incurrendae necnon suspensionis, ac Privationis omnium Facultatum Sanctissimo reservatae perpetuo teneri. Utque Praetextu Ignorantiae nunquam valeant excusari praeceperunt haec omnia intimari Patri Praeposito Generali ejusdem Societatis, ut omnibus, et singulis Missionariis, sibi subditis, praefatum Decretum notificet, et de Notificatione sufficienter doceat. Ulterius iidem Eminentissimi Domini commiserunt mandaruntque Domino Internuntio Belgii, ut supra dictum Decretum notificet Missionariis Societatis Jesu, ab eo dependentibus, et de Notificatione pariter doceat, ad Effectum praedictum.

“Relata pariter Sanctissimi Domini nostri Papae approbatione ac ejusdem Decreti Notificatione Patri Praeposito Generali Societatis Jesu facta, qui se paratum exhibuit exequi Mandata Sanctissimi Papae, et S. Congregationis, ipsi Eminentissimi, et Reverendissimi D.D. Cardinales Inquisitores praeinserta Decretum, et Statutum, seu Mandatum, sub Paenis ibidem expressis (si Sanctissimo videbitur) extendi posse censuerunt ad omnes, et singulos Missionarios Cleri Saecularis, ac Regularis, immo ad quoscunque alios vigore suorum Privilegiorum legitimam dispensandi Facultatem habentes, abusibus, Interpretationibus, caeterisque in contrarium non obstantibus quibuscunque. Salvis tamen nec alteratis Facultatibus dispensandi pro contrahendis jamque contractis Matrimoniis in 2° 3° et 4° Consanguinitatis et Affinitatis Gradu cum iis, qui ab Haeresi, vel Infidelitate ad Fidem Catholicam convertuntur juxta condiciones et Clausulas expresse appositae per S. Congregationem in suis Indultis, quibus Dispensationum hujusmodi Facultates conceduntur.

“Die tertia Junii, 1671, Relatione facta Sanctissimo, approbavit.”

Ut tandem eo revertatur unde digressa est Oratio, Decretum Libertatis Conscientiae, quod promulgari jussit Rex Carolus II. in Gratiam Religionis Catholicae, quam secreto coluerat aegre admodum ferens Regni Senatus, seu Parlamentum, palam negavit se Regi ad Belli, quod Batavis indixerat, sustinendum Pondus quidquam concessurum, nisi prius latum istud Conscientiae Diploma rescidisset; quod subinde Carolus, jam exhausto Regio Aërario, invitus etsi, rescidit, eaque molliori Indulgentia Heterodoxos Ditionum suarum audaciores reddidit, et ad novas concitandas Turbas petulantiores. Hinc Angli Regem suum Carolum compulerunt, ut cum Batavis reconciliaretur, atque ut Catholicos Regi invisos redderent, utque Ducem Eboracensem, ceu Orthodoxae Religionis Cultorem, a Jure Successionis exclu-

derent, Jesuitas, aliosque in Anglia Catholicos, Die 13 Augusti 1678 accusarunt, quod facta Conspiratione Regem Carolum, totumque Regnum perdere decrevissent. Inde D. Petrus Talbotus, Archiepiscopus Dubliniensis, carcerali Custodiae mancipatus fuit in Arce Dubliniensi Die 8 Septembris 1678, quemadmodum D. Edmundus O Reilly, Archipraesul Armacanus, in Angliam ductus fuerat Captivus Die 27 Septembris 1666, celebrata prius a Praesulibus Hiberniae Synodo Nationali apud Dublinium Die 11 Junii memorati Anni 1666.

Istius porro Calumniae, ac fictae Catholicorum in Regem Carolum Conjuratationis Architectus erat Antonius Ashly-Cooper, Comes Shaftsburius, Magnus Angliae Cancellarius, Catholicorum omnium, subindeque et Ducis Eboracensis, infensissimus Hostis, qui ad Mysterium illud Iniquitatis, et Negotium perambulans in Tenebris exequendum, falsos subornavit Testes, praecipue quendam Titum Oates, nequissimum, ac projectae Conscientiae Virum, Calvinistarum ad Catholicos, et a Catholicis ad Heterodoxos Transfugam. Hic perfrecta Fronte Orthodoxos accusare, et in Judicium vocare ausus est. Et quamquam insontes essent Catholici, in eos tamen, vana istius Conspiratationis in Regem Regnumque Suspicionem implicatos, et a conductis Testibus falso convictos, Haeretici Angli Anno 1679 atrociter saevierunt, suoque Furori, sparso ubique eorum Sanguine, litarunt.

In Hibernia etiam publicatum fuit Die 16 Octobris 1678 Edictum, mandans, ut Archiepiscopi, Episcopi, alique Jurisdictionem exercentes Ecclesiasticam sub Romano Pontifice, omnesque Jesuitae, ac alii Sacerdotes Regulares, discedant e Regno ante Diem 20 Novembris aliud promulgatum fuit Edictum, vetans ne Catholicus ullus ingre diatur Arcem Dubliniensem, jubensque, ut Fora, seu Mercatus, Waterfordiae, Limerici, Corcagiae, Galviae, Wexfordiae, et Youghallae non intra, sed extra Muros habeantur.

Insuper Die 6 Novembris 1679 D. Oliverius Plunkettus, Archiepiscopus Armacanus, immissus fuit in communem Carcerem Dubliniensem, ibique per integrum ferme Annum detentus, ac tandem transmissus Londinum, Capiteque plexus Die 1 Julii 1681, ut alibi lato Calamo referebam. Subidem etiam Tempus D. Petrus Talbotus, Archipraesul Dubliniensis, mox laudatus, ab Haereticis ex improvise comprehensus, ad praelibatum trahitur Carcerem, ubi Aërumnis, et Squalloribus confectus, Mortem gloriosam, quam Securis non attulit, in crudeli Satellitum Custodia securus invenit. Ut nihil dicam de Fr. Dominico de Burgo, Ordinis Praedicatorum Episcopo Elphinensi,

qui ab Heterodoxis eodem Tempore diu conquisitus, veluti alter Athanasius se abscondit, ut fusius pridem narrabam.

Verum patuit paulo post, ipsosmet Heterodoxos fictae illius Conspirationis in Regem, Catholicis Injuria adscriptae, Auctores fuisse. Anno siquidem 1682 perfidus jam memoratus Shaftsburius, juratus Catholicorum Hostis, Carolum Regem, ejusque Fratrem Jacobum Ducem Eboracensem, facta Conspiratione occidere decreverat; sed deprehensus a Catholicis Angliae Conjuratorum malignis Artibus, Shaftsburius, Conjuratorem, Caput, in Bataviam praecipiti Fuga sese proripuit, ibidem defunctus Die 21 Januarii 1683. Dissipatam illam Conjuratorem Anno sequenti renovarunt Haeretici Angliae, et novis captandis Occasionibus intenti, gemino Regis ejusque Fratris Ducis Eboracensis Parricidio se foedare constanter decrevere, dum duo Regii Fratres praelibati a Neo-Foro, vulgo New Market, in Cantabrigiae et Suffolliciae Agrorum Confiniis, Sexaginta Duobus Milliaribus Londino distante, reverti debebant Die 31 Mensis Martii 1683. Parricidium autem Executioni mandandum erat in Via juxta Domum, anglice Rye-House, haud longe ab Oppido Hodston in Hertfordiensi Agro, Londino Octodocem Milliaribus distante. Verum ob Conflagrationem, quae apud Neo-Forum provide acciderat, Regii Fratres integro Octiduo ante statutum Tempus reversi sunt. Dein improborum istorum Hominum unus concepti Parricidii Paenitentia ductus, Rem totam aperuit Regi, cujus Jussu plures intercepti Conjurati Capite, aut Exilio mulcati sunt, quos inter Gulielmus Russellus, anglice dictus Lord Russell, Comitis Bedfordiae Filius, et Haeres, Secundique Ducis Bedfordiae Genitor.

Paulo post Tempore quam Conjuratorem istam disturbaverat Rex Carolus, in Morbum incidit, jamque propediem moriturus Catholicam Religionem, quam ab Annis bene multis jam secreto coluerat professus est, et ab Haeresi absolutus, Sacroque Viatico reffectus a P. Joanne Huddleston, Monacho Benedictino Anglo, sicut constat ex illius, et aliorum Testium Fide dignorum, atque ex multis certissimis Actis, ac Monumentis, quae D. Philippus-Michael Ellis olim Regis Jacobi II Capellanus, postmodum Episcopus Signiensis (in Campania Romana) accurate refert in Epistola, quam Die 25, Augusti 1709 dedit ad Dominicum Berninum, quamque idem Berninus integram inseruit Haeresum Historiae, Idiomate Italico descriptae. Idem etiam constat ex Epistola, quam hac de Re Regis Christianissimi Orator apud Londinum lato Calamo dedit ad Monar-

cham suum Ludovicum XIV, Die 18 Februarii 1685, quamque legere est in Magazzino ut vocant Londonensi pro mensi Aprilis 1773. Obiit autem Carolus II Magnae Britanniae, Hiberniaeque Rex, absque Prole, Die 16 Februarii stylo novo, aetatis suae 55.

Eodem Die, quo Carolus II e vivis excessit, ejus Frater saepe laudatus, Jacobus Dux Eboracensis, ab universis Trium Regnorum Proceribus, singulisque Ordinibus, eorundem Rex salutatus est, quamvis se Catholicum, et Sanctae Romanae Ecclesiae addictum, palam profiteretur. Ipsos autem Catholicos, a tot Annis crudeli Jugo oppressos, in Libertatem asserere, eisque Conscientiae Libertatem concedere voluit. Quae Res A catholicos Angliae ita offendit, ut adversus optimum hunc Regem occultam excitarint Conjunctionem, quae postea in apertam prorupit. Infaustam porro Rem hanc ab Ovo ad Mala, ut veteri Proloquio utar, integro Capite septimo ex Portero fuse narrabam, eadem Opera subnectens Articulos Civiles, et militares Urbis Limericenses, Die 3 Octobris 1691 conclusos, postmodum, etsi firmatos Jurejurando, ad haec usque Tempora abrogatos. Ad quem Locum te remitto, benigne Lector, ne Acta agere videar.

Ex dictis igitur eo Loci constat, Gulielmum Principem Arausicanum, laudati Jacobi II Generum, atque ex Sorore Nepotem, regnasse in Magna Britannia, et Hibernia, una cum Coniuge sua Maria Heterodoxa, ab Anno 1689 ad 1694, ipsum vero solum deinceps, post Mariae scilicet Obitum, ad Annum 1702. Sub eo autem haec edita fuere Statuta Parlamentaria adversus Catholicae Fidei Cultores, praecipue Sacerdotes, tam Saeculares, quam Regulares, quae Brevitatis Causa summarie duntaxat referam.

1. Anno 1689 Papista, aut Rex, vel Regina, aut Matrimonium contrahens cum Papista, incapax est gaudendi Corona. Anno 1 Gul. et Mar. Cap. 2. Sect. 9.

2. Anno 1692, et 1693. Omnes ad quamcunque Dignitatem, vel Officium ecclesiasticum civile, militare, juridicum, aut promoti aut nominati, antequam ad Executionem admittantur, praestare debent sequentia Allegianciae (id est, Fidelitatis), Suprematiae, et Abjurationis Juramenta, eisdemque subscribere. Anno 3, et 4 Gul. et Mar. Cap. 2.

Juramenta Allegianciae, et Suprematiae.

Ego A. B. sincere promitto, et solemniter declaro coram Deo, et Hominibus, quod fidus, et fidelis ero Regi Gulielmo, et Reginae Mariae.

Item solemniter profiteor, et declaro, quod ex Corde abhorreo, detestor, et repudio tanquam haereticam, et damnabilem Doctrinam, et Positionem, quod Principes excommunicati, aut exauctorati a Papa, aut quavis Auctoritate Romanae Sedis, possint deponi, aut interfici a suis Subditis, aut quibuscunque aliis. Item declaro, quod Nemo externus Princeps, Status, aut Potentatus, habet, aut habere debet, ullam Potestatem, Jurisdictionem, Superioritatem, Praeeminentiam, vel Auctoritatem ecclesiasticam, aut spiritualem in hoc Regno.

Formula Juramenti Abjurationis ejusdem Tenoris est (mutatis duntaxat Nominibus) ac ea, quae edita fuit Anno 1714 per Parlamentum sub Georgio I, quam propterea commodius infra exhibebo.

3. Anno 1696. Qui vadit, aut mittit Filios in exteras Regiones, ut imbuantur Papismo, vel qui eum in Effectum Pecunias mandat pro illorum Sustentatione, vel qui mittit Pecunias ad Domos Religiosas per Modum Eleemosynae, ultra plures, in quas incurrit, Inhabilitates, in Statuto hoc Parlamentario expressas, ipsi omnia confiscantur Bona, tam mobilia, quam immobilia, durante Vita, Anno 7 Gul. III. Sess. 1. Cap. 4.

4. Anno 1697. Omnes Papales Archiepiscopi, Episcopi, Vicarii Generales, Jesuitae, Monachi, et quorumcunque Ordinum Regulares, et omnes Papistae exercentes Ecclesiasticam quampiam Jurisdictionem, discedere tenentur ex hoc Regno ante Diem primam Maii 1698. Si autem post praelibatum Diem inveniantur in hoc Regno, transvehentur extra Regis Ditiones. Quod si in Regnum hoc revertantur, eo ipso rei censebuntur Criminis laesae Majestatis.

Nullus Papalis Archiepiscopus, Episcopus, nullusve ex mox recensitis veniat in hoc Regnum post 29 Decembris 1697 ex transmarinis Partibus quibuscunque sub Poena Carceris per integrum Annum, quo Tempore expleto transvehetur, nunquam deinceps reversurus, alias reus erit Criminis laesae Majestatis.

Quicumque post Diem 1 Maii 1698 celaverit, aut Hospitio receperit, quemcunque Papalem Archiepiscopum, aut quemvis ex recensitis, mulctabitur Summa viginti Librarum Sterlingarum pro prima Vice, quadraginta pro secunda Vice, tertia vero Vice Bonis omnibus, tam mobilibus, quam immobilibus, durante Vita, privabitur, quorum Bonorum una medietas, non excedens tamen Valorem centum Librarum Sterlingarum, dabitur Delatori, residua autem Pars Regi, seu regio Fisco cedit.

Omnes Irenarchae, vulgo Justitiiarii Pacis, tenebuntur, quoties Opus fuerit, Auctoritatem concedere capiendi, et Carceribus mancipandi, quoscunque Papales Archiepiscopos, Episcopos, aliasque Ecclesiasticas Personas recensitas, contra Statuti hujusce Parlamentarii Tenorem manentes in hoc Legno: atque supprimendi quaevis Monasteria Fratrum, vel Monialium Conventus, ac quascunque alias Sodalitates, seu Societates, Papales.

Reddituri etiam sunt Rationem Executionis Statuti hujus in Quaternis Sessionibus suorum respective Comitatum, in Archivo ibi registrandam.

Quod si quispiam Irenarcha, Praetor, aliusve Officialis civilis, in hoc negligens fuerit, pro qualibet Negligentia mulctabitur summa centum Librarum Sterlingarum, quarum una Medietas Regi, aliena Delatori cedit. Insuperque perpetuam Inhabilitatem ad Munus illud incurret. Anno 9 Gul. III. Sess. 1. Cap. 26.

Anno 1701. Princeps Sophia, Electrix ex Ducissa Vidua Hannoverana, ejusque legitimi Haeredes Protestantes, declaruntur proximiores ad Successionem Coronae, si Rex Gulielmus, et Princeps Anna (postmodum Regina) moriantur absque Prole. Anno 12 Gul. III. Cap. 2. Porro Vigore hujus Statuti, omnes Successores Sanguine proximi, modo Papistae sint, vel cum Papistis Nuptias contrahant, naturaliter mortui reputantur.

Inter alias momentosas Schedas, in Archivo Lovaniensis Conventus ad S. Crucem asservatas, inveni Literas Apostolicas, dulciores super Mel et Favum, quibus Innocentius XII., Pontifex Maximus, afflictos Hiberniae Praesules, aliosque Catholicae Religionis Cultores post latum de Exilio Episcoporum et Regularium parlamentarium Decretum, consolatur, a tunc existente D. Nuntio Apostolico Bruxellensi authenticatas, hujusce Tenoris:

Venerabilibus Fratribus Archiepiscopis, et Episcopis, necnon
Dilectis Filiis,
Abbatibus, Sacerdotibus, caeterisque Christifidelibus Regni
Hiberniae.

Innocentius Papa XII.

Venerabiles Fratres, et dilecti Filij, Salutem, et Apostolicam Benedictionem.

Etsi acerbum plane paternae nostrae erga Vos Charitati Spectaculum sint Tribulationes, et Angustiae, quae invenerunt Nos nimis,

gloriamur tamen in Patientia vestra, et Fide in omnibus istis, scientes quoniam per multas Tribulationes oportet intrare in Regnum Dei, nam et ipsum Salutis nostrae Auctorem, cui parum fuerat Sectatores suos hortari Verbo, nisi firmasset Exemplo, oportuit pati, et ita intrare in Sancta aeterna Redemptione inventa. Nolite itaque commoveri propter Aërurnas utique graves, quas pro servanda in Cordibus vestris Catholica Veritate perfertis, sed immo agnoscentes Vos habere meliorem, et manentem Substantiam, servate Propositum vestrum, perseverantes in ea Veritate, extra quam non est Salus. Retinete vero Confidentiam Vestram, quae magnam habet Remunerationem, id enim quod in praesenti est leve, et momentaneum Tribulationis, aeternum Gloriae Pondus operatur in Nobis, quae quidem Mente concipientes, et Opere perficientes, Nemo poterit Vos separare a Charitate, quae est in Christo, et Deus ipse, qui Neminem patitur ultra Vires tentari, eruet Vos a circumdantibus Vos, nec sinet Parvulos vestros divelli ab Uberibus amantissimae Matris Ecclesiae. Memento Patrum vestrorum, quomodo salvi facti sunt; neque enim recens est Gloriatio vestra in ea Fide, quam a pluribus Saeculis haustam Natio vestra, a qua Examina Sanctorum prodierunt, magna Nominis sui Laude, majori Animarum vestrarum Lucro, intemeratam servavit. Quia vero bonum est cum Silentio praestolari Salutare Dei, id agite, ut si fieri potest, quod ex Vobis est, cum omnibus Hominibus Pacem habeatis, et Nemini detis ullam Offensionem. Ad Nos quod attinet, communicata Nobis tribulatione vestra, jungimus Orationem, qua sine Intermissione precamur eum, qui Protector est omnium Sperantium in Se, ut quod misericorditer praestare solet, mittat Vobis Auxilium de Sancto, nec Vos deserat, in Tempore malo. Deinde vero in hunc ipsum Scopum Officia etiam nostra apud eos, apud quos eadem proficere posse arbitramur, et omnem paternae nostrae, et apostolicae Sollicitudinis Operam pro Salute, et Libertate vestra incunctanter impendimus, ac semper impendemus. Superest, ut Vos, Venerabiles Fratres, quos constituit Dominus electi ipsius Gregis Pastores, plurimum hortemur, atque in Domino obtestemur, ut nunc maxime quantum in Vobis est, impleatis Ministerium Verbi, quod accepistis a Domino, ita ut sitis in omnibus Forma Gregis, et sit vicissim Vobis Deus in Refugium, et consoletur Vos, ut possitis ipsi consolari eos, qui in omni Pressura sunt. Vobis interim omnibus et singulis Venerabilibus Fratribus, necnon dilectis Filijs apostolicam Benedictionem peramanter impertimur. Datum Romae apud S.

Mariam Majorem sub Annulo Piscatoris Die decima Junii MDCXCVIII. Pontificatus nostri Anno Septimo.

JOANNES-FRANCISCUS CARDINALIS ALBANUS.

Sumptum ex Registris Epistolarum in Forma Brevis, et collationatum. Concordat cum suo Originali, hac die decima tertia Januarii 1706.

ULYSSES-JOSEPH ARCHIEPISCOPUS THEODOSENSIS.

Huc faciunt aliae non minus dulces, nec minus opportunae, ejusdem Summi Pontificis Literae Apostolicae ad Archiepiscopos, Episcopos, aliosque Ecclesiarum Praelatos, et Ordinarios Civitatum et Dioecesium, Oppidorum, Terrarum, et Locorum universae Italiae, et Insularum adjacentium, super Rebus nostris Anno sequenti datae, quas exscribi feci in Archivo Secretariae Brevium de Urbe. Tenor autem Diplomatis est hujusmodi.

Inocentius Papa XII. Ad futuram Rei Memoriam.

Inter gravissimas pastoralis Officii nostri Curas, quibus assidue urgemur, illa Animum nostrum acrius, vehementiusque angit Sollicitudo, quam de afflictis, ac summe turbatis in Magnae Britanniae Regno, praecipue vero in Hibernia, Catholicorum Rebus, quinimmo de ipsa Catholica Fide, extremum ibidem in Discrimen adducta, Corde jugiter versamus. Hinc quod alias pluries, etiam indictis publice in alma Urbe nostra Precibus, a Patre Misericordiarum supplici devotaque Humilitate postulare minime neglexeramus, ut tam graviter vexatos in illis Partibus verae Religionis Cultores, inter praesentium Aërumnarum Sensum, et Metum futurarum misere gementes, optata Tranquillitate consolari, eisque interea imperterritam in avita Fide, cujus Hiberna Natio tenacissima semper fuit, Constantiam elargiri, necnon infensos illis Haereticos ad ejusdem Fidei Veritatem agnoscendam, et amplectendam revocare dignaretur: Id nuper potissimum, cum crescentes in Dies eorundum Haereticorum nefarij Conatus justissimum nostrum auxerunt Timorem, ne prope diem orthodoxa Religio ab illis nobilissimis, ac verae Fidei Studio dudum florentibus Provinciis penitus eliminetur, ferventiori Spiritus Ardore, majorique Animi Contentione faciendum censuimus. Omnibus proinde Christifidelibus vere paenitentibus, et confessis, ac sacra Communione reffectis, qui Die XXV Januarii proxime praeteriti

Processioni a Seculari, et Collegiata Ecclesia S. Laurentii in Damaso nuncupato ad Ecclesiam Sanctissimae Trinitatis Nationis Anglorum de eadem Urbe a Nobis institutae interfuissent, vel secundo dictas eo Die, sive alias Urbis praedictae Ecclesias, vel Basilicas, in quibus Sanctissimum Eucharistiae Sacramentum publicae Fidelium Venerationi exponi curavimus, aliis tunc assignatis subsequentibus Diebus visitassent, ibique divinum Auxilium pro praemissis Necessitatibus implorassent, plenariam omnium Peccatorum Indulgentiam concessimus, ac ejusmodi Indulgentiae participes quoque fieri volumus Regulares utriusque Sexus, in perpetua Clausura viventes, necnon alios Christifideles in Carcere, vel Corporis Infirmitate detentos, qui ad divinam Opem Certo tunc expresso modo similiter confugissent. Nunc autem, ut quod fideliter petimus, validiori conjunctarum Precum Intercessione, ab omnipotentis Dei Misericordia impetremus, caeleste Auxilium in Universa Italia, et Insulis illi adjacentibus pariformiter invocari cupientes Venerabilibus Fratribus Archiepiscopis, Episcopis, aliisque Ecclesiarum Praelatis, et Ordinariis Civitatum, et Diaecesum, Oppidorum, Terrarum, et Locorum Universae Italiae, et Insularum adjacentium hujusmodi, seu eorum Vicariis in Spiritualibus Generalibus, per prasentes committimus, et mandamus, ut statim atque ipsarum praesentium Literarum Transumpta, seu Exempla, etiam impressa, ad eos pervenerint, Processiones pariter in suis respective Civitatibus, Oppidis, Terris, et Locis instituant, ac memoratum Sanctissimum Eucharistiae Sacramentum in Ecclesiis, per eos respective designandis, Fidelium Venerationi per tres Dies continuos similiter exponi curent, publicasque preces indicent. Nos enim omnibus et singulis utriusque Sexus Christifidelibus vere paenitentibus, et confessis, ac sacra Communionem refectis, qui Processionibus hujusmodi respective interfuerint, vel Ecclesias a qua, et ad quam aliqua Processionum ipsarum fiet, eo Die, seu aliquam ex illis in quibus idem Sanctissimum Sacramentum publicae Venerationi, sicut praemittitur, expositum fuerit, aliquo ex tribus Diebus praedictis, devote visitaverint, ibique per aliquod Temporis Spatium, prout cuique suggeret Devotio, pias ad Deum Preces effundendo divinam Clementiam, ut supra, imploraverint, plenariam itidem omnium Peccatorum suorum Indulgentiam, et Remissionem concedimus pariter, et elargimur. Caeterum Regularibus utriusque Sexus in perpetua Clausura viventibus, necnon aliis Christi-fidelibus in Carcere, vel Corporis Infirmitate detentis, qui

Processionibus hujusmodi intervenire, vel Ecclesias, ut praefertur, designandas visitare nequiverint, ut ejusmodi Interventum, et Visitationem Confessarius ex approbatis, seu approbandis ab Ordinariis, in alia Pietatis Opera commutare, eaque injungere possit, quae ipsi Paenitentes adimplere poterunt, concedimus similiter, et indulgemus. Volumus autem, ut earundem praesentium Literarum Transumptis, seu Exemplis, etiam impressis, Manu alicujus Notarii Publici subscriptis, et Sigillo Personae in Ecclesiastica Dignitate constitutae munitis, eadem prorsus Fides in Judicio et extra adhibeatur, quae praesentibus ipsis adhiberetur, si fuerint exhibitae, vel ostensae. Datum Romae apud S. Mariam Majorem sub Annulo Piscatoris Die XX Februarii MDCLXXXIX. Pontificatus nostri Anno Octavo.

JOANNES-FRANCISCUS CARDINALIS ALBANUS.

Defuncto Rege Gulielmo III Die 8 Martii 1702 Angli in Regio collocarunt Throno Annam, alteram Jacobi Secundi Regis Filiam Heterodoxam, Georgii Principis Daniae Uxorem, quae a praelibato Anno ad 1714 regnavit, sub eaque ista Acta, seu Statuta Parlamentaria, edita fuere adversus Catholicae Fidei Cultores.

1. Anno 1703. Nullus qua Protestans Commodum reportare potest, nisi praestet Juramenta, Anno 3 et 4, Gulielmi, et Mariae praescripta, atque sequens abjuratōis Jusjurandum: Anno 2 Annae, Sess. 1. Cap. 6.

Ego A. B. solemniter, et sincere, coram Deo, profiteor, testor, et declaro, quod credo, in Sacramento Caenae Domini non esse Transubstantiationem aliquam Elementorum Panis, et Vini, in Corpus, et Sanguinem Christi, in aut post Consecrationem eorundem, a quacunque Persona factam: atque Invocationem, aut Cultum Virginis Mariae, cujusve alterius Sancti, necnon Sacrificium Missae, prout nunc practantur in Ecclesia Romana, esse superstitiosa, et idolatrica: Item solemniter, coram Deo, profiteor, testor, et declaro, me praesentem facere Declarationem, et quamlibet ejus Partem, in plano, et ordinario Sensu Verborum, mihi lectorum, ut communiter intelliguntur a Protestantibus, absque ulla Evasione, Equivocatione, aut mentali Reservatione qualicunque; et absque ulla Dispensatione mihi in hunc Effectum jam concessa a Papa, aut ulla alia Auctoritate aut Persona quacunque aut absque Spe Dispensationis a quacunque Persona vel Auctoritate obtinendae: aut non credens me eximi, aut posse eximi coram Deo, vel Hominibus, aut absolvi ab hac Declaratione, ullave

ejus Parte, tametsi Papa, ullave alia Persona, vel Personae, aut Potestas quaecunque dispensaret desuper, illudve annullaret, aut declararet illud irritum, et inane fuisse ab Initio.

2. Juramentum vero Abjurationis (quam nunc passim Declarationem vocant) quod praestare debent omnes promoti ad Dignitatem, vel Officium ecclesiasticum, civile, militare, juridicum, &c., juxta nuper dicta, est Tenoris sequentis :

Ego A. B. solemniter, et sincere, coram Deo, profiteor, testificor, et declaro, quod credo, in Sacramento Caenae Domini non dari Transubstantiationem Elementorum Panis, et Vini, in Corpus, et Sanguinem Christi, in, vel post Consecrationem eorundem, a quacunque Persona factam : atque Invocationem, aut Adorationem Virginis Mariae, alteriusve Sancti, ac Sacrificium Missae, ut nunc practicantur, in Ecclesia Romana esse superstitiosa, et idolatrica : Item solemniter coram Deo profiteor, testificor, et declaro, quod hanc facio Declarationem, omnemque ejus Partem, in plano, et ordinario Sensu Verborum, mihi lectorum, prout communiter intelliguntur a Protestantibus, absque ulla Evasione, Equivocatione, ut mentali Reservatione quacunque ; et absque ulla Dispensatione antecedenter mihi concessa in hunc Finem a Papa, aut quavis alia Auctoritate, aut Persona quacunque aut absque ulla Spe Dispensationis a quacunque Persona, vel Auctoritate obtinendae : neque credo, me Actu aut posse liberari coram Deo vel Homine, seu absolvi ab hac Declaratione, aut quavis ejus Parte, etsi Papa, aut quacunque alia Persona, vel Personae, aut Potestas qualiscunque dispensaret in ea, vel annullaret eandem. autve declararet, eam irritum, et inanem fuisse ab Initio.

3. Anno 1703. Judices, aut Justitiiarii Pacis possunt convocare Parentes, &c., ac ab eis requirere, ut Filius, a Regno absens, coram ipsis compareat intra duos Menses, quod si non praestiterint, nec probaverint Filium istum esse in Anglia, aut Scotia, censebitur eo ipso in exteris Regionibus constitutus, contra Legem Anno septimo Gulielmi statutam.

Papisticae Matri, defuncto Viro, non permittitur Prolis suae Curam habere, aut Tutelam agere, sed Cancellarius Regni assignare potest Guardianos Protestantes.

Si Filius Papista Dogmata Protestantium profiteatur, Patri eo ipso adimitur Potestas disponendi de terris suis potestque interea Cancellarius Regni Filio congruam assignare Pensionem pro Sustainatione juxta Statum, et Conditionem Parentis.

Bona omnia haereditaria Papista defuncti non obveniunt Filio primogenito, si Papista sit, sed dividenda sunt aequaliter inter singulos Filios, et iis deficientibus, inter singulas Filias, et iis deficientibus inter proximos Haeredes ex Cognatione Patris, et iis deficientibus, inter proximos Haeredes ex Cognatione Matris. Si vero Primogenitus intra annum ab Obitu Patris Papistae Religionem amplectatur Protestanticam, universa Haereditate gaudebit.

Papistis adimitur Facultas emendi Terras, Praedia, etc., eave conducendi nisi ad Triginta et unum Annos.

Si aliquis corrumpat, aut seducat Protestantem ad Religionem Papisticam, uterque subjaceat Paenae dictae Praemunire, Anno 2 Annae, Sess. 1, Cap. 6.

4. Anno 1703, innovatum fuit Statutum nuper recensitum, Anno 1697 editum contra Papales Episcopos, Dignitarios, et Regulares, additumque, ut in Quaternis Sessionibus singulorum Comitatum, post Festum S. Joannis Baptistae 1704, habendis, quilibet Sacerdos Papisticus, in hoc Regno manens, teneatur suum reddere Nomen, Locum Domicilii, Aetatem, Parochiam, cujus praetendit se esse Parochum, item Locum, et Tempus suscepti ab eo Presbyteratus, atque Nomen Episcopi Ordinatoris. Qui autem id non praestiterit, Regularis erit reputandus, et tenebitur discedere ex hoc Regno ante Diem 20 Julii 1704, alioquin carcerali mancipabitur Custodiae, in alias Regiones transvehendus. Qui si deinceps rediverit, reus erit Criminis laesae Majestatis.

Nullus Sacerdos, etiamsi sic Registratus, potest Curatum, Assistentem, aut Coadjutorem habere sub Poena amittendi Registrationis factae Beneficium, in omnesque incurrendi Poenas, Papistae Regulari inflictas.

Quicumque Sacerdotis Papistici Munere fungetur post 24 Junii 1705, nisi Sacerdos sit Registratus, iisdem obnoxius erit Poenis, ac Papalis Archiepiscopus, Episcopus, etc, aut Regularis, Vigore Statuti sub Gulielmo III Anno Septimo. Qui similes Personas celabit, aut Hospitio recipiet; item Justitiarius Pacis, Praetor, aliusve Officialis civilis, qui in Statuti hujus Executione negligens reperietur, mulcabitur juxta ejusdem Statuti Praescriptum. Anno 2 Annae, Sess. 1. Cap. 2, et 7.

5. Anno 1709. Singuli Papales Sacerdotes Registrati, praestent Juramentum Abjurationis ante Diem 25 Marti 1710, in aliquo ex quatuor Tribunalibus Dublinii, aut in Quaternis Sessionibus illius

Comitatus, in quo Registrati fuere; quod si eorum quispiam id non praestiterit, atque post Diem 25 Martii 1710 Missam celebraverit, aliove Sacerdotali Munere functus fuerit, iisdem obnoxius erit Poenis ac Sacerdos Regularis convictus. Hoc quidem Statutum directe pugnat cum nona Pactione Limericensi, ut superius ostendebam, ubi nonnihil aliud Observatu dignum legere poteris.

Nullus Sacerdos Papisticus, etsi Registratus, Sacerdotali Muneri fungi potest, nisi in Parochia, pro qua est Registratus, sub iisdem Poenis.

Mortuus, amotusve Parochus Papisticus Successorem Papisticum habere non potest.

Quicumque detegerit quemvis Papalem Archiepiscopum, Episcopum, Vicarium, Generalem, Jesuitam, Monachum, Fratrem, aut cujusvis Ordinis Regularem Sacerdotem Papisticum, aut quemvis alium Papistam exercentem Ecclesiasticam Jurisdictionem, aut quemvis Sacerdotem Saecularem, legitime non Registratum, ita ut talis captus fuerit, atque convictus, Delator in Praemium recipiet Quinquaginta Libras Sterlingas pro quolibet Archiepiscopo, Episcopo, Vicario Generali, aliove exercente Ecclesiasticam Jurisdictionem; atque Viginti Libras Sterlingas pro quolibet Sacerdote Regulari, aut Sacerdote Saeculari non Registrato, quae Pecunia exigetur a Papistis illius Comitatus, in quo talis deliquerit.

Pensio Triginta Librarum Sterlingarum danda est Sacerdoti Papistico, qui amplectitur Religionem Protestanticam, Lege hac Vigorem habitura ad Septennium.

Papales Ludi Magistri, sive Praeceptores, aut Subpraeceptores, autve Tutores, sive in Scholis publicis, sive in Aedibus privatis, iisdem subjiciuntur Paenis, ac Sacerdotes Regulares. Anno 8 Annae, Cap 3.

Haec porro sub Regina Anna edita Statuta eleganter pro More expressit Clarissimus Petrus Pollidorus, cujus perbella Verba jampridem exscribebam.

Ex saepius recensito Loco patet, Reginae Annae, Die 1 Augusti 1714 defunctae, successisse Georgium Ducem Hannoveranum (posthabitas Quinquaginta, et ultra, Principibus Catholicis utriusque Sexus, Sanguinis Regis Stuartorum Jure gaudentibus), qui in Magna Brittania, Hiberniaque regnavit usque ad Annum 1727. Ipse autem, ut candide fatendum, ad Clementiam erga Catholicos pronus erat, utpote eorundum Tolerantioni legali in nativis suis Ditionibus Germanicis assuetus, ut alibi ostendebam. Hinc plurima Decreta contra

Orthodoxos, praesertim Sacerdotes, tam Saeculares, quam Regulares, in Parlamento condita, prorsus repudiavit, quae proinde, Statutorum Vim non habent. Caeterum.

1. Anno 1714, Regni sui primo, innovatum fuit Juramentum Abjurationis jam antea Anno 1692 et 3, ut nuper dictum est, formatum, Tenoris sequentis.

Ego A. B. vere, et sincere agnosco, profiteor, testor, et declaro, de mea Conscientia, coram Deo, et Hominibus nostrum Supremum Dominum, Regem Georgium, esse juridicum, et legitimum Regem hujus Regni, omniumque aliorum Suae Majestatis Dominiorum, et Terrarum istuc spectantium: Item solemniter, et sincere declaro, me Conscientia mea credere, quod Persona praetensus Walliae Princeps, vivente nupero Rege Jacobo, et post ejus Mortem praetendens quod sit, sibi que assumens Stylum, et Titulum Regis Angliae, et Hiberniae sub Nomine Jacobi Tertii, vel Scotiae, sub Nomine Jacobi Octavi, vel Stylum, et Titulum Regis Magnae Britanniae, nullum Jus habeat, vel Titulum qualemcumque ad Coronam hujus Regni, vel aliorum Dominiorum illuc spectantium. Item renuncio, recuso et abjuro quamecumque Allegianciam, et Obedientiam eidem: Et juro, quod exhibebo Fidelitatem, et veram Allegianciam Suae Majestati Regi Georgio, illumque defendam pro extremis Viribus contra omnes proditorias Conspirationes, et Conatus qualescunque, qui fient contra ejus Personam, Coronam, vel Dignitatem: Et quantum in me est conabor revelare, et notificare Suae Majestati, et ejus Successoribus, omnes Perduelliones, et proditorias Conspirationes, contra illum, vel illos, quae ad meam Notitiam pervenient: Et fideliter promitto, quod pro meis Viribus propugnabo, sustinebo, et defendam Successionem Coronae contra dictum Jacobum, et omnes alias Personas qualescunque, quae Successio Statuto, cujus Titulus: Pro ulteriori Limitatione Coronae, et meliori Securitate Jurium, et Libertatum Subditi, limitatur, statque limitata ad Principem Sophiam, Electricem, et Ducissam Viduam Hannoveranam, ejusque legitimos Haeredes Protestantibus. Et haec omnia plane, et sincere agnosco, et juro juxta expressa Verba, a me prolata, et juxta planum, et communem Sensus, et Intellectum eorundum Verborum sine Aequivocatione, mentali Evasione, vel secreta Reservatione qualicumque: Et facio hanc Recognitionem, Agnitionem, abjurationem, renunciationem, et Promissionem ex Animo, libenter, et vere, ea Fide, qua Christianum decet. Sic me Deus adjuvet etc.”

2. Anno 1715. Quilibet Justitiarius Pacis potest porrigere Juramentum Abjurationis Papistis, aut Personis suspectis. Anno 2 Georgii I. Cap. 3.

3. Anno 1717. Omnes Dignitarii, Praepositi, et Socii Collegiorum, Ministri, etc., debent sequens praestare Juramentum: Anno 4 Georgii I. Cap. 3.

Ego A. B. declaro, et credo, quod non licet sub quocunque Praetextu sumere Arma adversus Regem; et quod abhorreo proditoriam illam Positionem de sumendis Armis ejus Authoritate adversus ejus Personam, aut adversus illos, qui ab eo Commissionem habeat.

4. Anno 1720. Filii Papistarum, a duodecimo Aetatis Anno Religione Protestantica imbuti, censi debent Protestantes, dummodo post decimum octavum Aetatis Annum non compareant ad Matutinas, Vesperas, etc Ecclesiae Romanae, sin minus Papismo obnoxii sunt. Anno 6. Georgii I, Cap 6.

5. Anno 1726. Sacerdos Papisticus, aut Sacerdos Potestans degradatus, non potest sub Paena Mortis Matrimonio conjungere duos Protestantes, vel Protestantem et Papistam. Anno 12 Georgii I, Cap. 3. Nonnulli porro Sacerdotes, tam Catholici, quam Protestantes, ob violatum hoc Statutum Capite plexi fuere.

Etsi persecutiones exarserint in Clerum tam Saecularem quam Regularem sub Initium hujus Saeculi Ecclesiae Decimi octavi, sub Hanoverano tamen Principe, sicut et Filio ipsius jamjam recensendo, mitescebant, tum ob Tolerationem Catholicorum in Germanicis suis Ditionibus; tum fortassis ob Intercessionem Imperatoris Romanorum Regis Christianissimi Galliarum et Regis Fidelissimi Lusitaniae, quos verisimiliter flexerunt in Favorem Catholicorum Hiberniae tria sequentia Brevia Pontificia, obtenta, ut existimo, ad supplicem Instantiam S. Congregationis de Propaganda Fide, ut ex mox afferendo in Medium Epistolio colligi videtur. [Ex Archivo S. Sixti de Urbe ubi Exemplaria authentica].

Ibi porro videre est Epistolium (italice Biglietto) hujusce Tenoris.

Dalla Segretaria de Brevi a Principi Genaro, 1719.

Monsignor Illustrissimo Arcivescovo Carafa Segretario della Sagra Congregazione di Propaganda, vien riverito divotamente da Monsignor Battelli quale si da l'onore d'inviare a Sua Signoria Illustrissima qui accluse le Copie de Brevi, che da Nostro Signore si scrivono alle Maestà dell' Imperatore, del Re Christianissimo, e del Re di Portogallo, e s' inviaranno domani, e Sabato a quei Nunzi Apostolici,

con Ordine di presentarli, e di accompagnarli con le convenienti Espressioni della Premura Pontificia, per il sollievo de Catholici Irlandesi.

“CHARISSIMO IN CHRISTO FILIO NOSTRO CAROLO HISPANIARUM, NECNON HUNGARIAE, ET BOHEMIAE REGI ILLUSTRIS, IN ROMANORUM IMPERATORUM ELECTO.

“CLEMENS PP. XI.

“CHARISSIME IN CHRISTO FILI NOSTER, SALUTEM, ET APOSTOLICAM BENEDICTIONEM,

“Pusillus quidem, sed electus, et fidelis Catholicorum Hiberniae Grex, ut eximatur a calamitatibus, et aerumnis, quas ab illis haereticis Magistratibus per graviora in Dies Mandata et severissimas Leges perferre cogitur, Operam nostram multis Precibus et Lachrymis expostulat. Eam nos nec ullo Modo ipsi denegare debemus, nec aliter praebere possumus, quam avita in Praesidium anxiae Charitatis, Sollicitudinisque nostrae, eorum Principum Opera, quorum auctoritate, ac validis officiis obtinere posse speramus, ut dirae illius Persecutionis aestus quamprimum desaeviat. Causam itaque istam Majestati Tuae, utpote Magnitudine ac Pietate Animi Tui longe dignissimam, a nobis impense commendandam esse existimavimus; plane confisi fore ut nedum illius Patrocinium perlibenter suscipias verum etiam Gloriam Tibi merito ducas strenue opitulari Fidelibus illis, non alio sane nomine afflictis, nisi quia Deo, Romanaeque Ecclesiae firmiter adhaerent, et avitam orthodoxam Religionem deserere constanter detrectant. Pluribus igitur ad id te urgere supersedemus, ad quod Te ultro propensum incitatumque fore minime dubitamus, et Majestati Tuae Apostolicam Benedictionem amantissime impertimur.

“Datum Romae apud S. Mariam Majorem sub Annulo Piscatoris die 2 Januarii, 1719, Pontificatus nostri Anno Decimo Nono.”

“FABIUS CARDINALIS OLIVERIUS.”

“CHARISSIMO IN CHRISTO FILIO NOSTRO LUDOVICO FRANCORUM REGI CHRISTIANISSIMO.

“CLEMENS PP. XI.

“CHARISSIME IN CHRISTO FILI NOSTER, SALUTEM, ET APOSTOLICAM BENEDICTIONEM,

“Ubi Majestas Tua ingenitam Sibi Pietatem consulere velit, ac secum reputare quantum Meriti apud Deum, quantum apud

Homines, Laudis, et Gloriam assecuti sint Majores Tui, inclytae Memoriae Reges, ob strenue ac feliciter, omni Tempore, propugnatam Catholicae Fidei veritatem, non multis apud Te Nobis agendum erit, ut Te hortemur, ac invitemus ad juvandos valida Tuae Auctoritatis ope Catholicos Hiberniae, qui modo, ut accepimus, dura nimis ac saeva patiuntur ab haereticis Magistratibus irreconciliabili Odio in Romanam Ecclesiam, ejusque Sectatores incensis. Nihil certe nobis gratius, nec praestantia, nec Magnitudine Animi Tui dignius efficere poteris, quam eorundem Catholicorum Causam enixe tueri, eumque in scopum Media illa deligere, quae magis opportuna, et utilia fore cognoveris; dum nos ex Patrocinio Tuo plurimum Solatii non minus illorum Fidelium Calamitati, quam Maerori nostro allatum iri sperantes, Apostolicam interim Benedictionem Majestati Tuae amantissime impertimur.

“Datum Romae, apud S. Mariam Majorem sub Annulo Piscatoris die 2 Januarii, 1719, Pontificatus Nostri Anno Decimo Nono.”

“FABIUS CARDINALIS OLIVERIUS.”

“CHARISSIMO IN CHRISTO FILIO NOSTRO JOANNI, PORTUGALLAE ET ALGARBIORUM REGI ILLUSTRIS.

“CLEMENS PP. XI.

“CHARISSIME IN CHRISTO FILI NOSTER, SALUTEM, ET APOSTOLICAM BENEDICTIONEM,

“Causam apud nos suam profusis ac indeficientibus Lachrymis orant Hiberniae Catholici, nunc maxime, ut accepimus, graviter vexati a Magistratibus haereticis, quibus illud liquet esse propositum, ut omnem in illis partibus verae Religionis Cultum, et ipsum, si fieri possit, Romanae Ecclesiae nomen in ea Insula, quae olim, ob insigne Pietatis Studium, Insula Sanctorum nuncupabatur, perpetuo deleant. Anxia igitur praeter Modum Charitas nostra de temporali quidem, sed multo etiam magis de spirituali illorum Populorum salute, summum in discrimen adducta, eximium perspectumque Majestatis Tuae Zelum, interim interpellet, enixe flagitans, ut eorum Fidelium Tutelam strenue gerere, ac ipsis praevalida Ope Officiisque Tuis adesse benigne pergas, donec ab extremis, quas immerito perferunt, Angustiis eximantur, pristinaque Quiete, ac Tranquillitate potiantur. Pluribus autem tanti ponderis Argumentum apud Te prosequi super-vacaneum arbitramur, cujus singularem, totque praeclaris Testimoniis

comprobatam pietatem probe novimus ejusmodi in Rebus, nequaquam Stimulis indigere. Hac porro Fiducia non modicum Dolori Nostro Solatium comparantes, Apostolicam interim Benedictionem Majestati Tuae amantissime impertimur.

“Datum Romae, apud S. Mariam Majorem sub Annulo Piscatoris die 2 Januarii, 1719, Pontificatus nostri anno Decimo Nono.

“FABIUS CARDINALIS OLIVERIUS.”

Mitescebant igitur, ut mox ajebam, Persecutiones in Clerum, tam Saecularem, quam Regularem, ob Causas memoratas, tum etiam ob maximam, qua laborabat Sacerdotis Captor, Infamiam, ut pridem exponebam. Hinc Magistratus, nedum Compassione quadam moti, sed et Opprobrium veriti, noluerunt Leges in Clerum latas Executioni mandare. Quippe satis ipsis visum est, Ecclesiasticos habere in sua Potestate, eosque pro Libitu posse expellere, praevidentes, Laicorum ditiores, praesertim Nobiles, Latifundiorumque Dominos, intra haud plurium Annorum Seriem, attentis nuper allatis Statutis Parlamentariis, humanaque Fragilitate, ad Sectam Protestanticam omnino transituros, proindeque Rem Ecclesiasticam quotidie in pejus ruituram.

Hac qualicunque Magistratum Clementia animati Regulares, ac si Pax, Ecclesiae data, diu esset duratura, in Urbium, Oppidorumque Locis Secretioribus, et minus expositis, Domos excitare, vel conducere, Sacella aedificare, Juvenes bonae Spei ad Habitum recipere, et Comitia Provincialia celebrare caeperunt. Unde modo noster Praedicatorum Ordo (ut de reliquis nihil impraesentiarum dicam) in Civitatibus Dublinensi, Limericensi, Corcagiensi, et Casseliensi, atque in Oppidis Pontanensi, Sligoensi, et Galviensi, Hospitia habet satis commoda, et Sacella pro Rerum Conditionibus haud mediocriter ornata, in quibus Sacerdotes omnes quotidie Missas celebrant, confessiones excipiunt, et Diebus praesertim festivis Conciones, et Catechismos ad Populum habent, de Eleemosynis ad Sacelli Portam erogatis, et inter Fideles collectis, honestum Victum, et Amictum procurantes.

Ruri etiam Conventus omnes, paucis duntaxat exceptis, unum alterumve conduxerunt Agrum, ubi Domum quidem lapideam, stramineo tamen sub Tecto, et Sacellum excitarunt, ibique vicinam Plebem Catechismos, et Concionibus instruunt. Huc haud raro conveniunt omnes istius respective Caenobii Sodales, majori nihilominus

Anni Parte tres quatuorve Domi manent, caeteris vel Parochos adjuvantibus, vel apud ditiores Laicos Munus obeuntibus Capellanorum, vel inter Rusticos Vitam satis austeram ducentibus, Hordeum nempe et Avenam, pro Domus Sustentatione, pro Solutione Pensionis annuae Aedium, proque Amictu mediocri, colligentibus.

Moniales non tam duram expertae sunt Sortem. Nostrae siquidem Galviae, Dublinii, et Pontanae, satis splendida habent Sacella, et commodissimas Domos, nitide, et religiosissime vivunt, atque Alumnas, quas Fide, et Moribus optime imbuunt, habent quamplurimas.

Georgio Primo, in Alemannia Die 21 Junii 1727 denato, successit filius ejus dictus Georgius Secundus, qui ad Annum usque 1760, quo obiit, in Magna Britannia Hiberniaque regnavit, Exemplo Genitoris ad lenitatem erga Catholicos pronus, plura subinde plurium Sessionum Parlamenti Decreta, in Odium Cleri Populique Orthodoxi causa, repudians. Sequentia nihilominus Regium, ut vocant, obtinuerunt Assensum, sicque in Statuta, seu Acta transiere.

1. Anno 1727. Quicumque fungi desiderat Munere Advocati, Clerici Curiae Cancellariae, Procuratoris, Agentis, etc, probare tenetur coram Magno Cancellario, et Curiarum Judicibus, aut saclem duobus illorum, se Protestantem fuisse ante duos Annos, debetque consueta praestare Juramenta. Anno 1 Georgii II. Cap. 20.

2. Anno 1733. Advocati, sex Clerici Curiae Cancellariae, Procuratores, et Agentes Causidici, Nuptias ineuntes cum Papistis, sed eas non convertentes ad Protestanticam Religionem intra unum annum aut Prolem educari permittentes in Papismo, consebuntur eo ipso Papistae, neque Munera sua amplius exercere valebunt. Anno 7 Georgii II. Cap. 5.—De Scholis Diplomaticis recale superius dicta Capt. i. Num xix. Pag. 29.

3. Anno 1746. Matrimonium inter Protestantem, et Papistam coram Sacerdote Papista, aut Protestante degradato contractum, eo ipso nullum est. Anno 19 Georgii II. Cap. 13.

Quamquam, ut pridem, nuperque narrabam, mitesceret post Reginae Annae Dominationem Rigor Persecutionis A catholicorum in Clerum nihilosecius quandoque seu ex Rigore Magistratum, seu aliis de Causis, praecipue politicis, exardescebat in particulares Personas, Domosque Religiosos. Generalis tamen Persecutionis in universo Regno unicum fuit Exemplum sub Initium Anni 1744, cujus Causam, Ortum, Progressum, et Effectum lato Calamo jam antea

referebam. Ea porro Occasione emanavit a Sanctiori Concilio hujus Regni Edictum, Typis impressum, atque in consuetis Locis tam Dublinii, quam universae Hiberniae, affixum, immo et in ipsismet Rerum Novarum Foliis, Gazettis passim nuncupatis, divulgatum, Tenoris sequentis ex Anglico Idiomate :

Per Dominum Proregem, et Concilium Hiberniae.

Edictum.

Mandans omnibus Justitiariis Pacis, alisque Magistratibus, ut districte ab iis Executioni mandentur singulae Leges adversus omnes Papales Archiepiscopos, Episcopos, aliasque Ecclesiasticas Personas Papisticas, inibi recensitas ; ac etiam pro Suppressione Monasteriorum, et Conventuum, tam Fratrum, quam Monialium, aliarumque Papalium Sodalitatum, et Societatum ; et pro Exarmatione Papistarum ; atque Praemium pollicens pro Captione, et Prosecutione, ad Convictionem usque, omnium talium Papalium Archiepiscoporum, Episcoporum, Vicariorum Generalium, aliarumque Personarum Papisticarum, Ecclesiasticam Jurisdictionem exercentium ; item adversus Receptatores talium Papalium Archiepiscoporum, et Episcoporum.

DEVONSHIRE,

Quandoquidem per Actum Parlamenti, Anno nono Regni nuperae Majestatis Gulielmi Tertis, Gloriosae Memoriae, emanati, cui Titulus : Actum pro Exilio omnium Papistarum exercentium Ecclesiasticam Jurisdictionem, et omnium Regularium Cleri Papistici, extra hoc Regnum, inter alia statutum sit, ut omnes, et singuli Justitarii Pacis teneantur frequenter expedire Mandata pro Captione, et Incarceratione omnium Papalium Archiepiscoporum, Episcoporum, Jesuitarum, Fratrum, et quarumcunque aliarum Papalium Ecclesiasticarum Personarum, in hoc Regno, contra, praelibati Acti Tenorem, et Sensum, manentium, et pro Suppressione omnium Monasteriorum, conventuum, tam Fratrum, quam Monialium, aut aliarum Papisticarum Sodalitatum, vel Societatum ; utque omnes, et singuli Justitarii Pacis in hoc Regno teneantur Scripto Rationem reddere de Executione praelibati Acti in proximioribus Quaternis Sessionibus Generalibus suorum respective Comitatum, in Archivo ibi conscribendam, et registrandam, et quod, si quispiam Justitiarius Pacis, Praetor, aliusve Officialis in hoc negligens fuerit, pro qualibet Negligentia puniendus sit Mulcta centum Librarum Sterlingarum

quarum una Medietas Regi, suisque Haeredibus, et Successoribus, altera Delatori cedet, perpetuam insuper Inhabilitatem ad Justitiarum Pacis Manus incursum.

Et quandoquidem ejusdem Acti Vigore statutum sit, quod quicumque post primum Diem Maii scienter receperit Hospitio, relevaverit, celaverit, aut sustentaverit quemcunque talem Papalem Archiepiscopum, Episcopum, Vicarium Generalem, Decanum, Jesuitam, Fratrem, aut quemcunque alium Papistam, exercentem Ecclesiasticam aliquam Jurisdictionem, Legibus hujus Regni haud sancitam, aut quemcunque Clericum Regularem Papisticum, qui contra Tenorem hujus Acti in Regnum hoc adveniet post Diem 29 Decembris 1697, mulctabitur Summa viginti Librarum Sterlingarum pro prima Offensa, et Summa Duplo majori pro secunda Offensa, quod si tertio offenderit, privabitur omnibus suis Terris, et Fundis, Feudis, aut Haereditatibus, durante Vita, omnibusque Bonis, seu mobilibus, seu immobilibus, quorum una Medietas, dummodo tamen centum Librarum Sterlingarum Valorem non excedat, dabitur Delatori residua autem Pars Regi, ejusque Haeredibus, et Successoribus; [Confiscatione pro tertia illa Offensa per Libellum, Querelam, Delationem, aut Actionem pro Debito, in quacumque ex Majestatis suae Curiis Dublinii, aut in Assisis in suis respective Comitatus, evincenda.

Et quandoquidem ad Nos delatum sit, quod haud obstante recensito Acto, Defectu debitae Executionis illius plura sint in hoc Regno Monasteria Fratrum, et Monialium Conventus, aliaeque Papales Sodalitates, et Societates, ingensque Numerus Papalium Archiepiscoporum, Episcoporum, Jesuitarum, Fratrum et aliarum Personarum Ecclesiasticarum Papalium, Functiones suas palam exercere audent, atque conantium abducere Majestatis Suae Subditos a Fidelitate, ad quam per solemniissima Ligamina adstringuntur.

Et quandoquidem rationabiliter suspicemur, Molimina impraesentiarum fieri ad perturbandam Regiminis Majestatis Suae Pacem, a similibus Ecclesiasticis Papalibus incitata, eapropter districte jubemus, et mandamus omnibus Justitiariis Pacis, Praetoribus, Supremis Magistratibus, omnibusque aliis Majestatis Suae Officialibus, et Ministris Justitiae, ut in suis respective Stationibus quam sedulo incumbant ad praelibatum Actum, omnesque alias Leges, et Statuta, adversus omnes similes Ecclesiasticos Papales, debitae Executioni mandanda, adque fieri faciendam diligentem, et strictam Perquisitionem omnium Papalium Archiepiscoporum, Episcoporum, et omnium similium

Ecclesiasticorum Papalium, et omnium qui eos, aut eorum aliquos hospitatus fuerit, vel celaverit ; atque ad supprimenda Monasteria omnia Fratrum, et Monialium Conventus, aliasque Papales Sodalitates, et Societates.

Et per Praesentes promittimus, et declaramus, quod quicumque Die primo, aut ante Diem primum Octobris 1745, ceperit, aut capi fecerit, et ad Convictionem usque prosecutus fuerit quempiam Papalem Archiepiscopum, Episcopum, Vicarium Generalem, aut quamcunque aliam Papisticam Personam, exercentem, ut praefertur, Ecclesiasticam Jurisdictionem, pro quolibet simili Archiepiscopo, aut Episcopo, sic convicto, in Praemium habebit, et recipiet Summam Centum, et Quinquaginta Librarum Sterlingarum, a Secretario Concilii, ejusve Deputato, visis ab eo Literis Certificatoriis de tali Convictione, solvendam, ultra alia Praemia per Actum Parlamenti jam concessa ; et pro quolibet Vicario Generali, aliave Papistica Persona, Ecclesiasticam exercente Jurisdictionem, sic convicta, Summam Quinquaginta Librarum Sterlingarum, ultra alia Praemia, per Actum Parlamenti jam concessa, et memorato Modo solvendam.

Et per Praesentes ulterius declaramus, quod quicumque primo detegerit, et ceperit intra praescriptum Tempus, et ad Convictionem usque prosecutus fuerit quamcunque Personam habentem Terras, Funda, aut Locationum Jura, ad Valorem annum Quingentarum Librarum Sterlingarum, aut ultra, et scienter hospitantem, celantem, relevantem, vel sustentantem quempiam Papalem Archiepiscopum, vel Episcopum, convicta tali persona scienter hospitante celante relevante aut sustentante similem Papalem Archiepiscopum vel Episcopum, in Praemium recipiet Summam bis Centum Librarum Sterlingarum, a Secretario Concilii, ejusve Deputato solvendam, ultra Praemia, per Actum Parlamenti jam concessa.

Et ad praevenienda Pericula, quae in praesenti Rerum Statu a Papistis exoriri possent, atque praeservandam publicam Pacem, et Tranquillitatem, hujus Regni, per Praesentes districte jubemus, mandamus, et rogamus omnes Justitiosos Pacis, aliosque Officiales, et Magistratus in hoc Regno, ut perquirant, capiant, et confiscent omnia Arma, Armamenta, et Apparatum bellicum cujuscunque Generis, quae reperientur in Possessione cujusque Papistae, aut reputati Papistae, aut in Possessione cujuscunque Personae, vel quarumcunque Personarum, cui, vel quibus, ea concredita sunt a quocunque Papista vel reputato Papista ; et ut verum, et specialem reddant Rationem

Secretario Concilii, ejusve Deputato de similibus Armis, Armamentis, et Apparatu bellico, quae consequenter ad Edictum hoc confiscabunt et de Nominibus Personarum, in quarum Custodia, aut Potestate, similia Arma, Armamenta, et Apparatum bellicum reperient.

Quod si Papista aliquis, aut Papistae, audeant ferre, aut tenere Arma Armamenta aut Apparatum bellicum, contra Legis Tenorem, per Praesentes volumus, et rogamus omnes Justitios Pacis, aliosque Magistratus, ut in Jus vocent omnem similem Delinquentem, vel Delinquentes, utque Leges debitae Executioni mandent.

Dummodo tamen tales Perquisitiones non fiant nisi intra Ortum et Occasum Solis (exceptis Civitatibus, et earum Suburbiis, Oppidis Sociatis, Emporiis, et Domibus eorundem, si id necessarium videatur, idque Mandata praescribant, et statuunt) et si tales Justitii, alijve Officiales, aut Magistratus, post similem factam Perquisitionem, Causam habeant suspicandi, Arma aliqua, Armamenta, aut Apparatum bellicum, manere occultata, et non confiscata, ut dictum est, per Praesentes jubentur, et rogantur, ut tales, quos suspicantur, Occultatores coram seipsis comparere faciant, et de Re hac sub Juramento examinari.

Et per Praesentes denunciamus, et declaramus, quod strictam exigemus Rationem ab omnibus Justitiis Pacis, Magistratibus, aliisque Officialibus, de peractis a se ista in Re, et aequipensabimus Fidelitatem eorum, ac Amorem erga Majestatis Suae Personam, et Regimen, atque Pacem, et Felicitatem hujus Regni, juxta Promptitudinem, et Zelum, quae respective hac Occasione commonstrabunt. Datum Dublinii in Camera Concilii Die 28 Februarii 1743.

Joannes Armagh. i. e. Joannes Headley, Archiepiscopus Armacanus, Totius Hiberniae Primas.

Newport, C. i. e. Robertus Jocelyn, Baro de Newport (postmodum Vicecomes Jocelyn) Cancellarius Hiberniae.

C. Dublin. i. e. Carolus Cobbe, Archiepiscopus Dubliniensis, Hiberniae Primas.

Bessborough. i. e. Brabazonus Ponsonby, Comes de Bessborough.

Molesworth. i. e. Richardus Molesworth, Vicecomes Molesworth de Swords.

Boyne. i. e. Gustavus Hamilton, Vicecomes de Boyne.

Ar: Meath. i. e. Arthurus Price, Episcopus Midensis.

Kingsale. i. e. Geraldus Courcy, Baro de Kingsale.

Southwell. i. e. Thomas Southwell, Baro Southwell de Castle-Matras.

Henricus Boyle, Prolocutor Domus Communium, et Cancellarius Scaccarii, Anno autem 1756 creatus Comes de Shannon.

Thomas Marlay, Capitalis Judex Banci Regis.

Thomas Carter, Magister Rotulorum Curiae Cancellariae.

Henricus Singleton, Capitalis Judex Communium Placitorum.

Joannes Bowes, Capitalis Baro Scaccarii, nunc Regni Cancellarius.

Lucas Gardiner, Vice-Thesauarius-Deputatus.

VIVAT REX.

XXXVIII.

DECREE OF THE ABP. OF DUBLIN FIXING THE BOUNDARIES OF THE PARISHES OF ST. MARY'S AND ST. MICHAN'S, 4TH OF NOV., 1758.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Nos Richardus Dei et Apostolicae Sedis gratia Archiepus Dubliniensis et Hiberniae Primas, etc.

In causa, quae coram nobis in hac nostra Metropolitana curia vertitur inter venerabilem ac Rev^{dum}. Dnum. Patricium Fitzsummons Ecclesiae S^{ti}. Michani civitatis Dublinensis Parochum, ac nostrae Metropolitanae Ecclesiae Decanum actorem ex una parte, et Rev^{dum}. Dnum Gulielmum Clarke Parochum Ecclesiae S^{tae}. Mariae de Conceptione civitatis Dublinensis Reum conventum ex altera de et super Finibus ac Limitibus praedictarum Parochiarum ac de Reintegratione Possessionis cujusdam Partis Parochiae actoris injuste occupatae per Reum conventum per transgressionem praedictorum Finium, etc. Nos itaque visis probationibus per Revdum. Dnum. actorem factis, et Responsionibus Revdi Dni. Rei conventi; viso insuper authentico Instrumento Erectionis praedictae Eccliae S^{tae}. Mariae de Conceptione per Divisionem et Dismembrationem a Matrice Ecclesia S^{ti}. Michani facto per Illmum et Revmum Dnum Edmundum Praedecessorum nostrum piae Memoriae Die decima Novembris anno Dni. 1707, consideratis itidem de Jure considerandis; Christi Nomine invocato, pro Tribunali sedentes, ac solum Deum prae oculis habentes per hanc nostram definitivam sententiam quam de Juris peritorum consilio in his scriptis ferimus: Dicimus Decernimus et Declaramus Venerabilem Dnum actorem ex Tenore authentici Instrumenti

Erectionis, etc. (ad cujus Normam et verum Intellectum utraque Pars contendentes motam Litem dirimendam conveniunt) potius habere Jus ad Possessionem Lateris Occidentalis Viae Regiae ducentis ad Pontem de Drumcondra sicut in actis deducitur: Ideoque condemnamus Dictum Rev^{dum}. Dnum Gulielmum Clarke Reum conventum ut dictum Latus occidentale Revdo. Dno. actori Restituat, eumque in quieta ac pacifica Possessione praedicti Lateris Viae Regiae relinquat, nec amplius illum molestet, aut Munus aliquod Parochiale in dicto Latere in posterum sub Poenis a Jure Statutis exerceat. Et ne in posterum Dubium aliquod et exinde controversia circa Fines aut Limites dictarum Parochiarum exoriatur, Statuimus decernimus ac Declaramus Juxta Tenorem Normam et verum Intellectum praedicti Instrumenti dictam Parochiam S^{tae}. Mariae de Conceptione tantummodo habere pro distinctis Limitibus ac Finibus: viz. pro Parte occidentali Latus orientale Platearum de Arran Street, de Boot Lane, de Petticoat Lane et sic directe transeundo per Little Green usque ad viam Regiam ducentem ad Pontem de Drumcondra, et similiter orientale Latus dictae viae Regiae usque ad praedictum Pontem de Drumcondra: ac pro Parte septentrionali Latus Meridionale Torrentis qui inde transit ad Pontem de Ballybough, et pro Parte orientali et Meridionali Littus Maris et Fluvii Liffy usque ad orientalem Angulum Plateae de Arran Street et ita dicimus pronunciamus ac definitive sententiamus non solum praemissis sed omni meliori modo, etc.

Datum Dublini hac Die quarta Mensis Novembris anno Domini Millesimo Septingentesimo Quinquagesimo octavo.

RICHARDUS, Archpus. Dub. et
Hiberniae Primas, &c.

Praesentibus GULIELMO HOYE, St. Audoeni Pastore, &c., ALEXANDRO
IGNATIO RAYMOND, Praebendario de Hoath.

De Mandato Illmi. Dni mei,

RICHARUDS CAMPBELL, Secret

XXXIX.

THE SEE OF OSSORY IN THE YEAR 1759.

(FROM THE DE BURGO PAPERS, KILKENNY.)

Status Dioecesis Ossoriensis.

A.D. 1759, quo Fr. Thomas de Burgo, Ordinis Praedicatorum S. Theologiae Magister, consecratus fuit praelibatae Dioecesis Episcopus apud Pontanam in Sacello Monialium Die 22 Aprilis, ab Illustriss^o, D. Antonio Blake, Armacano, assistenibus Illus^{mis} D. Edmundo O'Doran, Episcopo Dunensi et Connorensi, ac D. Antonio O'Garvey, Episcopo Dromorensi.

Porro memoratus Thomas Episcopus Possessionem adiit dictae suae Dioecesis Ossoriensis Die 2 Maii, 1759.

Tunc autem Dignitarii quinque, et Canonici, seu Praebendarii, Septem, erant sequentes.

Decanus, Gualterus Daton.

Praecentor, Marcus Mansfield.

Cancellarius, Thomas Quirk.

Thesaurarius, Daniel Kennedy.

Archidiaconus, Patritius Murphy.

Canonici seu Prebendarii de

Aghoure, alias Freshford, Joannes Hoyne.

Killamory, Thomas Forstall.

Tasscoffin, Thomas Whyte.

Cloneamory, Gulielmus Delany.

Blackrath, Patritius Murphy.

Mayne, Matthias Lanigin.

Kilmanagh, Cornelius Delany.

(Isti porro Duodecim constituunt Capitulum Ecclesiae Cathedralis S. Canici Kilkenniae in d^a Dioecesi Ossoriensi.)

Parochi erant sequentes nempe in Districtu Kilkenniensi.

Ampliss^s Patritius Murphy, Canonicus, Parochus S. Canici Kilkenniae.

R. D. Patritius Molloy, Vicarius, S. Mariae Kilkenniae Parochia quippe vacabat per obitum Ill^{mi} Jacobi Dunne nuperi Episcopi, defuncti 30 Apr. 1758.

R. D. Phillippus Purcell, Parochus S. Joannis Evangelistae Kilkenniae, item Parochiae de Kilderry J. Mochini SS. Trinitatis de Dunmore, et S. Thomae de Rathcoole.

R. D. Mauritius Delany, Parochus, S. Patritii, Kilkenniae, S. Davidis de Castle Inch, S. Patritii de Outrath, et Parochiae de S. Fiacrii Kilfera.

Ampliss^s D. Marcus Mansfield, Praecentor Parochus S. Michaelis de Danesfort, S. Colmani de Burnchurch, et S. Crucis de Grange, S. Moguntini de Ennisnag.

Amp^s D. Joannes Hoyne Canonicus, Parochus S. Mariae de Gowran, S. Nicolai de Blanchfield-Hill, S. Davidis de Dungarvan, S. Colmani de Clara, S. Schophini de Tasscoffin, S. Mariae de Blackrath, S. Martini de Temple-Martin et Par^{ae} de Dunbell.

Amp^s D. Cornelius Delany, Canonicus, Parochus S. Edani de Kilmanagh, S. Brigidae de Ballycallen, et S. Luani de Killaloe.

In Districtu Superiori Dioecesis.

Amp^s D. Edmundus Kavanagh, Ex-Archidiaconus, Parochus S. Patritii de Ballyragget alias Donoghmore, S. Colmani de Connihey, SS. Petri et Pauli de Kilmacar, S. Nicolai de Culecraheen, S. Mochini de Moyn, S. Mariae de Rossconnell, S. Simonis et Judae de Leuhill, S. Brigidae de Attanagh, S. Finiani de Kilminam.

Amp^s D. Daniel Kennedy Thesaurarius Licentiatus Sorbonicus Parochus SS^{mae}. Trinitatis de Rathdowny, S. Joannis Baptistae de Coolkerry, S. Patritii de Donaghmore, S. Mariae Assumptae de Skerk, S. Kirani de Errill, S. Brigidae de Ballybragy et Parochiae de Ratsaran S. Columbae Abbatis.

Amp^s D. Thomas Whyte, Canonicus, Parochus S. Lactini de Freshford, S. Mariae Assumptae de Tullarone S^{mae}. Trinitatis de Ballanamara, S. Nicolai de Banangugh, S. Kirani de Classcrow, item de Ballilurkan.

Amp^s D. Gulielmus Delany, Canonicus, Parochus S. Kevini de Antrim, S. Sedani de Churchtown et S. Kirani de Saiger-kiran.

R. D. Richardus Shee, Parochus S. Brigidae de Acharny S., Manachini de Coolcashell, S. Catharinae de Rathbeagh, S. Fiacrii de Skiffin et Clonetubrid alias Rathine.

R. D. Gulielmus Shee, Parochus SS^{mae}. Trinitatis de Durrow, S. Tierni de Achamacart, S. Brandani de Killenny et Cahir.

R. D. Dermitius Criory, Parochus S. Canici de Aghaboe, S.

Brigidae de Kilbride, S. Finlicani de Bordell, S. Mochini de Kelrumuh, S. Kirani de Knocksciragh, S. Senani de Kildelligre.

R. D. Joseph Clarke, Parochus S. Michaelis de Erke, S. Kirani de Fartagh, et S. Mariae de Glasshare.

R. D. Edmundus Butler, Parochus S. Mariae Assumptae de Urlingford, S. Mariae Natae de Clomanti, S. Patritii de Tobrid, S. Dorani Episcopi de Kildrina, S. Bartholomaei de Killahy—Insimul Parochus conterminae Parochiae in Dioecesi Casseliensi.

R. P. Thomas Paye, Ordinis Minorum Parochus S. Brandani de Disart et S. Mariae de Muckallee collatus ab Ill^{mo}. Jacobo Dunne, 17 Julii, 1753, Loco R. D. Jacobi Kavanagh.

R. D. Jacobus Brophy, Parochus S. Crucis de Castlecomber, S. Andreae de Kilmadum, S. Nicolai Tolentinatis de Mothill, S. Dimaci de Kilmademnoe.

In Districtu Inferiori Diocesis.

Ampliss^s. D. Patritius Murphy, Archidiaconus Parochus S. Davidis de Knocktopher, S. Kirani de Stamcarty, S. Brandani de Aghaviller, S. Uterini de Kilkeasy, S. Kirilli de Kilkirrill, Omnium Sanctorum de Kilcredy, S. Mulculvelini de Derrynahinch, S. Mocchaei de Lismateag et Sheepstown.

Amp^s. D. Thomas Quirk, Cancellarius, Parochus S. Crucis de Kells, S. Mariae Assumptae de Ballytobin, S. Nicolai de Killamery, S. Magneni de Kilmaganny, S. Leonardi de Dunnamaggin, S. Brigidae de Kilree.

Amp^s. D. Thomas Forstall, Canonicus Parochus S. Mariae Assumptae de Thomastown, S. Kirani de Tollorhim, S. Mariae Conceptae de Kilfane, S. Columbae de Columbkil, S. Bernardi de Jerpont-Abby, S. Nicolai de Jerpont Church.

Amp^s. D. Matthias Lanigin, Canonicus Parochus S. Mariae Assumptae de Owing, S. Canici de Mucully, S. Kirani de Kilkiran, S. Mochi de Fiddown, S. Modomnoci (alias Dominici) Episcopi de Tibraughni.

R. D. Richardus Archdekin, Parochus S. Collmani de Balligurrin, S. Brigidae de Kilbride, S. Crucis de Kilcolm, S. Patritii de Rathpatrick, S. Jacobi de Kilmacavoghe, S. Killini de Kilclehin, vulgo Abby Parish.

R. D. Jacobus Purcell, Parochus S. Kirani de Rathkiran, S. Ruani de Polerone, S. Canici de Clonemore, S. Mariae Assumptae de Portnasculli, S. Mariae Natae, de Ballitarsna, S. Killoci de Tubrid.

R. D. Jacobus Comerford, Parochus S. Columbae Innistoick, S. Brandani de Cloneamory, S. Mariae Assumptae de Rowre.

R. D. Jacobus Butler, Parochus S. M^{ae}. Assumptae de Callan, Omnium Sanctorum de Newtown, S. Jacobi Apostoli de Mallardstown, S. M^{ae}. Nat^{ae}. de Coolough, S. Catharinae Virginis et Martyris de Tullemaine.

R. D. Edmundus Shortall, Parochus S. Kirani de Kilmacow, S. Davidis de Ullid, S. Crucis de Killahey, S. Senani Epi. et Conf^s. de Rossenan, S. Becani Epi et Conf^s. de Kilbecan, S. Mariae Assumptae de Gaulstown, S. Kiliani Epi et Martyr^s. de Dunkitt.

Per nuperum Obitum R. D. Patritii Nowlan, vacabat Parochia S. Mariae Natae, de Rosbercon cum annexis Parochiis S. Moni de Jesus-Mund, S. Davidis de Listerling, S. Bernardi de Mullinakill, S. Fantiri de Shanbough.

XL.

PASTORAL ADDRESS TO THE CLERGY OF DUBLIN, ON THE OCCASION OF THE JUBILEE IN 1759.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

TO THE SECULAR AND REGULAR CLERGY OF THE CITY OF DUBLIN,

My dearly beloved Brethern it must of long since have come to y^r knowledge that his Holyness the Sovereign Pontiff upon his accession agreeably to the custom of his predecessor of blessed memory has issued out a Bull for the universall Jubile. You must have likewise heard before now that it has been transmitted to Us for the benefit of our Flock. Upon so important an occasion Pastoral solicitude and care would not permitt us to be silent. We therefore thought proper to communicate these our sentiments to you for the renewing of your Zeal and conduct. The Bull sets forth in its very Title that it was granted to implore in favour of his Holyness the divine assistance for the good Government of the Catholick Church, that is to say that the Faithfull either confirmed or restored to a state of Justice on occasion of the Jubile being a proper situation for their being heard by the Almighty by their fervent prayers might effectually obtaine this blessing and indeed it is but just it must be so. For tho the greatest things might be expected from one of his

holiness' distinguished piety, Learning and Experience; Yet as his elevation to the Pontificate was from God it is He by the necessary helps is to conduct and finish his own work.

In an affaire then that so nearly concerns the honour of God and good of the Faithful as well in particular as in generall we are to redouble the efforts of our zeal every one according to his talent. We are to consider ourselves the coadjutors of God, his co-operators in the salvation of souls. If ever we are to fill worthy this sacred character its in the time of a Jubile in those days of benediction of mercy and Salvation. Its then especially we are to follow the directions of St. Paul to shew ourselves as Ministers of God in much patience, tribulations, labours, in watching, in fasting, in learning, in sweetness, in the word of truth. For while He in an extraordinary manner manifests himself all mercy and goodness ought not we on our part shew ourselves all charity and zeal; while he lays open the treasur of his grace for sinners ought not we also open the bouls of compassion towards them in immitation of his charity and goodness; lest by our neglect and deficiency the charity of Christ should cease to be in us. Our patience then must be invinceble, our labour unwearyed. We must spare no pains, leave no method untried, but in particular make choice of the most prudent and effectual to enduce the Faithfull to partake of this invaluable blessing according to the Intention of His Holyness.

As prayer is most effectual and in all matters of consequences we ought to begin with it. In the first place you would do well and we earnestly recommend it to you on the day of the publication of the Jubile to be hereafter specified to offer up your prayers and vows particularly the August sacrifice of the Mass to the Almighty for yourselves and the people to give a blessing to your endeavours to inspire them with grace to profitt of the favour offered to them, and that while you labour for the salvation of others none of you may unhappily forget your own.

Secondly, we strictly enjoin all Pastors, as they are to give an account before the great Tribunal to have a care that the portions of our flock intrusted to them be well instructed in the nature of the Jubile in its efficacy and virtue in the proper dispositions in the necessary conditions required by the Bull in the extent of the power granted by His Holyness to confessors that those in need may partake of the benefitt in the fruit they are to gather from the

Jubilee by a Christian perseverance in testimony of their gratitude to the divine Majesty for so great a favour: And not to be accessory to the bringing a scandal on our Holy Mother the Church, that grants it, as if it had been an encouragement to licentiousness and not as a salutary restraint. If we do not enlarge on each of these heads its the good opinion we have in your knowledge, the confidence we repose in your zeal that prevents us: And from both we expect you will either do it yourselves or employ persons duly qualified.

And Thirdly we earnestly recommend to such as you shall employ and all other Preachers in our diocess to make their discourses on these heads plaine and familiar as may be to invite all in the strongest manner to partake of the great mercy, nay the multitude of mercys offered to them. For this reason its our ardent wish that they will give the Jubilee the highest value it can have from the opinion of the great majority of Catholick Divines. They should explaine it, as being a full remission of the whole of temporal punishments due to sin whether in this life or the next. Is it not somewhat astonishing that those, who know by faith that they must allow the Ministers of Christ to remitt the guilt and the eternal punishment due to sin, which is incomparably greater, would make any difficulty of giving the Soverayne Pontife a power to remitt the whole temporal punishment which is by many degrees less. And for the edification of the flock committed to our care, We entreate you all that in your discourses both publick and private on the nature and benefit you will not enter upon nice and abstruse questions only fitt for the schools and out of them only apt to perplex weak minds; but to observe a uniformity. Let all of you according to the words of St. Paul say the same thing, that so with one mouth you may honour God and the Father of our Lord Jesus Christ. And lest any abounding in their own sense should not comply with these our ardent wishes and desires, what we earnestly desire we strictly command. God forbid any among us should in the least depreciate Indulgences, that would be to go directly against the spirit of Church, who in the Council of Trent has defined the usefullness of them so beneficial to the Faithfull. It was by a contempt of Indulgences that the fall of Luther from the faith began. By our high esteem of them let us manifest our inviolable Attachment.

Fourthly, we charge all confessors with a more than ordinary diligence and zeal to attend the confessionals both morning and

evening during the time of the Jubilee *in multa patientia, &c.*, so that their Penitents young and old are instructed in the necessary points of the Christian doctrine, above all in the mysteries of the Blessed Trinity and Incarnation, to have a care that they all have the proper dispositions for the absolution to oblige them to quitt the immediate occasion of sin, to make restitution of fame, honour and fortune where it is due, to enjoin salutary penances, to prescribe the usefull remedies, to know well the extent of their power and for this reason to have a copy of the Bull in order to have recourse to it upon occasion, to receive all sinners with a tender charity and kindness after the example of their meek and merciful Lord, who came upon earth for the salvation of sinners and whose vicegerants they are, in a word, at once to provide in all things for the dignity of the Sacrament and the salvation of the penitent. Let those Reverend gostly Fathers know that if they are entrusted by us with the power of binding and unbinding that they are to use it with prudence and justice, that if they are invested by his Holyness with priveleges of the Jubilee, that they are to communicate them according to the intention of His Holyness to be liberal and not prodigal, to distribute and not dissipate, that pardons are only for the penitent and they will grant them only to those they may reasonably judge worthy. In fine we exhort all anyway concerned in the Holy Minestery to discharge themselves worthy of their sacred functions, to observe a suitable deportement lest according to the sense of St. Paul our ministry should be villified, and put a stop to the mouths against us, by giving no sort of room to say evil of us. On the contrary that as lights fixed in candlesticks in the house of the living God you may shine before men to enlighten those who sitt it darkness, in the shades of death, that on one hand, becoming by your good example the sweet odour of Jesus Christ, as St. Paul expresses it in regard of the flock, they on the other by a sincere conversion may become what the same Apostle said of the Phillipians, our joy and our crown. We therefore, to answer the intention of our Holy Father the Pope, appoint this Jubilee to begin on the first Sunday of Lent, and to hold untill the third inclusively and we order Sexagessima Sunday for the publication, which shall be made by reading to your respective congregations with an audible distinct voice the form inserted at the end of this letter. We have put it off to the holy time of Lent as the most proper juncture by reason of the many happy

circumstances that then concurr, as being a time of publick mortification and pennances, more dedicated to prayer, alms deeds and other works of piety, when the devotion of the faithfull is more fervent, when their dispositions are better which made us hope for abundantly greater fruit than at any other time. Its our will and pleasure that youl exhort sinners to come to confession during the interval between the publication and the opening of the Jubilee that they may be the better prepared and gain it with more devotion. And that they may meet with no delay we give all Confessors for that time power to absolve from the cases reserved to us, and we hope from their charity and zeal that they will attend in their confessionals to receive such as may present themselves.

Ministers of Christ then prepare yourselves to enter upon this great solemnity to accomplish this great work of your own and the people's sanctification. Gett ready to proclaime and distribute the mercies of the Lord, goe forth before the people in the paths of holyness and justice, prepare for them the words of life, which God has intrusted to you, the words of reconciliation which the Lord has put in your mouths. Open the tribunal of penance as another probatic pond to heal sinners of their spiritual disorders, to restore them to their full strength and vigour not by the motion of water as the Angel in Jerusalem, but by the application of the precious blood of Jesus; and to supply their wants by the participation of the treasures of his infinite merits and satisfaction, and the superabundant ones of the Blessed Virgin and the rest of the Saints, and by this noble act of grace, to discharge them from all debts contracted on account of their sins whether in regard of this life or the next. May the Supreme Invisible Pastor of our souls the Lord Jesus Christ our heavenly Master and Model be present to us, may his Holy Spirit descend upon us, that we may become his worthy Instruments, may He inspire our minds with right sentiments what to say and to behave. May He replenish our hearts with an ardent charity and zeal to act accordingly, may He bring all all things to a happy issue and at length to crown in us his own precious gifts, and as we prove instrumentall to the flock partaking of the mercys of the Lord along with us, may we along with them sing the mercys of the Lord for ever.

We conclude sending you our Benediction wishing you grace, peace and mercy in Jesus.

Dublin, Feb. 14, 1759.

XLI.

THE DIOCESAN STATUTES ENACTED AT A SYNOD OF THE CHAPTER AND
CLERGY OF ACHONRY THE 27TH OF JUNE, 1759.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME.)

*Decreta seu statuta Dioecesana facta in Congressu Capituli et Cleri
Acchadensis, nec non Deputatorum in loco vulgo dicto Bunadiaden,
Praesidente Illmo ac Rmo Domino Patricio—Roberto Kierwan
Episcopo Acchadensi, Die 27 Junii, 1759.*

1°. Statuitur quod Decreta a Praedecessoribus condita in robore
et firmitate permaneant.

2°. Ut omnia statuta provincialia, quorum quisque transumptum
habeat, bis in anno hiemali videlicet Collocutione menstrua, Eademque
Desinente, sub vernum puta et autumnale tempus legant vel eorum
Lectioni intersint, in suis respectivis Conventibus.

3°. Ut quilibet Confessarius casus reservatos vel in Breviario, vel
in Directorio ob oculos habeat.

4°. Decernitur quod omnes sacerdotes tam saeculares quam Regu-
lares missas in hac Dioecesi celebrantes tenentur singulis Diebus
Dominicis, festivisque ante vel post missam exhortari vel catechizare,
vel per se vel per alium sub poena suspensionis non solum in Capellis
parochialibus, verum etiam in Domibus privatis, nisi rationabilis
causa excuset. Interea sedulo moneant populum de obedientia ac
Reverentia Debita Praepositis ac praesertim Episcopis, quos spernere
est ipsum spernere ut Christus affirmat.

5°. Decernitur quod omnes sacramentum ordinis in statu saeculari
suscipere volentes, annum ad minus antequam ad Examen admittantur
propriis parochos de sua vocatione certiores facere tenentur, ut
eorum vitae ac moribus invigilant, Eorumque singuli Ordinario se in
decursu visitationis sistent cum testimonio Sui Parochi de ejusmodi
intimatione facto: Insuper Candidati in parochiis in quibus resident
singulis diebus Dominicis et festivis, nec non una alterave Die feriali
a Parocho Designanda anno currente et plebiscitum christianis moribus
nec non necessariis capitibus informant, Catechismo utantur super
nostro concinnato et juris publici facto in usum Dioecesis nostrae.
Ubi vero Ludimagistrum agunt, huic suo operi navent operam assi-
duam tam in schola quam in aedibus in quibus pernoctari contigerit,

quorum diligentiam promovere pro suo munere sataget parochus. Item singulis mensibus penata sua deponent et ad sacram synaxim accedent de consilio Confessarii, cujus fideliter peracti testimonium adducent sui pastoris, secus a sacris ordinibus se noverint arcendos.

6°. Siquis Sacerdos in futurum (quod absit) fornicationem vel adulterium perpetret, ipso facto ab officio et beneficio suspenditur: Insuper siquis sacerdos de suspectae mulieris consortio postulatus, tertio admonitus de ulteriore cum ea convictus, ab exercitio ordinis sui sine spe redintegrationis suspensus maneat.

7°. Cum Crapula ebrietasque in Clerico foedam characteri suo maculam inurat, fomites ignitas lubricitati administret, decernitur ut qui prejudicioso huic vitio usque ad alienationem mentis indulserit vel qui viles cauponas omnium fere malorum officinas studio ingressus fuerit in propria parochia ad arbitrium Ordinarii suspensus remaneat.

8°. Statuitur ut pium purificandi mulieres ritum honestis tantum debitum, nullus in posterum cuiquam ex illegitimo consortio postulanti sub poena suspensionis impertiri praesumat, nisi publice plectatur supplicio, ut opprobrio ac dedecore affecta, justas sceleris sui poenas luat, aliis sit exemplum ad similia praecavenda.

9°. Decernitur ut excipiendis confessionibus tempore Nativitatis Jesu Christi et in Paschate quilibet Parochus Confessarium adhibeat suum ad sui levamen, ne vel effuso poenitentium numero fatescat, vel tanto munere cursim et desertorie defungi cogatur, vel denique ne timor et infelix verecundia ostium conscientiae claudat obturetque usque adeo ut iis abrepti peccata pastori suo aperire saepe saepius nolint.

10°. Statuitur ut saltem ter in hebdomada quilibet sacerdos sacrum faciat seclusa necessitate.

11°. Statuitur ne quis parochus aut parochi vices gerens extra parochiam ad exequias turpis lucri gratia se ingerat.

XLII.

REGULATIONS FOR THE DIOCESE OF TUAM, THE 24TH OF MAY, 1762.

(FROM THE PROPAGANDA ARCHIVES, ROME.)

DD. Marcus Skerret, Dei et Aplicae Sedis gratia Archiepus Tuamensis Provinciae Connaciae metropnus et Primas Dilectis Fratribus et Filiis salutem et benedictionem.

Ex supernae dispositionis arbitrio, curiae hujus dioecesis prae-

sidentes, inter varias animi Sollicitudines, quae ex pastoralis officii ministerio nobis incumbunt, illam a nobis justissime amplectendam putamus, per quam divinum servitium detrimentum non patitur; cum igitur in actuali visitatione nostrae dioecesis invenimus parochias adeo tenues et depopulatas, ut pro sustinendo decenti parochorum gradu, attenta locorum et personarum qualitate minime sufficiant, redditus parochiarum hujusmodi habito respectu ad quantitatem assignatam in primordio ex constitutionibus provincialibus a S. Congne. approbatis, esse valde diminutos, ut est notorium ex declaratione conventus omnium Epor. Provinciae Connaciae habiti in villa de Balla die 2 Febris. an. Dni. 1752, ubi inter cetera decretarunt, quatuor testilia in constitutionibus memorata aequivalere duobus solidis anglicanis et sic debere intelligi: et loco quatuor librar. Anglicanae monetae vestimentorum, &c., in constitutionibus; quemlibet parochum teneri relinquere quinque aureos suis respective Episcopis; hinc est, quod non valentes, nisi per unionem (quod esset grave damnum animabus fidelium) alio modo diminutioni dictorum reddituum providere (ut parochiis inservientes congruam suscipiant substantiationem) auctoritate a jure nobis tributa, ac omni alio meliori modo constituimus et ordinamus, ut quilibet par conjugum solvat annuatim duos solidos anglicanos; semicoronam anglicanam pro contrahendo matrimonio, et pro labore Baptisimi conferendi, et benedictionis solidum anglicanum cum dimidio, praeter legata et emolumenta consueta. Et ut auferatur laicis ansa animas suas et Epum. defraudandi (cum raro vel nunquam solvunt haec legata defunctorum sacerdotum, utpote fulti legibus regni, quibus cogi non possunt), ut quilibet sacerdos teneatur praedicta legata solvere in ingressu, vel post adeptam possessionem suae parochiae, et sic de bonis in morte, ut sibi benevisum fuerit disponere. Haec omnia cum consensu capituli (ut ex eorum chirographis constat) in visitatione providemus et observari praecipimus et mandamus.

Datum sub nostro signo hac die 24 Maii An. Dni. 1762.

MARCUS, Archieps. Tuamen.

STEPHANUS LYNCH, Decanus.

HILARIUS FERGUS, Canonicus.

JO. LYNCH, Canonicus.

REDMS. HARGADANAE, Praepositus.

THOMAS BURKE, Canonicus.

THOMAS KIRWAN, Canonicus.

MATTHIAS CONCANON, Praecentor.

BERNARDUS CONCANON, Canonicus.

XLIII.

LETTER FROM THE VICARS GENERAL OF TOURNAY REGARDING THE
IRISH COLLEGE OF LISLE, THE 7TH OF MARCH, 1764.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

ILLUSTRISIME AC REVERENDISIME DOMINE,

Is mihi demandatus est honos per Vicariatum Excellentmi. ac Rmi. Domini mei, D. Episcopi Tornacensis, ut ad Illustrissimam ac Rmam. Dominationem vestram scriberem, occasione cujusdam difficultatis spectantis Collegium hyberno Insulense hujus dioecesis.

Hoc Collegium fundatum fuit ad instituendos juvenes ex provincia Lageniensi: Ad ejus praefecturam, cum vacat, nominant Capucini Hiberni Oppidi Barrensis-ad-Albulam in Campania Gallia: Rem totam Collegii administrant quatuor provisores, seu protectores, ex quibus duo Constituti ab Ex^{mo}. Domino Episcopo Tornacensi, duo a Magistratu Insulensi.

Cum autem nuper ad praefecturam vacantem Capucini de more aliquem sacerdotem nominassent; Dicti DD. provisores eum tanquam ineptum recusant, eo quod linguam Hibernicam porsus ignoret, nec ideo sit capax pueros et adolescentes sibi subditos instruere, juxta intentionem fundatoris quidem, quae fuit ut Collegii alumni postea missionariorum functiones in Hibernia valerent adimplere. Quae ratio confirmari videtur ex aliqua ejusdem Collegii consuetudine, qua juvenes ibidem hac lingua duobus diebus in Hebomada utuntur, sub paena etiam scholastica, vulgo *signi*, Cum reliquo tempore Gallice vel latine loqui teneantur. P. P. Capucini e contra, suam nominationem sustinere volentes, asserunt dictam Linguam Hibernicam ad missiones in tota provincia Lageniensi peragendas necessariam non esse, et Anglicam sufficere: utrinque testimonia pro et Contra hanc necessitatem afferuntur.

Re itaque pluries agitata in Vicariatu Reverendissimi Domini Tornacensis, quantum ad eum attinet; Domini Componentes vicariatum, nil magis Convenire Censuerunt, quam Ill^{mam}. ac Revernd^{mam}. Dominationem vestram Consulere, Eamque etiam atque etiam rogant et hoc dubium suo responso Elucidare, et de necessitate Linguae Hibernicae propter missiones praesertim provinciae Lageniensis quid sentiat ipsis aperire dignetur. Quod de benignitate vestra sperant

praefati DD. Ill^{mae.} ac R^{mae.} Dominationi vestrae plurimam salutem maxima Cum veneratione Apprecantes.

Omnimoda Reverentia Subscribor,
 Illustrissime ac Reverendissime Domine,
 Ill^{mae.} ac R^{mae.} Dominationis vestrae
 Humillimus et obsequentissimus famulus.
 De Mandato Ampl^{movum.} D Drum.
 De vicariatu Ex^{mi.} et R^{mi.} D. Episcopi Tornacensis.
 SIFFLET, Secretarius.

Tornaci in Flandria,
 7^a Martii, 1764.

XLIV.

DEMISSORIAL LETTER OF THE ARCHBISHOP OF ARMAGH, THE 24TH OF
 SEPTEMBER, 1766.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Nos Antonius Blake Dei et S. Sedis Aplicae Gratia, Archiepiscopus Armacanus, totius Hiberniae Primas et Metropolitanus, dilecto Nobis in Christo Rev^{do.} D^{no.} Carolo Gormly Dioecesis Nostrae Armacanae Presbytero salutem in D^{no} sempiternam.

Cum Temporum Injuria Studiis, sive Philosophicis Sive Theologicis vacare non possit Clerus in hocce Regno nostro: atque ad partes Transmarinas propterea ire cogatur, ubi praefata studia, ac etiam Religio Catholica vigent; ideo tibi cum Nostra Benedictione, et approbatione Licentiam exeundi e Dioecesi Nostra ac etiam Patria in Regionem alteram ad Tempus concedimus, ut cum Studiis praefatis, et Virtutibus aliis sis bene versatus et praeditus, postea in Patriam tuam (ut debes et praecipitur tibi) redire possis et valeas; Praeterea te utpote Sacerdotem bonis moribus imbutum, et nullis Ecclesiasticis Censuris innodatum, Praelatis omnibus et Rectoribus Ecclesiarum et Collegiorum per praesentes, in Christo plurimum commendamus. Datum in Loco Refugii hac Die vigesima quarta Septembris, Anno Dⁿⁱ Millesimo Septingentesimo Sexagesimo Sexto.

XLV.

EXTRACTS FROM THE PAPERS OF CHARLES O'CONOR, OF BELANAGARE.

(FROM THE FAMILY MSS. OF THE LATE ARTHUR O'CONOR, ESQ., SLIGO.)

London, 21st Nov., 1767.

MY DEAR DOCTOR,

I am here now these ten days, and I am sorry to see that we do take nothing in hands seriously. I can see the Minister of Portugal any time I please, but I am not able to speak to him about St. Patrick's College in Lisbon, and for my other affairs 'tis a great disappointment to me that Mr. Carpenter is not here with some instructions, as I wrote a long time ago, and I had wrote myself from Rotterdam if I had not met Mr. Field, who wrote to Doctr. Fitzsimons about the latter end of last month; if we would take our affairs in earnest in hands I do hope for certain we would succeed. I hope in God Mr. Carpenter will be here before this comes to your hands, for I would be glad to be in Ireland before the Parliament will sit. After Christmas I will have letters for the Lord Lieutenant, for if I can do nothing this Parliament I can't expect to be able next Parliament winter to make such a long journey. I got no letters from Ireland, which grieves me; also I pray assure Dr. Fitzsimons of my respects, and I am infinitely obliged to him for the letter you sent to me from him. I pray to believe that I am, as I always have been, with very great regard,

My dear Doctr.,

Your true friend and most humble servt.,

TAAFFE.

MY DEAR CURRY,

I shall begin to dictate this letter with my bad English. Since last Saturday night I was confined to my room by a severe fit of the gout, of which I thank God I am this day much better, and hope will be able to go abroad before the end of the week. Mr. Carpenter, who has just this moment arrived, done me more service than all the physicians in London could do; tho' he has not yet time to rest himself after a very fatiguing journey, or even to draw his breath, yet I make no scruple to hurry him, as I think I have encouragement

enough to tell you that there is a fine prospect of doing some good here. Pray assure Dr. Fitzsimons of my respect, and tell him he shall hear shortly from me.

I am, with very great regard,

Your true friend and most obt. servt.,

TAAFFE.

P.S.—My dear friend, I am permitted by my Lord to add but two lines, as it is late at night, and his Lordship has a thousand questions to ask me. I came here with all the expedition I could from the Head, and I thank God am in tolerable good health and spirits, tho' indeed very much fatigued. I shall write to you immediately. Remember me affectionately to Mrs. and Miss Curry, and to my worthy friend Mr. Charles O'Connor, and believe me sincerely,

Yours,

JOHN CARPENTER.

London, Nov. 24th, 1767.

[The above is in the handwriting of the Rev. Mr. Carpenter.]

London, Decem. 10, 1767.

DEAR CURRY,

I send you the copy of a letter I wrote the 8th inst. to Dr. Andrews, the Provost of the College; and I desire that you will neither speak of it, or shew it to any one, excepting Dr. Fitzsimons, Mr. Ant. Dermott, and my friend Charles O'Connor, upon whose discretion I have the utmost reliance. This caution is absolutely necessary, as the publication of a correspondence with him would prevent him from doing anything in our favour. I contracted a particular intimacy with him in Vienna, and took no small pains to do him all the honours in my power; having introduced him to the Emperor, the principal nobility, particularly the Cardinal Archbishop, the Chief Minister, Prince Lichtenstien, and others, who treated him with as much respect as if he had been the Viceroy of Ireland. The Do^r was sensible of the attention I paid him, and often expressed his acknowledgments in the politest manner, which he as often accompanied with the warmest profession of friendship. He read my pamphlet, and declared to several of the nobility there that he would not hesitate to assert every fact and enforce every argument it con-

tained, in the Parliament of Ireland. Indeed I have great hopes that he will do something for us.

Let me now ask you, Dr. Curry, what are you doing there? Why don't you send me instructions? You remember I wrote for them before I left Vienna, and you know I want them; for in truth my head is weak, tho' my heart is strong and good. Mr. Carpenter has been much fatigued since his arrival with some Ecclesiastical Commission from his prelate; and is besides almost every day obliged to write (as he now does) just as I dictate to him. If they are not grateful to him at home, they must at least confess that he has laboured for them, and still labours to some purpose. But he writes himself to the Do^r who may inform you of his negociation. I am now also to go abroad, and only want proper instructions. Every day I have still greater encouragement here.

I am, dear Curry,

Your true friend and humbl. servt.,

TAAFFE,

MY DEAR CURRY,

I come now at the heels of my good Lord Taaffe to salute you, and to pay you my respects, to your Lady and Daughter. Besides my constant employment as an amanuensis, I have been considerably hurried here with affairs relative to our poor mission, which prevented me from getting any literary intelligence since my arrival. In my last I told you that the best method of remitting a supply would be to order some merchant here to advance weekly what may be thought necessary during my stay. Of the sum you gave me, I spent on the journey and voyage nearly eight guineas. What the expenses of living may be I cannot yet determine, but for my bed alone, with fire and candle, I fear half a guinea a week will not be sufficient. As to other necessities or contingent expenses, I hope it will not be expected that I should keep a minute account. Let only a reasonable estimate be made of a proper allowance for a plain honest man, who can go a-foot and drink porter. Pray mention me most respectfully and affectionately to my dear friend Mr. O'Connor, and be assured

I am, with gratitude and esteem,

My dear friend, sincerely yours,

JOHN CARPENTER.

P.S.—I had so much to do the day I wrote the following letter,

that I could take but little pains with it. Had his Ldp. told me his design the day before, I would endeavour to put it in better favour, but I hope the plainness and simplicity of it will render it acceptable. —December 10, 1767.

His Ldp. is very much surprised that he has no letters from you, as he already received an answer from Ireland to a letter he wrote since my arrival.

[*Copy of Ld. T . . . ff'e's Letter to the R. H. F. And . . . s,*
London, Decemr. 8, 1767.

DEAR SIR,

I expected by this time to have the pleasure of seeing you in Dublin, but was prevented from proceeding on my journey by a fit of the gout, with which I was attacked soon after my arrival here. I undertook this journey from no other motive but the good of my poor country; and I am confident that the trouble I take will not be altogether fruitless, while my poor country has so able an advocate and so warm a friend as you. You have already seen the observations I published on the affairs of Ireland, and you were pleased to approve of them. Several of the arguments had been before urged in Parliament by yourself and some other worthy members, who were convinced that a mitigation of the rigor of some penal laws against Roman Catholics would be of the utmost utility to the nation, and in particular that a Bill for granting some stable security to those of that persuasion for money lent out at legal interest, should at least be passed in their favour. Yet even this has been refused, to the surprise of all the rest of mankind. What I have now earnestly to request is that you and your worthy friends will make a second generous attempt in our favour. It would be a great consolation to me to see such a bill take place before my death; and it would be a great pleasure to me that the success of it should be owing to you. I have some reasons to believe that the Government here would not be against it; and it is also my belief that the Government would not willingly enforce the execution of some penal laws, which (at least in the eyes of foreigners) seem shocking to humanity.

I shall, please God, have the honor of seeing you before the end of the next month, when I am to remind you of your promise to take another tour to Vienna. Had you continued there, until the Court recovered from the sickness which prevailed in it, you would

find it much more agreeable. I assure you the Countess of Questenberg and her brother Prince Cannitz expressed a good deal of concern at the suddenness of your departure : but were rejoiced when I told them you intended to take another tour that way. The Empress herself spoke to me of you in a most gracious manner. In short you have many friends there, whose names I need not mention ; and you will have many more, if it please God to prolong my days. Let me again take the liberty of repeating my earnest request in favour of my poor country, for whose sake I have undertaken in my old days this long and painful journey. Your compliance with it to the utmost of your power will draw down upon you the blessings of heaven, and will besides give unspeakable comfort to an old man who is always, with sincere esteem and respect, Dr. Sir,

Your most humble and obt. servt.,

T.....

Dr. SIR,

I have it in express command from his Ldp. to communicate the steps he has taken since the 12th. The next day he waited on your new Chancellor, with whom he conversed for a considerable time on the affairs of Ireland. He assured him with his usual plainness and sincerity that he had quitted his family and friends, and undertaken at this advanced time of his life a long and toilsome journey, with no other view but to obtain some relief for his poor distressed countrymen. He spoke very freely as well as feelingly of the rigour of the penal laws, and of the refusal given to the *Eligit* Bill ; and dwelt a good deal upon some facts, of which he happened to be a witness ; particularly the late troubles in the South ; the fatal effects of these troubles ; and the violent party rage which had been the cause of them. He has concluded with an earnest request that he (the Chan^r.) would use every possible means of informing himself from Judge Aston and others of the true state of the country, before he quitted the kingdom. The substance of what the Chan^r said during this long conversation was, that he was fully determined to open his ears to every information necessary for the impartial administration of justice ; that the refusal of granting any other security to Cath...s for money lent, a personal and a precarious one, was both unreasonable and cruel ; and that a mitigation of the rigour

of some penal laws already seemed to be intended from the late determination of the Chancellor here in the case of Hobson & Meade. L. Taaffe was extremely well pleased with his visit, and went directly to Court. Here the Queen (who that day made her first appearance after lying in) took particular notice of him. She congratulated him on his recovery from the gout, told him the King had spoken to her of him, and continued for some time conversing with him in German. At this levee he again met with the Chancellor, by whom he was accosted in a very friendly manner. From this acquaintance with the Chancellor, which he will endeavour to improve, my Lord has great expectations. He is now every day abroad from morning until night, and is determined to omit no opportunity of engaging the interest of the great, while he remains here. Besides the visits he makes, he regularly attends at the levees of the Court, and at the assemblies of the several Ambassadors; so that I shall hereafter enjoy but very little of his company. This account of his progress here he still positively insists must not be communicated by you to any one excepting the three persons he mentioned in a former letter. But he has (to my very great satisfaction) altered his sentiments with regard to the *answer preparing* in *Bal ... gar*, which he tells me he discouraged in his letter to you of the 12th inst. He now believes that such an answer, and from such a hand, will be of infinite service; and only desires that the name of *Sir James* may not be mentioned, as he does not suppose him the author of the despicable pamphlet.

The resolution taken by our friends at the Elephant, that my Lord should *determine* the sum necessary for me, as well as the manner of receiving it, was far from being agreeable to his Ldp.; and this obliges me (very much against my inclination) to speak once more on that subject. When I first mentioned it to you, it was with no other view I assure, but to know what I had to depend upon, *that I might suit my manners of living to it*: and indeed the method I proposed was (in my way of thinking) not only the most reasonable, but also the least liable to exception. You will be kind enough now to prevail on your friends to come to some sort of *determination*.

Your good friend Shaw and his nephew Robinson are the chief of my acquaintance here, and the only persons I converse with. We meet regularly at an ordinary which is about midway between their lodgings and mine; and yesterday we walked together a good deal to

enquire about the *Jew Apologist*, but could not as yet learn the name either of the author or printer. A work appeared here lately entitled an *Apology* for the Roman Catholics. It is not worth sending you. An Answer also is just now published to the Free Examiner in a series of letters, in which the author not only attacks the Examiner, but also the Historical Memoirs, the Tryal of the Cath—s, and the writer of Cardinal Pole's Life. I had not yet time to read it, but I purpose to send it to you by your neighbour Mr. Sweetman. Mr. Shaw, who gives you his hearty service, wishes that you and your friend may take proper notice of it. Pray mention my respects to Mr. and Miss Curry and to my good friend Mr. O'Connor.

I am, D^r. Sir,

Your very sincere friend and most humble servt.,

JOHN CARPENTER.

London, Decem^r. 15th, 1767.

P.S.—My Lord requests Dr. Fitzsimons to write to him; and to let him know if he thinks it advisable to forward to Count Mahony (the Spanish Ambassador in Vienna) a copy of the Memorial I lately presented to Prince Massarano, after the answer which was given to me. His Ldp.'s zeal is so active that he thinks he can never do enough for his country; and indeed on the other hand he thinks that you are all quite indolent. One reason for his consulting y^r. D^r. on the above mentioned affair, is to communicate it to his friends Mahony and Wall with any particular request which the Irish Prelates may have relative to the government of the Spanish Semin^s. or to the union of them.

To John Curry, Esq.,

Cow Lane, Dublin.

[The above is in the handwriting of the Rev. Mr. Carpenter.]

From the Hermitage, 25th Oct., 1768.

REV SIR,

I sit down to thank you most affectionately for your favours of the 8th and 18th inst., which lie before me. I confess that I pressed my friend's interest the more warmly on you as I was under the apprehension that you would be more careless about it than I would wish, and that it might not occur to you that an interest of much greater

consideration than a personal one was concerned. My dear friend, if the nursing and maturing our best principle be not put into the care of men of knowledge and of zeal equal to that knowledge we are undone. The Catholic religion has stood its ground on our island for 250 years past. The tempests of persecution have indeed torn off many of its branches, but the root remained firm hitherto, notwithstanding all the efforts of the adversary with the axe in one hand to cut it through, and rewards in the other to seduce those who tended it from their duty. If it ever should happen that this duty should be entrusted to men of religious indifference, the storms I have mentioned may well cease, as having no better effect than what we read of the traveller in the fable, who, the more the high wind lay claim to his cloak, the faster he held it. The calm of tepidity will effectuate what those storms could not, and the frequent apostacies of which we have daily accounts in the public papers, give us the melancholy prospect. May God, who has been so long gracious to us, avert such a punishment. I am not intimate enough with Mr. Dowdall to know him well, as I do Mr. Fitzgerald; the latter is certainly worthy of your confidence, and I need not tell you that the fewer you entrust with it in these times the better. I would not take on me so daring a task as to draw up a memoir of my friend's services, but I think I may without boldness lay the plan of it, and will send you a copy by the next post, to be received and amended by our dear friend in Cowlane. It should be translated into good Latin, and I apprehend that our gentlemen here are not equal to the task. I suspect their ability in even grammatical language. I have been from home this week past. I should otherwise have written sooner to you, and more I think to your satisfaction.

Mrs. Petit has sent me two vols. of the Jew's Apology, and I like it much. His uncouth prose verse has the advantage of drawing his arguments within a narrower compass than the looser prose would admit, while at the same time they receive the greater strength from the metrical turn of the periods. The manner, tho' new, is in the first reading disgusting, but the disgust wears away upon a nearer view. I am sure I found it so. Indeed I am much concerned that you missed so good an opportunity of enjoying the conversation of the free Examiner. He is in possession of much useful information which we want, and which men do not choose to communicate in an epistolary correspondence. Every one of your acquaintance in this place

I am in, bear you great affection, and I remind them of your kind memory of them. You will in your next visit to the West enlarge your circle, and I am anticipating in imagination the pleasure of our excursions. Oh! that we could enlist our dear friend of Cow-lane, and make him one of the party. You will find pleasing companions in Dr. O'Connor, of Roscommon, and the worthy Hurley, who will both join us. You will be so kind to give Dr. Curry my thanks, for he deserves them largely for the good account he gives me in his last letter of his son Frank, of whom I entertain the most hopeful thoughts on his departure from the land of his birth. His elder son is, he tells me, still in durance, but I trust that the information is wrong. I should think that the solicitude of so many great men as interposed for him should have their proper and best effect before this time; at worst the trial will be a good lesson to him thro' the remaining encounters of life, and I am confident we will soon have a good account from him, for Thady is a man of honour as well as spirit.

I must return you thanks for the lock and ornaments you brought for me to finish one of my book cases; write soon to me, and let me know of the fate of Duggan's Historical Collections, after you mention something that I must like better. I am pained to put you to expense of postage for a letter not worth a farthing of the cost; and this will not hinder me of writing again and again, for I expect some franks from the Squire in my neighbourhood. With or without franks I insist upon a letter from you speedily.

I am assuredly, my dear friend,

Your most affectionate and obliged,

CH. O'CONOR.

The Rev. Mr. John Carpenter,
Liffie-street, Dublin.

From the Hermitage, Sep. 10, 1770.

R^T. R^D. Sir,

If I have postponed paying this tribute of gratitude, it was partly through discretion, in not intruding on you, under the weight of so much business as must have of late employed your whole attention and it was partly thro' the conviction I had that your Grace knew me too well to put any other interpretation on my silence but this that I have urged. You are now returned from your second visitation, and

I have strong hopes that your stock of health is increased and your constitution improved. These are things I have greatly at heart, for they are of great importance to your friends, and, what is of much greater consequence, they are of great importance to the public. Providence has placed your Grace in the first ecclesiastical station in this poor kingdom, at a time when a Governor equally able and zealous was never more wanted. Religious indifference, and apostacy its concomitant, are making large and hasty strides among us, and this last period of our trial appears strangely marked with some of those corruptions which in general are the effects of prosperity and power. It needs a great refinement to discover the causes. Those penal laws which forbid any durable property to Catholics, produce an intermitting temptation to renounce Catholicity. The still more severe laws against our clergy have been relaxed, nay suspended in the execution. The laity alone are persecuted, and they alone who appear free must follow the example of their persecuted predecessors (in Queen Anne's time) or lose the respect due to them. The loss of that respect will be utter loss of religion among us. There can be but little respect for pastors who sleep on their posts, or betray them when awake. They will have less of it if they exact on the poor; for excesses of that nature will scandalize more than their other virtues will edify. I am no stranger to the complaints made in my own province; some are groundless no doubt, but to prevent their spreading a reform should be made and such constitutions published as would remove every pretext to future complaints. You have this reform at heart, and gave (God be praised) the earliest proofs of it. May your brethren assist you with equal zeal to spread it thro' every quarter of the island, and may you jointly succeed in giving a greater weight to the penalties of religion than corrupt nature gives to the rewards of Parliamentary laws! *Hoc tibi soli.* I have great esteem for worthy Mr. O'Brien, and I request you will put him, Dr. Curry, the Dean, Mr. Sherlock, &c., in mind of my affections. You have given your protection to my worthy friend Doran, and he will not forfeit any part of it. Father Provincial Neterville and Mr. O'Connor, of Bridge-street, honoured me with a visit in this retirement, and I am greatly obliged to them. Mr. Fitzgerald parted me two days ago; towards the end of this month, or the beginning of the next, he will wait on your Grace, with my affections jointly with his own. A country circumstanced like this I am in can afford little particular views.

In general it is absolutely ruined from causes which operate and must operate every day still more from circumstances which I need not explain. The other provinces are but in much the like situation, and bankruptcies in the country must be soon followed by bankruptcies in the city, from the necessary connection between both. I preserve myself by a little chain of economy, in which, however, I must be content to see several links broke. I am (in aid of other calls) making some improvements, expensive indeed, but useful. I have surrounded my kitchen garden with a seven-foot high stone wall, well coped, and dashed with well tempered mortar. I am also building a good barn, the old lying almost decayed on an inconvenient spot, &c. At my time of life, the retirement I am in, and the fine air I breathe, agree best with my constitution. In the city one is no sooner in the street but he mixes with a crowd, and as he walks along he must submit to several inconveniences, and perhaps be hurried into unforeseen as well as disgusting engagements. As my best friends, however, live in the city, they turn the balance often in my favour, and I resolve (God willing) to spend the winter among them at those times when they are at leisure to receive me. I am tiring you with trifles for want of better matters, but I am sure of your indulgence, and you are, no doubt, sure of the perpetual affection and gratitude of

Your G——'s,

Most humble and obedient servant,

CH. O'CONOR.

To Dr. John Carpenter,

At Mr. O'Brien's,

Merchant on George's-hill, Dublin.

From the Hermitage, Oct. 30th, 1770.

R. R. SIR,

Your letter to the 20th inst., now before me, gave me a return of those feelings which form the greatest satisfaction of my life. It is well for me that my gratitude is rooted in its proper soil as words cannot come up to it, and as I write to one who does not want them. You require that I should stick to my old familiar style. I will obey, tho' I should ill deserve such an indulgence. If I permitted it in the least to abate of the respect I owe and every man owes, to the person who sits in Laurence Toole's Chair. That Prelate, tho' not the first Metropolitan of Leinster, was yet the first Archbishop of

Dublin, was persecuted by a great Prince, and died a martyr on an ecclesiastical as well as a civil account. May God preserve you for the good of this Church, surrounded with greater perils in your own time than it was in his; invaded by personal penalties, and still more endangered by temporal rewards. The latter in our corrupt state seduce too many from their duty, indeed more than are frightened by the former; for penalties confirm the good, and in a great degree reclaim the tepid. It puts one in mind of the poor countryman in the Fable, who the more the storm laid claim to his cloak, the more he kept fast hold of it. Party animosity has rekindled the spirit of persecution against our people in the neighbouring isle, and that under the sanction of laws, which have slept for some time, and which should not exist a moment; as in *the first place*, they have no object whatever relatively to the civil state, or civil security; and *as in the second*, they only administered fuel to those very animosities which hazard both. An instance of this is very recent in the case of our countryman, Father James Dillon, he has been imprisoned, prosecuted, tried, and only acquitted thro' want of some legal proofs. His afflictions did not end there. His zeal has exposed him to new trials, and he must now quit all his connexions in England, by a local sacrifice of that zeal on the principle of flying to another city, *when persecuted in that of his residence*. He is advised to return to his native country, and his zeal as well as trials give him a right to the best reception his country can afford. His family I have known, and they have lived very reputably for some ages in this province, tho' now reduced to the condition of the rest of the Catholic families. I would therefore, with the greatest deference, recommend him to your Grace's protection; and I do this rather to inform, than to recommend, as it would be but a waste of words, and indeed an impertinent display of them, to solicit your protection when you can grant it, to such suffering merit as Father Dillon exhibits in this day of his distress. I trust that that you have some place open for him, such as may give him some repose in this *last* stage of life, to one who acted so good a part on the *first*. I take great, indeed sensible satisfaction in the promotion of my friend Doran, and I trust that he will acquit himself well in the post assigned him. I also enjoy the protection you granted honest Mulvy. All your friends in this quarter remit you their most sincere affections, and among the rest, my brother Roger (just arrived here) who remembers you daily in his prayers.

I present my hearty affection to Mr. Sherlock, and to Mr. O'Brien. Am I not obeying you too literally, losing sight of the Bishop, while I am familiar as usual with the friend? Whether however like it or not, I must return to my duty as well as affection, and conclude—

Your G——'s most obedient and

most respectful servant,

CH. O'CONOR.

R. R. SIR,

Your letter of the 28th December gave me the highest satisfaction because it brought me information that you are well; and yet as every human enjoyment is attended with some painful feelings, mine has received abatement, from reflecting how little I can do justice to your partiality for me relatively to the task I have in hand. My materials are scanty; such as they are, I shall exert my whole strength (such as it is) to make the most of them, and I expect to fill some chasms out of Dr. Leland's and our friend Curry's appendices of State acts and records. The Vol. of printed *dissertations* I am chastising and amending; the second, will be of much greater value, as it will include the times from Henry 2nd to the present. We are interested in this latter period of history more than in any other, and it will require the greater labour, to give a just idea of the civil and ecclesiastical revolutions which fell within it. This second volume is yet (for the reasons I gave) *in disjectis membris*, and it were better it should never appear, than be destitute of some important facts not yet come to hand. I must now give you information (but to your Grace solely) that our worthy friend has an excellent work in his hands collected from a multitude of writers down from the first dawning of Protestantcy under Henry 8th to our own times. He very justly keeps it a secret, and it will come out (in London) in two quarto volumes. I expect great assistance from his collections, should God grant me life to finish what I began. The Bearer hereof is a very honest young man as I know; he is a good Catholic, and for discretion and modesty he cannot be excelled. He is by profession a Printer of the first class, and on these accounts I presume to recommend him to your Grace's protection. He purposes to introduce himself to the public, by printing (by subscription) a spiritual work, such as will be deemed most useful for present and general edification. How practicable such a scheme may be at

present time I know not ; formerly I well remember that some of our publishers were losers by it. It was to this young man I trusted those unfortunate *observations* which came out, and he kept the secret inviolably ; tho' it transpired by the chance of a million to a single unit. Indeed as such publications can do no good, it is no great matter, who is pointed out as the writer. I have thrown my last javelin at popular prejudices, for as old Swift observed, a needle can have no effect against a stone wall, or as our own Bard MacDavy has expressed it with success ῥῥῖῖῖῖῖῖ ἡ δὲ ἡμῶν ῖῖῖῖῖῖ ῖῖῖῖῖῖ I leave that rock to other marksmen ; sure I am that no ink, not even Hannibal's vinegar can dissolve it.

I am greatly pleased with my dear friend Sherlock's success in Castledermott. I never doubted his prudence in any undertaking, but I admire his courage in the last. I request it of your G—— to present him with my affections. Would you believe it that an Irish ῖῖῖ was patronized in the age we live in ? and yet our Gorman got five guineas for his poetical Bagatelle from Sir George Macartney. But the Secretary is our brother Milesian, and he mingled his benefaction with an act of charity. I am improving about this Hermitage every day ; between such an employment and study I am cheating all anxieties, keeping them at a distance by Horace's rule—

Non mihi res, sed me rebus submittere conor.

In whatever situation I am in, I shall never forget the obligations I am under to your G—— and my other friends, and you must ever have the principal share in the affections of

Your Grace's most obliged and
obedient servant,

CH. O'CONOR.

Jan. 10, 1772.

R. R. SIR,

Some time since I informed our worthy friend Dr. C. that I purposed to trouble you with a letter, and I had the indiscretion to tell him at the same time that it would be a long one. I am not certain but that I now will be guilty of the greater indiscretion, that of making good my word ; but you are in the habit of these trials daily, since your labors have been increased, and I know how readily you can pardon the officiousness of those friends, whose intentions

you approve and whose weakness you can readily overlook. I would not trouble you with matters merely personal, because I would not make you a partaker of some events which I know would be disagreeable to you. I will only inform you that I bear up against the strokes of ill fortune with fortitude, and that I endeavour to make them subservient to the end, which every honest man should chiefly have in view. Instead I say of troubling you with such matters, I purposed to amuse you with the substance of a correspondence opened between me, and a Select Committee from the Dublin Society, relatively to the antient polity and literature of this country. They have not yet adjusted their plan, as far as I can learn, but I lately had a letter from Major Vallancy (one of the principals of the Committee), with a pamphlet enclosed, written by himself, on the origin and antiquity of our Irish language. He labours to prove that it is a compound of the ancient Celtic and Phœnic, but he presses some arguments into his service that I think will desert him, tho' our old Senachies have left us documents that he is right in the main. They call our language *bep̃la leb̃ran*, i.e., a mixed language, and they call one of our dialects *anbep̃la fene*, the phenian or phenician dialect; and they tell us that our old ancestors had their letters from a celebrated *Fenig* or Phenician, and that the people took the names of *Fen* and *Ḡæoh̃l*, that is Phenicians and Getulians, before they arrived in Spain from *Ḡeoh̃lunge* the Gehilia of the Romans, once subject to the Phenecians, inhabitants of Carthage. These traditions have been constantly and invariably retained by our Senachies. They inform us farther that these Phœnic and *Gadelians* were transplanted from Africa into Spain, and from thence into Ireland; now if these traditions relatively to our original and the early use of letters can be proved from an affinity between the ancient language of the Phenicians and that spoken in Ireland, a light will be thrown on our antiquity that will not only convince but surprize the learned of Europe. Vallancy will have the credit of the first discovery, and his successors in this literary voyage, will have that of adding to what he has done, as well as of correcting his mistakes. I may probably (if I can spare time) make some remarks on this work of Vallancy's, and should they be thought of any weight, they might probably come out in the *London Chronicle*. These things may be thought, and probably enough they are, matters rather of curiosity than use. Your health is a thousand times of greater consequence to me and the public.

I trust you take care of it, and I wish I may have a good account of it under your own hand. Dr. C. throws me into a state of anguish by his repeated accounts of his declining fast, and I draw some consolation from a fond hope that he exaggerates. I request that you will give my affections to my worthy friend Mr. O'Brian, Mrs. Troy, Mrs. Lee, and Mr. Sherlock. My Brother and others of his Brethren are gone this week to town, to assist at the election of a Superior for their Provincial Circuit. Mr. Petit of Elphin, a very worthy person, is gone up also, and were he elected, it would be reputable to Connaught, and good for the whole Society. Could Mr. Sherlock speak in his favour to the Gentlemen of *Adam and Eve*, it would in truth be a good act, and it is from the knowledge that it would, that I presume in this manner, to speak out of my own sphere. I humbly beg your Grace's and his pardon for saying this much on the subject. If I am wrong, all that I have said is retracted with the greatest deference and submission. While I have life you will find me in this temper, and while it continues I shall labour to give you proofs of the affection and respect with which I am—

Your G——'s most affectionate,

obliged, and obedient servant,

CH. O'CONOR.

My good Pastor who is now with me presents you with his respects.
Dr. Carpenter at Mr. O'Brien's, George's Hill.

9 Dec., 1772.

R. R. SIR,

As your station has subjected you to various and frequent correspondence, it has in consequence encreased your labours. This I well know, and discretion has often arrested my hand from filling the crowd when I reflected how much you had to do, and how little I had to say, unless I gave you impertinent information of my affections, or a needless profession of the respect I owed the Comarba of Urcan na Tuathail, tho' even a stranger to me should sit in his chair. Since I mention that holy man (the first who received the pall for Dublin), I cannot forbear comparing the resemblance between your situation and his. He received very little out of the temporalities of his See, and what he did was employed for the good of a people rent by factions and debased by immoralities. He had some rebellious clergy to govern, and

he endeavoured to win rather than force them to their duty. He had sweetness to relax, but occasionally he had courage to enforce what time and circumstances demanded in the exertion of his authority. As he was persecuted by the jealousy of the English monarch, to whose government he submitted, so are you by the jealousy of the present laws. He laboured and so do you for the peaceable conduct of the people God has entrusted to your care. Tho' he was not rewarded by men in power, yet he was respected by them, and that to my knowledge is precisely your case; he lived poor, but not in want, as a man of his character could have hardly any wants: the same may certainly be said of you. He had not a groat to dispose of on the day of his death; a circumstance in which I would be far from wishing the resemblance complete in you, who wants more than he did, a subsidium for age and accidents. I have in this retirement seen the *address* from our people to the late L . . . L . . . : it was perhaps proper, however some discontented with the administration may dislike it. It conveys a presumption, and surely a strong one, that *He* who did not bear hard on a people obnoxious to our laws could not be less favourable (on every account) to those who had the laws on their side. Praised be God, thro' your instructions and those of your brethren, our people know and practise the duties they owe to the government God has set over them, whether it enforces or withdraws the penalties of law. Punishment without a crime bears hard no doubt on our human nature; yet what a consolation must it not be that conscience pronounces us innocent, and that our reward will be more than a counterbalance to our sufferings! But enough of this. I usually conveyed my affections to you thro' the hands of our dear, most valuable friend. Since his late trial (the account of which I had from the newspapers) I had not courage to write to him. I should mix only my own tears with his, or throw out untimely commonplacéd topics of duty which no man knows better than himself. To you he will listen as to a father on the occasion, and you will, I trust in God, restore him to his fortitude. He will not reject the consolation which religion offers, and next to that he should partake even of the means which natural wisdom suggested even to heathens. Tacitus makes mention of a great Roman who on such a loss returned to public occupations, that he might cheat the anguish of his mind in the discharge of office, *pro solatiis negotia quaerens*. He should, as far as his health can admit (and his health may be the

better) go about and visit his friends and patients more than ever. I request you will acquaint him with my thoughts as well as feelings. See how long I have detained your G——e. I will add no more now that I begin to be discreet ; but that you will present my affections to my dear friend Sherlock, to worthy O'Brien, to Mrs. Troy, Mrs. Lee, and others, of whose friendship I am (your Grace knows) in possession.

I am, and ever will remain,

Your G——'s most grateful and affectionate servant,

C. O'CONOR.

From the Hermitage, Decemb. 9th, 1772.

From the Hermitage, Decr. 13, 1772.

RT. REVD. SIR,

Since I parted you in May last, I have omitted no opportunity of enquiring about you from friends whose time is more at their own disposal than yours can be at yours : and of late Dr. Curry informed me of your escape from a dangerous cholical fit. That worthy man shared, no part of his pain (on your account) with me, but he took care of making me a partaker of his joy on your recovery. You owe yourself a great deal, and you owe more to the public, not to be religiously observant of the regimen prescribed for you, to keep off so terrible an enemy as that which has lately made its attack upon you. I shall here account for my not troubling yourself directly now and then with a line. I could not do it without giving you some uneasiness, as I know you would expect to hear something about myself. I forbore that subject, and I go into it now with reluctance tho' you will be pleased to hear that I reflect and make my natural sensibility yield to my duty in bearing the past and preparing for the future. I was laying in (I thought) a stock of repose for my old days : incidents little foreseen overturned my whole scheme. It may be so best, some evil moral or natural is perhaps prevented, and some good will offer itself if it be improved. Within 18 months past I lost by your neighbour in Anderson's Court better than £300 and as I lost so much rather to his sharpers than to him, I cannot but feel painfully for his poor wife and children. These feelings cannot be thoroughly subdued, but I have some success in cheating them by attending workmen on every fair day, and by reading or writing at

night; *pro solatiis negotia quaerens*, as Tacitus happily expresses himself, being an old Roman, who suffered great family afflictions. On this occasion I make good use of the task you set me, that of giving some form to the chaos in which the ancient history of this island is involved; the government, language, literature, and manners of former ages, as well as the revolutions in the religion and politics of modern times: *periculosae plenum opus aleae* dangerous as such a work is, I will at your instance attempt it, and (if God grants life), will spin the thread down to our own days. The employ will lighten the weight of the melancholy hours which pass over me; and if my friends consent to the publication, a monument will remain, such as I can erect, that the writer has laboured not to discredit the partiality of Dr. Carpenter his lost friend and patron. In a late letter to Major Vallency, thanking him for a present of books on Irish antiquities, he very innocently shewed my letter to Mr. Erving the Bookseller; and the latter thinking he found some resemblance in my handwriting, with a manuscript he was then printing, very indiscreetly pointed me out as the writer of observations on the "Popery Laws;" for his own sake he should forbear publishing his suspicion, and the more as it might fall on a moderate Protestant, who under the common shelter of anonymous writers might take the unpopular side of a question, without any danger of personal abuse. The writer of the observations contrived the matter so as to make the quarter where it came from doubtful; but now that the pamphlet is given as the effort of an obnoxious party, no good can come of it. Such is the temper of the present times, resembling exactly what I have in my youth been an eye and ear witness to. Poor Carolan once requested by his son to avoid relapsing into some fits of intemperance, the old man replied harshly—*By the Bible of G—d sirrah, I would not take the most salutary advice on the score of your giving it.* This is ridiculous and childish, but it is puerility which runs thro' the grave Councils and Senates, I think it now vain for a Roman Catholic to write a syllable on our penal laws; sure I am I never will: we must rest satisfied to bear those things as we do the storms which blow down our houses. We should, God knows, be infinitely more anxious about our own moral evils, the true causes of all our apostacies: Several of our clergy have apostatized of late in these parts, and we shall be undone, I dread, before the end of this century, if our watchmen the Prelates do not double their diligence,

in providing good Pastors. I request you will present my affections to my dear friend Mr. Sherlock. Mr. Fitzgerald tells me he has been lately on a disagreeable errand, at Castledermot; I hope that by this time he is safe in Francis-street. You will please to tender my affections also to Mr. O'Brian, Mr. Troy, and my other friends of your acquaintance. I am growing prolix and will therefore conclude here (Dear and R. R. Sir).

Your Grace's most affectionate

and obedient servant,

CH. O'CONOR.

9 Feby., 1773.

MOST REV^d. SIR,

I would have acknowledged your G—s most kind letter of the first ultimo earlier, had I not hopes I should have something to communicate (within the month) better than the repetition of the obligations I owed, or of the feelings they produced. Intituled as I really am to the merit of a grateful mind, I should not be pleading it too often before real friends, who never disputed my claim. I would gladly interpose some other matter to cover the seeming affectation of acknowledging debts, and lamenting the want of less equivocal proofs, I would wish to be tried; nor should I be concerned in being told that I am greatly interrested in standing such a trial, wherein my heart would league with my friends in acquitting me. It is my highest interest to have, and deserve, the good will of good men, nor shall I ever forget my right to the possession I took of a few, however gratuitously they have yielded it to me hitherto. “I covet
“greatly to have it known (after these eyes are closed) that I have
“been noticed by men, eminent from the dignity of their stations, and
“still more so from the virtues with which they filled them, I have
“been many years in possession of Dr. Curry's friendship. I enjoy
“beforehand the credit which such a friendship will spread over my
“grave, and I prefer it to every other inscription which the partiality
“of a surviving kinsman might devise. Posterity will speak of that
“gentleman as a champion of Catholicity, and for the means of pre-
“serving it here in lukewarm and apostatizing times. He will be
“revered as a man of virtue and learning, who employed his talents
“in the service of his country. I love him now (if possible) more

“than ever, on the score of his Christian fortitude, after his late
“severe trial. He is (I know he is) yours by every tie. *Idem velle*,
“*Idem nolle*, *Idem sentire de republica*, has grafted him upon you;
“and am just happy in standing by his side before you, as one of
“those you selected for your friendship and confidence.” Your rank
in the Church has exposed you to great labours: praised be God, you
embraced them for His glory with all the perils attending them;
and your wisdom in conducting them has already engaged the atten-
tion of all parties, and particularly of many of your episcopal
brethren, whose union with you for the good of the Church must
produce consequences that could not be expected in less placable
times than the present. A little sunshine from men in power is
opening upon us; I remember storms from the same quarter. We
improved the latter to our own great credit, and Government relented.
It will require prudence and discretion to improve the former also,
nor will anything (in my thought) contribute more to our quiet than
the character you bear abroad and at home. I will descend to matters
of a more private nature, from a confidence of your readiness to
pardon my impertinence. It goes to my heart that you are made
uneasy by the apostacy of some of your children. Nothing else can
make you so, for no man alive, I believe, can overlook with more
charity small failings; I mean such as may take good men by surprise.
Mr. Morris, your intimate for several years, was, I am told, surprised
in this manner. I wish with all my soul (for I wish him well) that
he may be restored to your good graces. I have the greater satisfac-
tion in being his advocate upon this occasion, as he is quite a stranger
to my interposition, and never expected any from me.

In a late letter from Major Vallancy I am informed that the
Select Committee of Antiquarians expressed a desire of your doing
them the honor of being a corresponding member. I replied that I
believed the urgency of your affairs would hardly admit of your
attention to any other, but that I doubted not of your readiness to
communicate to the Society any documents relating to our ancient
civil and ecclesiastical history, if any such fell in your way.

They had before them for some time a manuscript entitled the
Ogygia Vindicated, a work of the late Mr. O’Flaherty against Sir
George Mackenzie. They have approved of the work, and I am told,
recommended the publication of the work (with notes) to me. Their
recommendation would, I own, be an inducement to me to undertake

it, and the more, as I would annex a work of my own against the new historical hypothesis (if it be not a bull to call it historical) of the two MacPhersons. The public I think have no taste for our historical controversies, and for that reason I would make a trial by subscription, and restore the first subscription money if a sufficient number did not appear to answer the expense. Mr. FitzGerald is still in this neighbourhood, but purposes to depart in a few days. I shall (God willing) travel up to town in his company, and to kiss your hand, and enjoy my friends for some short time. Meantime I request you will present my affections to Mr. Sherlock, Mr. O'Brian, Mrs. Troy, Mrs. Lee, &c., &c., &c. I am and shall ever remain,

You G——'s most obliged and affect^e servt.,

CH. O'CONOR.

From the Hermitage, Feb. 9, 1773.

2nd Oct., 1773.

R. R. SIR,

Before the present time I thought to have the honour of waiting on your G—— in person, or to have informed you why I have not done so. Indeed I should have complied with this duty sooner than I do now had not our friend informed me that you have been down in the country a considerable time, where I trust your spiritual labours have been attended with the best of temporalities—the enjoyment of health. I derive much satisfaction from the hope that you have laid in a good stock of it, to resist all the attacks of the winter in a smoky town. I intend to be there shortly to face the same danger, and with the resolution of being more careful than I used to be in my younger days of guarding against. Since I parted you I had a letter (in reply to mine of May last) from my L——d of D——. He has unfolded his mind to me in the most explicit manner. Let us (says his L——) be grateful to a lenient government for the suspension of some legal severities we are exposed to, but let us at the same time suspend our own idleness in expecting any further favour; our masters know well, and have known long, that the positions contained in G——'s letter are those of the Church; and this knowledge is sufficient for them to guard against any occasional profession of a different doctrine, censurable in any season and useful in none. If

his L——p has not convinced me that all this is right, yet he certainly has silenced me. We have no call, nor is it likely we soon will have any, from the higher powers of any test of our civil tenets, as admitted by our religious principles. Let us therefore act as his L——p requires, till time requires our acting otherwise, if such a time should ever offer. In such a case perhaps St. Chrisostom's rule might be a proper one—*majus est ut scandalum oriatur quam ut veritas relinquatur*. An impertinent squabble on this matter at present would have no other consequence than a bad one, the making sport for our enemies *multa sunt toleranda propter bonum pacis speciatim* in his temporibus ubi sentire proprie quae dicere ullo modo non licet. I lately had the great satisfaction of remaining a whole day with our worthy metropolitan, Dr. Sk——t. You are truly in possession of his warmest friendship and good wishes, and I have reason to be thankful to him. In this retreat I have drawn up a memoir (divided into five sections) on the ancient state of Ireland, to be laid before the committee of antiquarians: it must be previously put into your G——'s hands, and after perusal I would wish you hand it over to Vallancy and Leland, that they might prepare it for its trial, and add their own corrections to yours. I am in arrear to Dr. Leland for a letter, and purpose soon to discharge it. I have not yet seen his history, but have been much pleased with the *objection* upon an important part of it published in London. The author of the *observations* had certainly no measures to keep with prejudice. He and the writers of his side are the only historians who literally, and in fact, are free, and it is odd enough to see men otherwise possessed of every constitutional advantage gagged and bound whenever they meddle with the incidents played on our stage for 200 years past. It must be indeed a mortifying consideration for men of true abilities to have a certainty that they do not write for posterity, and present advantage must be great to counterbalance the mortification. I received a most kind letter last post from our worthy Dr. Curry, wherein he informs me of some anecdotes relatively to G——'s letter, and of your predecessor's prudence to secret what is now public to the whole world. But enough upon this unpleasing subject. After his late trials the Doctor has the consolation of seeing his son Frank, who lately arrived in Dublin to pay his parents a visit. Our friend is delaying his *opus magnum* too long, and perhaps doing hurt to it by unscrupulous corrections; I would wish that he not only enjoyed the credit, but also

the emolument due to his labours in his life time. I request you will lay your commands (for your recommendations are such) on him to negotiate his work immediately with some London bookseller, for his own and the public benefit. You have preferred Mr. Morris, and I trust he deserves being preferred. I am vastly pleased at it, as the promotion makes so amiable a feature in the history of your administration. I request you will present my affections to Mr. O'Brien, Mr. Sherlock, worthy Mrs. Troy, Mrs. Lee, and our other common friends.

I shall ever remain,

Your G——'s most obliged and affectionate servt.,

CH. O'CONOR.

From the Hermitage, October 2, 1773.

From the Hermitage, Oct. 20, 1773.

MOST REV. SIR,

I send by the bearer the *memoir* I drew up for the censure of the Society of Antiquarians. I really had not time to annex the proper notes and authorities; that must be done as soon as I arrive (with God's good will) in Town. After you peruse it, I request you will send it to Major Vallancy, who I hope will put it into Dr. Leland's hands. I would gladly have your G—ce's judgment as well as theirs (nay your several corrections also), before it is presented to the Committee. You will find the whole to be mere outlines, drawn on an extensive canvas. If there be any true likeness, others may sit down to the colouring part. I met with several interruptions in the writing of this essay, and it must receive corrections still from the hand that drew it up, if you all agree that it is worthy of publication, I say no more of it. I trust that this paper will find you and our friends in good health. Dr. Curry is in arrears to me; may God preserve him to finish and enjoy the work he has been so long about for the instruction of the public. I request you will present my affections to Mr. O'Brien, Mrs. Troy, Mrs. Lee, and our other friends. I am most affectionately and gratefully M. R. Sir,

Your G——'s most obliged and obedient servant,

CH. O'CONOR.

P.S.—Some time since I have written to your Grace on a subject which was far from being agreeable, and ventured to enclose under your cover a scrip to Dr. Curry.

From the Hermitage, Nov. 5, 1773.

MOST REV. SIR,

The account you gave of our dear friend gives me the most sensible concern, and it redoubles my pain that I cannot immediately fly up to Town to see him, because he expresses so warm a wish to have me with him. I never enjoyed a more affectionate friend. Our affections and aversions were the same, and I was bound to him by every tie; his heart, his studies were devoted to the good of the Catholic cause; he in his writings and conversation planned out the conduct which Catholics ought to pursue under a lenient government which permits their existence in a land where the laws forbid it. He brought the wisest among us into his sentiments; he did more, he brought them to co-operate with him; and you may remember that to his solicitations were owing my own poor efforts, in the cause he undertook, and indeed undertook alone for some time. He overlooked the censure of some, who reproached him for officiousness in undertaking that cause uncalled and uncommissioned. With the testimony of a good conscience on his side, he went on, and opposed zeal to tepidity; the consequences have surely proved that he was right. His works were well received; they have been even applauded by the more moderate of his adversaries. May he live to see and enjoy the publication of his *Opus Magnum*, a work the best I have seen for opening the eyes of the public! I trust in God that in the next account I receive from your Grace, I will be assured of his recovery for the sake of the public, rather than his own, as I have no doubt of his happier lot in another state of existence. Whatever his fate be, the *Opus Magnum* must not lie by in a corner. The public have an indisputable right to it, and as he urged me to prepare that work to the world, I will use all my efforts to fulfil his requisition, and introduce him with that justice to his writings and character which his own too great modesty would decline. It will give him some satisfaction to be assured of my obedience to his commands, and for that reason I request that your Grace will inform him of my forward readiness to execute them to my utmost. My heart is so full of him, that I shall enjoy no ease till I hear from him, and I trust that your G—ce will be enabled by the return of the post to remove my pain.

Some time since I had the honour to write to your G—ce, and presumed to enclose a letter to our friend. I ventured to remark a little on the indiscreet publication of Ghilini's letter to your prede-

cessor. But happily, the matter was, and certainly will be overlooked, in the present disposition of things.

By one Mr. Browne I sent you a *Memoir* I drew up for the censure or consideration of the *Society of Antiquarians*. It was disposed of in six sections *on the ancient state of Ireland*, and inscribed to the President. I requested that after perusal, you should send it to Major Vallancy, the Secretary. Possibly it was not delivered to your Grace, as you make no mention of it.

From the Hermitage, Sep. 1, 1776.

M. R. SIR,

The emotions that feeling minds suffer on parting from those they affect most were very strong upon me when I wished your Grace a happy time of it when setting off for your several visitations thro the districts of Dublin and Glendalough. The like impressions recurred very forcibly a few days after, on setting out for the place I now live in, with Mr. and Mrs. Lee. I became one of the family, and the gratitude I owe them partakes so much of instinct, or is attended with so much pleasure, as to cease in some degree to become a duty. I parted them with pain, and wherever I am I must still consider myself as of their family. The memory of my enjoyments at the worthy Mr. Luby's cannot be worn away, and the kindness of my other friends in Dublin must be ever present to me. In a particular manner I request of your Grace to tender my affections to Mrs. Troy and Dr. Sherlock. We expect you in Connaught in the next summer. The good of the Church demands you. The fame of your wisdom in Ecclesiastical Government has smoothed the way for you, and all parties here are prepared to pay you the respect due to the Metropolitan of Leinster. When I said that the good of the Church demands you, I need not explain myself. Since our last Provincial Constitutions, made (I think) in 1672, many circumstances in the times call for new regulations very pressingly, and foundations must be laid by the Metropolitans to bring their suffragans to finish the edifice in concert with them. In the present calm (a calm indeed not paralleled in this or the preceding century) such a great work (under the conduct of providence) can be effected without any hazard. I beg pardon for saying so much out of my own line. What follows comes more within my department. A young lady here, Miss Mary Walsh (connected with my family, and a daughter of a respectable merchant,

formerly of Fisher's lane) has taken the resolution to enter into a religious order. Mrs. Walsh, her mother, does not oppose it, but she wants that her daughter should postpone taking the veil and remain with herself till she pays the last duty to an old sickly mother who has not many years to live. The daughter would assist in that pious office to a grandmother if she did not conceive that another duty is superior to it, and she scruples the not putting her resolution into immediate execution. It is the struggle between one virtue and another, nor would our reasoning to persuade her that both may be fulfilled (by suspending the latter for some time) avail, till she had the sentence of the Archbishop of Dublin on the point. It is a distress arising from the best of principles, and as it is an act of charity to relieve her, I need say no more in this address to your Grace. My son Denis, my whole family, present you with their affections. I am still affected with rheumatic pains. In whatever condition I am, you will ever find me

Your Gr—e's most grateful and affectionate servant,

CH. O'CONOR.

17 Belanagare, April 2nd, 1777.

M. R. SIR,

I have of late been thrown into a state of anxiety, and as it fell unforeseen, I was but ill prepared for it. Suffering may indeed be best for me, and on that principle I should get the better of this late surprize upon me, and center my future destiny as I ought in resignation. Yet I cannot, I confess, so easily shake off my feelings for a son and ten innocent grandchildren who must share my fate whatever it may be. Even in this trial submission to what Heaven permits is our duty. Wise Providence permits what it does not will, and turns the deviations of one man or set of men into straight paths for others, however rugged the way may appear. All this trouble to me came from the youngest of my father's sons, who, having dissipated his own fortune, has turned Protestant with a view to seize upon mine, by a Bill of Discovery on the Popery Acts. But my case being a singular one will not I trust come within the operation of those laws, as my property is subject to a perpetual rent charge, and to the eventual operation of old mortgages long since foreclosed. By what I could hitherto learn, such a tenure is not forbid by any of our penal laws, and to decide that it does come within their interdict at this distance

of time, and after a peaceable possession of 27 years since my father's decease, would surely be a violent ingraftment on an old stock, which has already yielded all the fruit it was expected to bear. I am not yet destitute of some hope that the severest civil punishment cannot fall on a person who is as guiltless of a civil crime as any other of his Majesty's good subjects without exception. If, however, I am left nothing to inherit but the religion and misfortunes of my ancestors, the victim and victims are prepared, nor will they (I trust in God) be the less resigned that they will be led bound and corded to the altar. Better things, however, are to be expected from the lenient temper of the present interpreters of our penal laws. I would gladly put my case into the hands of your worthy neighbour, Counsellor Devine Lyster, one of the ablest lawyers in the kingdom. My son Denis has already furnished him lately in Roscommon with such a brief of my case as I could draw, and I have given Mr. Ferrall, my law agent, orders to put a copy of my family deeds into his hands for his opinion. He has received my son kindly, and promised he would give our case a friendly attention. Should you soon see him, it might fall in your way to recommend your friend to him as a client who knows how to put the proper estimate on his labour. You see with what freedom I pour out my heart to you, but this is to the friend, not to the Metropolitan. In the latter character I beg a thousand pardons for this trouble, and all this impertinence also. No man alive can be more sensible of the respect due to your Gr——e than I am. I shall ever pay it, and you will find I will yet as I began in the familiar style I shall be bold to end it in a request that my gratitude and services may be presented to my warm friends, Mr. Thomas Lee and Mrs. Lee Mrs. Troy, and my fast friend Dr. Sherlock.

I am, unalterably,

Your Gr——'s most faithful and grateful servant,

CH. O'CONOR.

DEAR AND REVEREND SIR,

The information I have received of the disrespectful treatment of the Abp. (soon after I parted from him and you) gave me very sensible pain, and the more so as it came from our own people. From History we know that some of his predecessors have been so treated, and none more severely than Holy Lorcan, whose sufferings have

contributed to cast a lustre over his virtues, and whose example is a lesson of fortitude to any of his successors under similar trials. Under the present circumstances, our differences are the more unhappy as they supply matter of gratification to the malevolence of many who grudge us any favour from Government. May these differences be soon composed to the disappointment of those men and to the edification of better. For obtaining that end, nothing could come out more seasonably, than the late excellent instructions of his Grace, relatively to our civil duty, now that we are put on the footing of subjects, instead of being proscribed as aliens in the land of our birth as we long have been. These instructions point out the principles of the Instructor, and virtually contain all that is required of Catholics by the late Parliamentary test; and yet as no man can take the benefit of the late relaxation, without subscribing to that formulary I apprehend that most of our laity and even a great number of the Clergy will adopt it, and the more as the example has been set by the majority of the Catholics in England. On Tuesday last, there has been a meeting of our Prelates in the County of Galway, on the subject of the test, but nothing of what they have done hath as yet transpired, and I doubt much of unanimity among them. On my own part (and it is the case of many others) I have long hesitated on the paragraph "*That no power whatsoever can dispense with the obligation of the allegiance sworn to*" tho' certainly the sense of the legislature refers to nothing more or less, than the allegiance which is due to the executive power, while *it can afford* that protection, or withdraws *not*, that protection which the constitution requires for the security of the public. In any other sense the oath would be absurd; and if this case be as I state it, the only question to be solved is, whether an act of the mind which refers solely to the security of the civil constitution can be deemed that criminal *Mental Reservation* which (and no other) is supposed in the whole scheme of the test? or whether a reserve of the mind that is not criminal, and cannot be so, hath any relation to what is intended by abjuring the mental reservation in the test in question? In the commerce of life and ordinary course of conveying our thoughts, there are many mental reservations to express which in words would be ridiculous as well as unnecessary, but to consider which as things to be abjured, would certainly prevent the taking the simplest oath of allegiance that can be framed. Thus when we swear to bear true allegiance to a consti-

tutional King, we certainly have a mental reservation to the words "while He Reigns!" but I believe that most men would not hesitate in subscribing to such a simple oath of allegiance, tho' it might be required in it, that they had no mental reservation in their subscription. The question merits discussion for the satisfaction of scrupulous consciences, and the proper judgment upon it is the more necessary at present, as nonjurors will be exposed to all their former sufferings, and as others (your friend in particular) will soon be brought to their trial in the courts of law and as their adversaries would give an advantage by fixing an impression of disaffection to Government upon them. If God spares me life and health I shall towards the close of this month, or commencement of the next, have the pleasure of seeing you, and before the time I would wish to hear from you. Meantime I request you will present my affections to the Abp. and be assured that I am and will ever remain (dear Mr. Dean),

Your affectionate and most faithful servant,

CH. O'CONOR.

Belanagare, Octob. 2, 1778.

From the Hermitage, January. 14th, 1780.

MOST REV^D. SIR,

Your Grace's letter of the 5th instant brought me great satisfaction, and I shall lock it up in the little treasure of my correspondence, that my posterity may know that I once enjoyed the communicative friendship of some men, equally distinguished by their talents and virtues. At my time of life this is not vanity, for I have reflected a little, and yesterday I have completed my 70th year; but I would wish to excite a laudable ambition in my descendants to fill up a better station in society than fortune can bestow, and that they might find a spur in the perusal of a correspondence which seldom falls to the lot of an obscure person. Denis and I are very thankful to your Grace for the account you give us of my grandson in Rome. His first appearance on that stage has flattered my parental hopes, as the Cardinal to whom he was introduced was pleased that a youth ignorant of French and Italian could hold a conversation with his Eminence in the language of the *Scipios* and *Gracchi*. It pains me indeed that our other fine youth O'Conor Luby is at present in a

declining state, but as he is kept under the most skilful regimen, we have a fair prospect open for his re-establishment. I am really giving all the attentions that my personal avocations can permit to the task you long since laid out for me. I have made some progress, but little, I confess, to my own satisfaction. The times antecedent to Christianity offer some matter which ought not to be overlooked, for man in every state of society is an object of attention. To make a proper arrangement of the materials we have left, and strip History of the poetical veils thrown over it by the Fileas, has indeed cost me some labour, and still will cost me more. The latter periods are to us by far the most important, and luckily the easiest in the execution, as in this we see our way clearer; and yet the state of our insular Church before Paparo's time is so singular that it will require a laborious investigation, which, when undertaken by an able hand, will be rewarded with some knowledge of which hitherto we have only a glimpse. I am glad that you sent me Mr. Butler's notes on the life of St. Lawrence, the first palled A.B. of Dublin, as you give me an opportunity of correcting his mistakes, which are not few. I request of your Grace to present my affections to Mrs. Troy, to Miss Taylor, if in town, to my fast friend Mr. Lee, his lady and family, and to my worthy friends the Vicars.

I shall ever remain (your Grace's)

Most grateful and respectful servant,

CH. O'CONOR.

P.S.—I am just returned from Frenchpark (pretty late), where a commission was sped on my unfortunate lawsuit. I have not therefore time to fill up this night the blank before me, with the notes I prepared for Mr. Butler's work, and the bearer might set off early tomorrow morning with the law packet entrusted to him. I trust that I will be in time for remitting those notes next week, and it concerns me much that I have not a frank to enclose them in.

From the Hermitage, Sept. 14th, 1780.

MOST REV. SIR,

Mr. Arthur M'Manus, a gentleman of my acquaintance, called upon me this day, requesting I should give your Grace (what indeed he deserves) a good character of him. The reason of his application I

shall here explain. A gentleman of Cordova in Spain, named Joseph Solis (one of the Canons of that City) is the son of James Jolli, a French gentleman who on his removal to Spain took the surname of Solis. By his last will the said James left a considerable legacy to Bridget Solis his sister still living. She received an account of his bequest eight or nine years ago, but pursued her right too negligently hitherto. The aforesaid Mr. M'Manus her son purposes to be now
recovery [rest torn.]

The part still to be executed will not only be most instructive but the most easy also, from the plenty of documents. I can assure your Grace, that it was not without some pain that I have given you the present trouble. I must still add to my requests that you will present my affections to my dear friends Mr. and Mrs. Lee, Mrs. Troy, Dr. Sherlock, and Dr. Morris, I shall ever remain your Grace's

most grateful and most willing servant,

CH. O'CONOR.

MOST REV. SIR,

I should have acknowledged the honour of your Grace's letter on the affair of Mr. M'Manus, but that the latter has hitherto neglected following the steps you traced out to him as preparatory to your interposition for him. His tardiness justified my not giving your Grace any further trouble on the subject.

I am extremely obliged to your Grace for the Postscript to Mr. Morris's letter of Saturday last to me. I will execute, as well as I can, the Dedicatory Epistle he requires. It should (as your Grace observes) be short and simple. Yet even in that form it will require a little art to recommend it to the noble Patron mentioned to me; but that art I never studied, nor am I sorry for my defect in it. By the next post I shall remit you the effort of a new beginner, and I well know, it will not only want your corrections, but your amputations also, short as it may be.

In my idea a Dedication prefixed to the *Lives of the Martyrs* is not so much wanted as a Postscript from the Editor to the last volume, setting forth the superior value of the Irish Edition, and the acknowledgements due to the Prelate who with your great labour revised the whole, and made a judicious arrangement of the manuscript amendments left by the pious Author before his decease, &c. Surely

this would be the best recommendation of the work, and the omissions of it would be an act of injustice. Would it not be preferable to a Dedication to one Nobleman, which might excite a jealousy in others of his rank equally zealous.

I had a letter from Denis acknowledging your Grace's kindness to him. He informed me also of your invitation to Court, and of your reception there. This new era in Irish History pleased me much. It is a phenomenon in our long clouded political sky which announces fair weather.

I am with *alternis vicibus* labouring at the work your Grace has been long recommending to me, and tho' I am conscious enough of my want of ability, yet I flatter myself with some hope that I will have better success than my predecessors, in exciting a writer of talents, to give us the History of our Island. Our antiquities thro' want of documents long lost are shrouded in much obscurity; but I should by no means omit putting such disjointed documents as we have left into some good light, and the more, as much labour has been taken of late to put them into the worst; particularly by our own Dr. O'Brian of Cloyne, by Mr. Innes of the Scotch College in Paris, and by Mr. Whitaker of Manchester, three able writers. In the text I indirectly demolish their objections by well authenticated facts, and when I mention their names it is chiefly in the margin, where I show that instead of giving us History, they only entertain us with Hypothesis—each choosing such a ground for his own, as his opportunities and studies led him to. The difficulty does not consist in overturning their structures, but in erecting something solid on better foundations than these gentlemen have chosen. From being stinted in materials, your Grace will easily see that my building must be a small one. I shall (God willing) soon give it the last hand, and take up our history from periods more important to us than those of the more ancient times.

I enclose this to my fast friend Mr. Lee. I request you will present him, Mrs. Lee, and his whole family with my affections; Mrs. Troy, also the Dean, Archdeacon, and our other friends that you often see. I shall ever remain your Grace's

most affectionate and grateful servant,

CH. O'CONOR.

From the Hermitage, 22nd Nov., 1780.

From the Hermitage, Nov. 25th, 1780.

M. R. SIR,

In obedience to your Grace's requisition (which to me shall ever stand in the place of a command) I have drawn up the annexed outlines of a *Dedication* for Mr. Morris's publication of the lives of the Martyrs. I give them for outlines only; some to be cut off, and some to be amended:—

“ To the Right Hon. Arthur James Earl of Fingal, Lord Killeany, &c.

“ From many circumstances in your Lordship's life and conduct, the Publisher of the following volumes is amply justified in laying a claim to your Patronage of a work, which in its first appearance has found so good a reception at home and abroad.

“ It is my Lord a body of Ecclesiastical Biography deduced from the earliest ages of Christianity. *In the Lives of the Martyrs*, the pious and learned Author, instructs by example, next to Divine grace, the most powerful incitement to virtue. Acts which appear extraordinary, are here explained in their motives, and sanctified in their consequences. An infallible rule is discovered, whereby we may discern the difference between the true and the spurious in moral actions really or pretendedly founded on the Gospel.

“ Men, my Lord, who consult their own feelings, under the government of sober reflection, cannot be divided on the judgment they ought to form on the sufferings of Christian martyrs whose lives have been written by authors of unquestionable credit, not by legendary writers who with great credulity and no critical discernment have made collections that can by no means be depended on. Such collections are now laid aside. The authentic documents remain, and are the sole foundation of the following work, on the perusal of which the reader may easily make the necessary distinction between the obstinacy of suffering error stripped of benevolence, and the perseverance of suffering virtue clothed with charity.

“ The learned author of the present work, my Lord, did not confine his views of doing good to one body of Christians solely; far from so partial a motive, he has calculated it for the edification of all. It is a noble effort for the superseding the malignity but too discernable in many modern controversies. This circumstance alone calls for the attention of all parties to the labours of so learned a man, and so acute a critic as the late Mr. Butler.

“A Dedication, my Lord, wherein so much is said of the work, and so little of the Patron, is uncommon; but we think it will not be the less acceptable to your Lordship on that account. We meddle not with the honors heaped on your Lordship's family through a succession of four hundred years by English Kings. They were the rewards of virtues, for the enumeration of which, we refer to Royal Patents.

“(I am) may it please your Lordship,

“Your Lordship's, &c.,

CH. O'CONOR.

From the Hermitage, February 20, 1781.

MOST REV. SIR,

I have so strong a proof of your Grace's great kindness to me and my family, in your letter of Saturday last, that the gratification we have received on that account can be exceeded only by our gratitude. When the family we derive from began to be (what the world terms) unhappy, the then Archbishop of Dublin proved their best friend. Through his interposition at Rome and in England, he prevented their fall from being rapid. It was only by degrees that they lost all consequence, and though reduced to that state, and for them (very likely) the best state; yet a reflection rushes upon me, that fortune has relented in regard to myself in giving me an equally firm friend in O'Toole's present successor. With God's assistance I shall keep possession of what I have gratuitously obtained, and will exert myself to my utmost in the business you recommended to me. My age (as I am well) is not the greatest obstacle in my way. I meet with frequent interruptions, not only from my domestic avocations, but from correspondences which cannot be dismissed without incurring a charge which in prudence as well as decency, I should prevent. Governor Pownall, who quitted his seat in Parliament for a philosophical retreat at Richmond, has written to me on the subject of our Celtic Antiquities. I made him the best reply I could, and probably I'll hear again from him. This correspondence between us is owing to Col. Vallancy. I had other letters from friends on the Continent on a work of labour and barrenness—that of the Genealogies of some of our principal old Irish families. As this is, however, a subject of importance to our gentry abroad, I thought it a duty to comply as

well as I could with their demand, and now I am at work on the old families of Leinster, Ulster, and Connaught. The Chevalier O'Gorman has undertaken for the Munster families, and the whole when completed and properly prefaced, is to be published in France. I do not like the employment, and I think your Grace would wish it in other hands. Denis and his family thank your Grace exceedingly for the account you give of our boy in Rome. I also have lately had a letter from him that pained me exceedingly; our dear and worthy friend Father O'Kelly is not well treated, and how grating must it be to find unedifying factions in the bosom of Orthodoxy! He likewise informed me of a fact which should never be published; the brutality of the last prince of the Stuart line at an entertainment given by him to some of the nobility of Florence on the 30th of November last. When grown intoxicated he abused his company, but particularly the Princess, his consort, in an afflicting manner. She retired to a convent, and from thence was soon obliged to depart, as her husband threatened to take her away by violence from that retreat. She implored the Pope's protection and obtained it. *Sic sic juvat ire sub umbra!* I am pleased that young Mr. Luby O'Connor and my grandson study together in the same place. It will lay the foundation of an intimacy which will be lasting as it will be cemented in piety. I expect warmly that they will derive credit to their country when we shall no longer exist in it. I thank your Grace most heartily for your recommendation of Dr. Boethius Egan; he is a worthy man, and will undoubtedly answer your description of him in whatever station or dignity he is placed. I request you will present my affections to worthy Dean Sherlock, and to Dr. Morris also. I had a very friendly letter (and I never received any but one in that style) from my friend Mr. Thomas Lee. I intend some time in March to pay him and Mrs. Lee a visit. They have excellent children, and I love 'em all. I will put an end to my prolixity by assuring your Grace that I am, and ever shall remain,

Your most affectionate and most grateful servant,

CH. O'CONOR.

Pill lane, May 12th, 1781.

MOST REV. SIR,

I am very sensibly pained that I cannot at present wait on your Grace, and on my very worthy friend Mr. Lubi. Not to mention my

own engagements among Lawyers and Attorneys, I am subpæned in the King's Bench, on Monday next, to prove a handwriting in the cause between my Lord Fingall and his adversaries. It is to be a trial by a county of Meath Jury, and I wish his Lordship (with whom I am engaged to dine tomorrow) good success. It is among my misfortunes (I repeat it again) that I cannot wait on your Grace at the present time, and in the place where I should be happy with you; even my health would be better for it. Your silence relatively to your own, bears a good interpretation, and the whole family here conclude with me that you are fully re-established. We are interested, the public are interested in the event. Your Grace will ever find me

Your very grateful, very affectionate, and truly faithful servant,

CH. O'CONOR.

P.S.—I remit my warmest affections to Mr. Lubi and his whole family.

June 23rd, 1783.

MOST REV. SIR,

Your letter of the 11th instant, with one from my grandson in Rome, I received here near the Colliery of Munterkeny, at my son Charles's house. I have made the way to our Western Ocean to take the benefit of the salt bath, as well as of air and exercise. The gouty matter has pervaded my right side, and I can hardly write with my numbed hand. If the course I am taking has but little effect, I much doubt that I shall ever be re-established. I have received a warning, and may I make the proper use of it. I receive much consolation from the kindness of my friends, and particularly from the numerous proofs I have for many years received of your Grace's goodness towards me; they are proofs indeed equal to paternal affection, of which I have most certainly the proper sense. I owe much to my other friends in your capital, and I would request of your Grace to tender my affections to Dr. Sherlock, Mr. and Mrs. Lee, with their whole family. I received great satisfaction from my grandson's letter, and to your Grace I chiefly owe the reception he got where he is. You will probably hear from me from Ballishannon or Sligo. I enclose this to my worthy friend Mr. Bret, and I beg leave to recommend him to your Grace's protection. Living or dying you will ever find,

Your most grateful and affectionate servant,

CH. O'CONOR.

Belanagare, December 17th, 1783.

MOST REV. SIR,

I congratulate with the public on your Grace's recovery from a dangerous fever. Alarming as such maladies are, yet on amendment they are attended with good consequences. The constitution is re-established, nay it is improved after such trials, and yours under your own care must be invigorated, unless you should impair it by the labours of government; labours which certainly your wisdom must lessen, as your burthen will in a great measure be lessened by having young able and worthy gentlemen to put their shoulders to it—a happy circumstance, and I congratulate with you upon it. After the administration of (what I may call) many years, I thank God that at Rome you have some of the great princes of the Church applauding your government; nor am I in the least pained (except by concern for the man himself) at the harmless pride of a Rector, who, had he wisdom, would have no petulance in the exercise of his authority. But enough, perhaps too much, of this. I thank your Grace for your kindness to me from our first meeting to the present hour. Were I your paternal and maternal brother it could not be greater. I am now greatly on the decline, and God grant I may make the proper use of this warning. The gout has left such weakness behind it, that I have no hopes of ever being re-established, and my hand is so enfeebled that it is with difficulty that I can write with it; and yet, in the course of last month, I strove to draw up a third letter (now under press) to Col. Vallancey on the antient state of this country. He pressed me to it very earnestly, and if the Society of Antiquaries in London will think that I have cast any light on the subject, it will be some encouragement to me to prosecute the more important part of the task I undertook, I mean the state of Ireland after the reception of the Gospel. I work still upon it, and will proceed unless I am arrested by death, or too much weakened to make any good progress. This week I received a packet of letters from Rome, and I had one enclosed addressed to your Grace by my grandson, with a postscript from Mr. Lubi O'Connor, for whose father's death I suffered sensible concern, for he was a worthy man, a good husband, and a good father. I must caution my grandson against his affectation of style, and particularly against his freedom in describing the present administration of ecclesiastical matters in a place where he is too young to judge, and

where, were he even competent, he should be reserved, and in many instances silent. A line on this subject to him from your Grace would undoubtedly have its proper effect, for indeed the youth is docile. I beg your Grace's pardon for what I am now going to offer. A worthy and very decent young clergyman, *Francis Xavier Blake*, requested of me to crave your Grace's protection for him in one of the chapels of Dublin, and that on your granting it he will bring you the necessary testimonials from his own Metropolitan, for he belongs to the Diocese of Tuam, where no provision can at present be made for him. I could not resist the entreaty of a gentleman I think so well of, and told him that I would inform him of your Grace's sentiments relative to his suit. I crave your Grace's blessing, and conclude,

Your grateful, affectionate, and faithful servant,

CH. O'CONOR.

The Most Rev. Dr. Carpenter, Dublin.

XLVI.

LETTER OF THE ARCHBISHOP OF DUBLIN TO THE NUNCIO IN BRUSSELS, A.D. 1768.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

EXCELLENTISSIME AC RME DNE,

Utrasque vestras litteras novissimas debito accepi tempore. Quominus illis citius responderem in causa fuit infirma mea valetudo quae me paulo diutius ruri detinuit nunc autem pro virili exequar quod a me exigit Excellma Dominatio Vestra. Circa initium anni elapsi exhibitæ mihi fuerunt plures fidelitatis erga regem nostrum juramenti formulæ et permagna Catholicis nostris promissa emolumenta modo aliquod juramentum Gubernio nostro satisfactorum præstare vellent. In re tanti momenti ad caeteros hujus regni Archiepiscopos scribendum duxi enixeque rogavi ut tam illi quam illorum suffraganei ad hanc urbem accederent, ut insimul despiciamus quid Nobis hac occasione consultius agendum foret. Interea cum me multum compellaret illarum Formularum author, et valde etiam urgerent perplures e Laicis Nostris ut sensum meum super isto negotio quam citissime declararem præcipuos quoslibet e clero hujus urbis tam Regulares quam Seculares

convocavi, qui dictas formulas de verbo ad verbum expenderunt et emendatis quæ ipsis omnino emendanda videbantur, censuerunt cum tali emendatione juramentum salva fide et tuta conscientia præstari posse, expectandam tamen Episcoporum absentium sententiam ne in tam gravi negotio quidpiam temere agatur. Aduere huic consultationi duo Episcopi tunc forte Dublinii agentes qui cæterorum opinionem probarunt, licet nunc ut audio unus ex illis inter suos amicos omnino negat se unquam consensisse. Hanc communem omnium sententiam ad præfatum Formularum Authorem statim detulerunt Laici quidam suorum gravaminum pærtæsi et avidi qualiscunque solaminis. Ulterius autem cum isto juramento non est progressum nec ulli Catholicorum adhuc exhibitum fuit aut exhiberi potuit eo quod a senatu nostro tunc tunc solvendo nondum fuisset expensum nedum vim legis obtinuisset. Quid posthac acturi sint nondum novi nonnulli tantum arbitrantur quod proximis sessionibus, dictum juramentum sit iterum ventilandum et forsitan etiam in jus redigendum. Sed quidquid de isto Juramento eveniet non est quod minimum sollicita sit Excellma Dominatio vestra circa recognitionem Regis pro Ecclesiæ nostro spirituali capite. Nam tam legibus nostris quam recta ratione cautum est ne verba generalia ad ullam insolitam significationem detorqueantur nisi sensus ille speciatim exprimatur. Immo in appendice quadam ad dictum Juramentum Ecclesiæ Primatus Romano Pontifici expresse tribuitur et Regi nostro a Catholicis denegatur. Quoad censuras in dicto Juramento expressas nonnisi per accommodam distributionem tribuuntur Propositioni valde complexæ cujus plura membra non minus ab ipsa Sancta Sede quam a nobis damnantur. Scimus quidem Summi Pontificis jus in Temporalia Regum, cum aliis inde consequentibus a primæ notæ scholis et theologis quam plurimis accerime propugnatum fuisse. Piget vero dicere illorum doctrinam Fidelibus nostris minime probatam esse. In illam enim præcipue refundunt suas omnes leges pœnales, implacabile in ipsos conceptum odium, Persecutiones, Bonorum Spoliationes et cætera pleraque mala quæ a pretenso Reformationis exordio ad hunc usque diem indesinenter proferunt. Ab hac tamen veritate palam profitenda aut ullæ censuræ subscribendo ob suam erga Sanctam Sedem Reverentiam libentissime abstinebunt, si per senatum nostrum hoc ipsis licuerit, si vero periclitanti suæ Religioni aliter prospici nequit tutius putant illorum Voluntati cedere quam ut Fides Catholica ex hoc regno penitus extirpetur. Gallicanas propositiones per modum appendicis Jura

mento subnexas nullus adhuc inter nos Episcopus aut ecclesiasticus suo calculo comprobavit. Licet enim plures ex ipsis dum in Gallicanis universitatibus ad gradus Accademicos conscenderint, illis Propositionibus, aliarum accademiarum more subscripserunt ex animo tamen cuperent, non minus quam aliorum Regnorum Graduati, ut de illis hac occasione nulla mentio fiet utpote ad obedientiam regiae majestati a nobis debitam nihil pertinentibus nec ad quidpiam aliud inservientibus quam ad contentiones et discordias inter nos excitandas. Haec cum multis aliis praefato Formularum auctori per quosdam internuncios saepius significatum fuit sed instat ille: Has Propositiones a clero Gallicano jamdudum receptas et ab Hispaniae Lusitaniae et aliorum Regnorum clero brevi recipiendas a nobis omnino subscribendas nec quidpiam minus a nobis recipiendum. Pergratum faciet Excellma Dntio vestra si nobis suggerere dignetur justam aliquam Excusationem opportuno Tempore Gubernio nostro offerendam ob denegatum ipsis obsequium quod ab aliorum Regnorum ecclesiasticis gratiam et communionem S. Sedis obtinentibus suis regibus exhibetur. Ceterum in hac rerum nostrarum enarratione nihil a memet ipso profero, nondum enim quid ipse sentirem aperui. Aliorum tantum mentem hactenus investigare conatus sum illorumque sensum hic tantum expono. Plura magis forsitan verba et determinate circa hoc Juramentum Scribenda habuissem si ad meas Preces Illmi Archipraesules cum suis Suffraganeis aut saltem de hoc negotio Judicium palam declarassent. Solus Armacanus ingenue significavit citatum Juramentum paululum emendatum sibi minime displicere et ut verum fatear emendationem ab eo requisitam non modo justam sed et valde necessariam judico. Caeteri si ex Rescriptis de illorum sententia judicandum foret de hoc unice visi sunt solliciti quid ex tali Juramento ipsis obveniret Emolumenti. Vestrum Beneplacitum meis suffraganeis serio commendavi a quibus nihil aliud accepi quam quod cum opus esset suo officio non deessent. Verentur forsitan super istiusmodi negotio nisi necessitas coget ullum inter suos strepitum commovere. Haec tantum in presens rescribenda recurrunt utinam posthac aut nihil de hac re, aut saltem potiora significanda habeam.

Excellentiae Vestrae,

Et Subscribor cum omni veneratione,

JOANNES CARPENTER,
Archiep. Dublinensis, etc.

XLVII.

THE SEE OF KILLALA IN THE YEAR 1771.

(FROM THE PROPAGANDA ARCHIVES, ROME.)

STATUS ECCLIAE. ALLADENSIS IN HIBERNIA.

1. Etsi nondum elapsum sit decennium, quod concessum est Epis. Hiberniae ad sacra visitanda limina, Epus. exponens consentaneum duxit, visitationem adeosa lutarem potius anticipare, quam post ponere, maxime quod ipsi non constat, quemquam ex suis praedecessoribus ab immemorabili ejusdem obligationem adimplevisse, non quidem, ut fas est credere, culpabiliter, sed quod fuerint vel morte praescripti ante statutum tempus pro adimplerione hujus praecepti vel ob haereticorum persecutionem impediti vel, verisimiliter, quod existimaverint sufficere communicationem cum S. C. de Prop. Fide, minime distinguentes inter ea, quae proprie missionem spectent, et quae Epatum. concernant.

2. Ecclia. igitur Alladen. ut habetur scriptum in vita S. Patritii Hiberniae Apli. fundata fuit ab eod. glorioso Aplo. circa an. 440, eiq. in primum dedit Epum. S. Muredachum, cujus festum celebratur, in ista diocesi 12 Augusti. Huic fuere successores, sed quot et quales fuerint ad an 1151 ignoratur; a memorato autem anno ad praesentem facile esset seriem Epor. Alladen. texere, observando, quod in aliquibus retro seculis vocarentur nunc Alladenses nonnunquam Tirawlenses, et aliquando sed raro Fiacrenses, sumptis istis diversis appellationibus a diversis territoriis circumjacentibus.

3. Cathedralis sita est in agro Majjonen. vulgo Mayo, in provincia Conaciae, alias Tuamen., et ipsa dioecesis quaa longe praetenditur, cingitur ad Occidentem a M. Oceano Atlantico, ad meridiem conterminam habet archidiocesim Tuamen., et ad orientem et aquilonem attingit dioecesim Accaden. Longitudo ejus et latitudo nullam inter se proportionem habent, siqdm. illa est 60 milliarius, et ista in quibusdam partibus tantum 2 in aliis 8 et ubi maxima 12: montibus et quidem difficilis accessus abundat, et nonnisi unum habet oppidulum vocatum *Ballena* divisum per insignem fluvium Moyn et celebre ex captura abundanti piscis salmonis. De cetero ibi nihil rari habetur.

4. Ipsa autem civitas, dicenda potius pagus ab exiguo domorum et incolarum numero, nihil notatu dignum exhibet praeter palatium, et Cathedralem Pseudo-Epi. Protestantis, quae et structura et ornatu tam interiore, quam exteriori potius humiles quam superbae videntur. Etsi sit portus maritimus, omni tamen notabili caret commercio tum

propter regionis paupertatem, tum maxime quod portus facilem non praebeat accessum navibus appellentibus nec appulsis securum *asylum*. Ad materiale autem Cathedralem Catholicam quod attinet, nulla omnino existit, quemadmodum et nulla Ecclesia. aut Collegiata aut etiam proprie parochialis; et idem dicendum venit de Seminario, Hospitali et de quovis loco pio dotato, idq. quod Ecclesia Rom. juxta leges istius regni nequeat habere stabiles redditus, quo nomine vocari non possunt voluntariae fidelium contributiones pro manutentione cleri saecularis et Regularis.

5. Verum cum largiente Dno. conservata fuerit in medio persecutionum et modo conservetur in Hibernia Hierarchia Ecclesiastica quilibet Epus. habetur tanquam ordinarius loci, et censetur habetur Cathedralem et capitulum non quidem ad servitium chori addictum, sed tantum ad eligendum Vic^{um}. capitularem mortuo, vel amoto per translationem Epo. De cetero tam dignitarii, quam Canonici qui capitulum componunt, animar. curae incumbunt. Tale est capitulum Alladen. compositum ex Decano, Archidiacon. Praecentore, et 12 Canonicis absq. praebenda poenitentiaria aut theologali etiam quoad nomen.

6. Dioecesis dividitur in tres diaconatus, quibus praesunt tres Decani rurales, et isti iterum post aliquas uniones ab antiquo factas in 20 parochias, et 4 vicariatus administratos totidem parochis et vicariis; omnes ex clero saeculari, uno solo excepto, qui est Reglris. Ord. Praedicatorum. In qualibet parochia, tribus exceptis, in quibus Dni. temporales Religionis nrae. inimicos sese opposuerunt, habetur modo et quidem magna Ordinarii sollicitudine domus unice ad divina celebranda destinata, humilis profecto, sed nitida et sacris suppellectibus sat simplicibus instructa. Ubi minor paupertas calices sunt argentei, ubi major conflati sunt ex lucido, et expolito metallo.

7. Quum regnum esset undequaque catholicum, Reglres. in hac dioecesi tria habuerunt monasteria, nimirum Dominicani, Franciscani, et Augustiniani; sed in praesentiarum nihil nisi nomen retinent; siquidem duo tantum sunt Dnicani. in tota dioecesi, et Franciscani duo te tres Augustiniani jam senio confecti. Nullum est, aut unquam fuit monasterium monialium in hisce partibus, quod fortassetribuendum est ipsius regionis paupertati; alias in ea semper vixit et religio et pietas, quod vel ex eo patet quod post tot graves persecutiones, in quibus multi, sed ex ditioribus a fide defecerunt, duodecies plures perseverarunt, ita ut ubi haeretici nunc numerari possunt duo, nos numerare possumus viginti quatuor ad minus.

8. Epus. exponens candide fatetur se ad literam non adimplere residentiae praeceptum; sed nec illud ita adimplere ipsi moraliter possibile est. Nullus enim locus est in sua dioecesi ubi vel tolerabiliter cum decore permanenter habitare possit, neq. similem habitationem, attenta dioecesis paupertate, sibi comparare valet. Igitur ex necessitate cogitur in vicinia extra dioecesim apud unum vel alterum parentem catholicos, ex primariis quoad bonam famam, et fortunae bona, principalem tenere residentiam, idq. revera absq. dioecesis praejudicio: siquidem spatio duarum horar. festino gradu se illuc transferre potest, prout facere solet causa praedicandi in una vel altera parochia, etiam extra visitationem annuam.

9. Vere affirmat visitare se in propria persona omnes et singulas parochias, et vicariatus suae dioecesis semel quolibet anno exceptis quatuor parochiis, sitis in montibus asperrimis asperrimis, et quasi inaccessibilibus. Istas tamen summa cum difficultate visitat singulis tribus annis, quod profecto vix unus ex ejus praedecessoribus tam saepe perficere tentavit. In actuali autem visitatione constitutus, si quid dissensionis sit, qd. raro contingit, parochum inter et parochianos, qua potest moderatione et dulcedine (vi coactiva uti non potest) ad mutuam reconciliationem utrosq. conatur inducere. Inspectis postea ss. supellectilibus qualibuscumq. et libris Baptismatum, Matrimonior. et mortuorum, quos ab unoquoque paracho teneri ipse primus Epus. Alladen. ab infausta ibi haeresis propagatione commendavit, ordinavit, jussit; convocat parvulos eosque per seipsum non solum interrogat, sed et docet pro illa vice doctrinam Xnam. et quotquot idoneos reperit, sacramentaliter confirmat, neq. omittit in visitationis cursu sermonem habere ad parochianos universos.

10. Ex quo Epus. exponens promotus fuit ad Epatum. Metropolitanus cui subest, nonnisi unam celebravit synodum provlem. cui interfuit, non secus ac caeteri suffraganei per se, vel suos Procuratores, ast absq. desiderata solemnitate, conditione patriae id non ferente. Nullam coegit dioecesanam nec cogere potest tam ob paupertatem, qua non modo ipsemet, verum etiam ejus parochi laborant, quam ex suspitione magistratui haeretico forsitan ingerenda, aliquid contra se proponi et concludi in ejusmodi congressu. Satiùs igitur et tutius est privatis statuere ordinationibus quidquid statuendum esset in synodo dioecesana, etiamsi alias convocari posset, maxime quod parochi et fideles ejusmodi privatis ordinationibus pro bono regimine factis non resistunt, et libenter acquiescunt.

11. Statutum igitur est in ista dioecesi nullas exigi mulctas pecuniarias, nisi pro dispensationibus et denunciationibus matrimonialibus idq. potius ad conservandas in vigore leges ecclicas. quam lucri causa, qd. tam longe a mente Ordinarii abest, ut tenue emolumentum, quod obvenit, totum in pios usus impendatur, et adeo notorie ut nulla omnino apud populum maneat avaritiae ex illo capite suspicio. Dispensationes autem in 2°. et 2°. simplici ex speciali S. Sedis indulto, gratis omnino, ut ab S. Sede injunctum est, conceduntur.

12. Statutum quoque est, ut quilibet parochus explicet in lingua vulgari Epistolam et Evangelium cujuslibet Dnicae. vel occurrentis festi de praecepto, et postea sermonem habeat ad populum, super illum Evangelii textum, quem magis expedire judicaverit, dummodo non sit alias legitime impeditus. Sed longe strictius injunctum est singulis parochis, ut impense et impraetermisse singulis diebus Dnicis. sive ante, sive post missam parvulos coram populo congregatos catecizent, ita ut quam juvenes, quam senes probe instruantur in omnibus, quae scire tenentur ad salutem aeternam consequendam, et revera tantus et talis est fructus eorum in hac parte laboris, ut nullo modo oscitantiae vel incuriae culpandi sint.

13. Pari providentia statutum est, ut parochi societatem habeant ad invicem, maxime in habendis conferentiis in quolibet decanatu singulis mensibus, hieme excepta: cui ordinationi obtemperant diligenter, tractantes de re morali et dogmatica, ipso decano praesidente. Multum laborant ad extirpanda vitia, quae in eorum respective parochiis praevalent. Ipsa subditorum quasi communis paupertas luxui viam praecludit alia tamen vitia in quibusdam deprehenduntur, sed nullum adeo familiare, atque jurandi in vanum; et mirum quidem est, quod aliqui rustici, qui anglice nesciunt loqui anglice jurent. Specialis igitur cura est parochis in illud vitium omnibus modis insurgere, et de facto aliqui pravum illum jurandi habitum dimiserunt.

14. Non est cur Epus. exponens queratur de suis Parochis. Etsi pauperes existant, apparent tamen zelo pro Dei causa divites. Unusquisq. residet in sua parochia, applicant missam diebus Domin. et de praecepto pro parochianis, et debitam obedientiam, et reverentiam Ordinario tribuunt. Unus solus de clero seculari, sed nondum de parochia provisos, ei aliquid molestiae intulit. Iste enim voluit per fas et nefas intrudere se in unam parochiam, a quo iniquo proposito postea destitit, victus constantia et moderatione sui Praelati, quem

inter et totum clerum tam saecularem, quam Reglrem. suae dioecesis perfecta subsistit harmonia.

15. Epus. exponens dolet, quod diebus festis, in quibus ex indulto f. m. Benedicti P.P. XIV. licet vacare operibus servilibus, *audita prius missa* populus labori addictus missam non audiunt, neq. rationabiliter ad id cogi possunt, propterea quod iisdem graventur incommodis, iisdemque subjaceant difficultatibus, quarum intuitu dispensatum fuit in non paucis dioecesibus super clausulam *audita prius missa*, et signanter in Elphinen. quae hicce vicina est, etiam cum facultate transferendi festa dispensata ad sequentes Dominicas quoad solemnitatem. Humillime igitur supplicat, Epus ut SSmus. Dnus. benigne velit extendere gratiam dioecesi Elphinen. concessam ad Alladensem quae est ejusdem provinciae, ne dioecesani omittentes audire missam in d^{is} dispensatis festis, prout hactenus communiter omiserunt, pejores quoad conscientiam evadant occasione indulti Aplici. vacandi operibus servilibus ut praefertur.

16. Magis magisque dolet, connubia in hisce partibus fieri aliquando inter partes, unam catholicam, alteram haereticam, idq. vel publice et cum mala fide, coram ministello, vel aliquo perverso Ecclico. ex nostris. Utinam nullibi talis inveniretur! Ista connubia etsi illicite fiant, facta tamen tenent, nisi ex consanguinitate, vel affinitate adsit impedimentum dirimens, quod rarissime contingit. Verum cum ejusmodi casus evenit, et evenire possit, magnum ordinario loci facessit negotium, potissimum ubi agitur de uxore catholica, constante in fide, et contrita de delicto admissio. Haec a sacramentis et lacrymis et gemitibus a se expetitis arcetur, donec se separaverit a marito haeretico, constanter nolente ad veram se convertere fidem. Interim omnibus evidenter notum est, ejusmodi separationem esse moraliter impossibilem, propterea quod ex una parte maritus secundum leges Regni eam ad cohabitandum secum potest cogere, et cogeret, si opus esset; ex altera si fugam adripere voluisset, nesciret quo se conferret, neque haberet, unde se sustentare posset, ut nihil dicatur de contemptu universali, in quo haberetur. Haeret igitur marito sacramentis privata, et tandem in artic^o mortis apparenter constituta, stante prudente judicio confessarii de habituali animi ejus dispositione adhaerendi viro reputato marito, si convalescere contigerit, etiam tunc absolvi nequibit, nisi praesumatur alienum esse aequitate S. Matris Eccliae., fidelem quemcumq. sacramentis privare, propterea quod non promittat et

efficaciter facere statuatur, quod sibi esse moraliter impossibile cognoscitur.

17. Epus. exponens vehementer cupit edoceri quid in simili casu sit faciendum. Si ipsi licuisset proprium proferre in re ista iudicium, utiq. iudicaret expedire, ut omnes Hiberniae Epi. facultatem haberent dispensandi super impedimentum subsistens, et ratificandi connubium factum, postquam pars catholica condignam egisset poenitentiam non modo in delicti admissi deletionem, sed etiam in terrorem aliorum, qui proclives essent ad simile perpetrandum scelus. Sed quod in hac parte, non secus ac in caeteris suae dioecesis status exposuit S. Cngnis. iudicio, correctioni, quod par est, humilitate, et filiali obedientia submittit, subjicit, remittit, sacram EEmor. P.P. deosculans purpuram.

Datum Clunmoriae die 20 Fbrii. a. 1771.

PHILIPPUS PHILIPPS, Epis. Alladen.

XLVIII.

LETTER OF THE NUNCIO IN BRUSSELS TO THE ARCHBISHOP OF DUBLIN,

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

ILLUSTRISSE ET REVERENDISSE DOMINE,

Non possumus non commisereri deploratissimum Statum Conventus Lovaniensis Dominicanorum Hybernorum, cujus hodie Prior vigilantissimus existit R. P. Nugent, qui Litteras hasce nostras vobis reddet. Plurimi facimus Religiosum hunc, et cum incommoda Filiorum magna ex parte ad Patris charitatem pertineant, quemadmodum ex ore ipsius, quo in statu proprius conventus reperiatur, intelliget Rev^{ma} et Ill^{ma}. Dio. V^a, sic vobis eundem summopere commendamus, ut rationem aliquam habere dignemini tantae miseriae utque eandem quoque modo levetis, charitatem vestram deprecamur, excitamusque. Incommoda inquam filiorum pertinent ad Patris amorem: Nosque, qui oculis cum nostris conspeximus ingentem jacturam (quam hi Religiosi passi sunt) pro illa charitate, qua in eos afficimur, qui Studiis Theologicis sedulam operam navant ut Missioni Hybernicae utiles esse possint instructionibus, confessionibus,

Praedicationibus, aliisque muniis Sacerdotalibus, quales sine dubio sunt Religiosi, qui peractis studiis ex hoc conventu istuc proficiuntur, proinde muneri nostro, nostraeque charitati gravissime deesse videremur, si causam hanc vobis commendare praetermitteremus; Reliquum est ut Ill^{ma}. D. D^{io}. Va. Nos sibi addictissimos esse putet quippe qui singulari nexu, distinctaeque observantiae cultu vere subscribimur.

Ill^{mae}. et Rev^{mae}. D^{is} etc.

Observantissimus famulus,

Th. M Archiep Rhodien.

Brusellis, 11 Novembris, 1771

XLIX.

LETTER OF THE ARCHBISHOP OF DUBLIN, TO THE CARDINAL PREFECT
OF PROPAGANDA, THE 20TH OF MAY, 1772.

FROM THE PROPAGANDA ARCHIVES, ROME.)

Eme ac Revme Dne.

Quas ad me dignata est Emtia. Vra. scribere litteras cum summa reverentia et obsequio accepi atq. ut iis, ut par est, respondere valerem, coeteros metropnos. simul et suffraganeos meos admonere curavi ut quamprimum relationem facerent S. Congni de statu scholarum in suis respective locis. Neque hic praeterire possum quin Em. vestram ab initio certiore reddam leges hic, easque severissimas extare contra erectionem scholarum Catholicarum; quodque propterea omnem possibilem cautelam in transmissione copiae predictorum mandatorum adhibendam esse necessarium duxerim, ne literae meae in manus inciderent Aatholicorum, quorum plurimis utpote offensissimis nrs. hostibus nihil gratias foret, quam ex earum interceptione ansam arripere, gubernium nobis infensum reddendi, saevamque in nos persecutionem inducendi. Quod quidem eo magis timendum est hisce temporibus, in quibus ob frequentes seditiones in pluribus Regni partibus grassantes literae haud raro aperiri soleant. Ex quibus

colligere licet, quam gravi periculo exponeretur haec nra. afflicta Ecclia. si accuratus et distinctus scholarum nostrarum status et numerus a suffraganeis ad suos respective metropnos. et ab his ad me per diversas Provinciarum postas transmitterentur. Interim tamen ex relationibus, quas a dictis Metropnis. et a propriis meis suffraganeis jam nunc accepi, sine periculo errandi asserere audeo charitatem concessam juxta piam S. Cngnis mentem huc usque fideliter fuisse applicatum, quantum vero ad me spectat, ex 60 scutis quae mihi tantummodo obveniunt, et annuatim quinquaginta cuidam Magistro, qui ex pacto docet 60 liberos in iis omnibus, quae spectant Religionem Romano-Catholicam, ipsorumq. preces tum etiam artem scribendi et legendi, etc. Mediante vero exigua illa parte remanente, simul cum eleemosynis a ditioribus Catholicis collectis, adjunctis quoque iis, quae ex propriis emolumentis, parce vivendo mihi reservare contingit, alias scholas, ubi centum et ultra adolescentes praecipue religionis, atque rudimentis fidei sedulo imbuuntur, ex partibus ruralibus nrae. dioecesis sustentare conatus sum. Plures insuper utriusq. sexus ad artes mechanicas ediscendas, quibus postea honestam sibi sustentationem acquirere valeant, artificibus Catholicis pecunia, caeterisque necessariis eisdem datis committere curavi.

Cum summa quoque consolatione video alias scholas hic Dublini erectas, quae ex piorum fidelium eleemosynis sponte oblatis, omnibus necessariis seppeditantur; ex quibus prodeunt plurimi juvenes qui ad Religionis Incrementum ac decorem haud parum contribuunt sed proh dolor! ob leges poenales, sub quibus oppressi gemunt Catholici omnes, ut taceam stagnationem artium inauditam cum exorbitante provisionum pretio conjunctam, quibus malis tandem succumbere incipiunt opulentiores, nostras calamitates et misérias ita augeri indies conspicio, quod summopere timeam, ne ad subsidium illud, quod a S. Cngne habeo, breviter redactus dictarum scholarum numerum diminuere cogar. Utinam igitur calamitosum hujus patriae statum presentem ac extremam Catholicorum nostrorum inopiam pro rei dignitate ore ad os Emtiae Vrae communicare potuissem, enimvero persuasum habeo, quod tali relatione fortiter commota, Emtia V. omnem moveret lapidem, ut dictum subsidium hactenus gratiose concessum, saltem quoad illam partem, quae mihi pervenit, augeretur. Ad hanc namque civitatem confluunt pauperes ab omnibus regni partibus; huc recurrunt quotidie viduae desolatae, quae propriae egestatis immemores manantibus lacrimis infantulos suos nrae.

misericordiae commendant, ut in fide Catholica educantur, et ne ultima premente necessitate in manus Haereticorum tradantur.

Quandoquidem extensio officiorum sanctorum nationalium obtineri non possit, donec in album sanctorum auctoritate SSmi redigantur, licentiam nunc petimus renovandi preces nras. anno elapso per Agentem nostrum SSmo porrectas et ab eod. ad S. Rituum Congnem. remissas, pro indulto celebrandi *Desponsationem* B. M. V. 23 Januarii, *Expectationem* partus ejusd. 10 Decemb., *Patrocinium S. Joseph* Domin. 3 post Pascha, et tandem pro *officio votivo* nri. maximi Patroni S. *Patritii* ut servetur in qualibet Septimana die non impedita.

Tandem cum nihil ardentiori studio animum meum inflamat, quam ut pro muneris mei necessitate causam Religionis Catholicae pro viribus promoveam, in hacce patria, quae olim Insula Sanctorum gloriosa appellatione merito insignita est omnem propterea operam navabo, ut suppressis omnibus innovationibus, S. Congnis. decreta stricte observentur, et debita submissio S. Sedi ab omnibus praestetur; ut uniformitas disciplinae stabiliatur; ut omnes Ecclesiasticorum ordines solidam pacem, mutuamq. concordiam foveant, ac conservent. Precor itaque Emtiam V., ut pios meos labores suo inclyto patrocinio adjuvare ac promovere dignetur. Et pro gratia exorabo Altissimum pro omnimoda incolumitate Emtiae vrae. cui in aeternum me devinctum profiteor.

Dublinii die 20 Maii 1772.

Jo. CARPENTER, Archiepus, Dublinen. et Hib. Primas.

L.

LETTER OF THE ARCHBISHOP OF CASHEL TO HIS HOLINESS, THE
23RD OF DECEMBER, 1772.

(FROM THE PROPAGANDA ARCHIVES, ROME).

ILMO. DNO. NRO. CLEMENTI XIV.

BEATISSIME PATER,

Ad pedes Sanctitatis vrae summa qua par est, reverentia provolutus, supremo omnium et invisibili pastori Deo gratias ago quod talem, tantumque Pontificem in eminenti apostolatus specula constituerit, qui

pro sua omnium Ecclesiarum sollicitudine Dominici gregis saluti invigilet. Congaudeo etiam cum fratribus meis quod Sanctitas vestra in tanta negotiorum incumbentium mole non dedignetur huic miserae genti prospicere ubi collapsa quasi Religio ad Sanctitatem Vestram supplices manus protendit.

Nuperrime enim Christi fidelium in hoc regno degentium animos sibi arctius devinxit Beatitudo Vestra, cum ipsos paterna charitate complectens Ecclesiae thesaurum et divinae misericordiae fontem uberius recluserit. Hinc omnes ad Christum ex intimo corde preces effundunt, ut Sanctitatem Vestram diu servet incolumem.

Ego vero, quem jam provector aetas, seniumque comitantes ut plurimum infirmitates minus aptum in dies reddant Episcopali obeundo muneri, Sanctitatem Vestram suppliciter orare praesumo, ut mihi concedat coadjutorem, qui levet pastorem sollicitudinem. Interim mei muneris esse duxi Dnum Jacobum Butler, commendare, Emis. PP. S. Cngnis de Prop-Fide, virum nobilissimum et omnibus numeris absolutum, mihi fratribusque meis et universo populo unice gratum.

Si placuerit Beatitudini Vestrae pro sua in hoc regnum benevolentia huic annuere supplicationi humillissimae ex cujus felici exitu pendet Episcopatus mei tranquillitas et solatium, aequiori animo mortem expectabo mihi conscius quod Ecclesiae meae afflictae regimini maxime idoneum providerit Sanctitas Vestra; ad extremum nunc vitae terminum fere, praedictus Apostolicam benedictionem flexis genibus implorat.

Ilmae. Paternitatis Vestrae,

JACOBUS, Casselien, Archiepus.

Thurlesiae juxta Casseliam,

Die 23 Decembris, 1772.

LI.

LETTER OF REV. ALBAN BUTLER, ST. OMER'S, THE 9TH OF
JANUARY, 1773, TO THE NUNCIO IN BRUSSELS.

(FROM THE PROPAGANDA ARCHIVES, ROME)

Gratiis agendis pro honore et benevolentia, qua me Bruxellae mense proxima elapso excepit et prosecuta est Exima D. V. impar sum; eam animo gratissimo semper recolam.

Rmus D. Jacobus Butler, Archiepus Casselien. Provinciae seu priscae regni Momoniae in Hibernia australi metropolita, octogenario major prae senectute caecus, ad me has literas transmisit per manus Eximae D. V. Illmo Dno, et Emo S. C. de Prop. Fide Praefecto porrigendas una cum singulorum cleri diocesani sui, et Regularium Ordinum superiorum litteris commendatis: horum unanimi suffragio animatus humiliter postulat, ut summus Pontifex non gravetur ipsi in coadjutorem concedere D. Jacobum Butler sacerdotem, qui aliquandiu Parisiis in Seminario S. Sulpicii studiis Theologicis operam dedit aliquot annis eadem in hoc collegio junctis juris Canci. assiduis lectionibus diligentissime prosecutus confessarii munus summa cum laude sui zeli, prudentiae, et indefessi laboris exercet. Stirpe Duceum Ormondiae ortus, praecipuis proceribus sanguine conjunctus, opibus dives, non potest, non Catholicis, et A catholicis, ipsisque regni praefectis et administris esse perquam acceptus. Eruditione sacra omnis generis egregie excultus ab omni clero et populo maximo habetur in honore; ob singularem animi candorem, illibatam ab ineunte aetate vitae innocentiam, morum sanctitatem, orationis piae assiduum ac divinum studium, virtutum omnium aemulum, prae ceteris incredibilem modestiam, humilitatem, mortificationem, tenerrimam charitatem, atque effusissimam in omnes liberalitatem ita universis venerationi est, ut nisi ab oculatis testibus credi non possit. A notis prae sancto ubique predicatur. Vincenda quidem erit summa ejus modestia, qua ab omni dignitate est animo alienissimus; nec nisi obedientiae et charitatis vinculo superari poterit sincera animi ejus repugnantia. Tot, tantaeque dotes omnibus exploratum faciunt aetatis aliquantulum junioris defectum nihil afferre impedimenti, quominus auctoritate, discretionem, et summa apud omnes gratia polleat: imo vires ministrabit quae ferventissimo ejus zelo in concionando, aliisque muniis exercendis sufficiant.

D. May, Senatus Parisiensis advocatus, juris canonici consultissimus, et scriptor dissertissimus Episcoporum quorundam rogatu litteras supplices una cum pastoralis monito horum nomine politiori calamo conscripsit Imperatrici Reginae ab Episcopis Belgii Austriaci porrigendas, ut ei auctores sint binorum edictorum, quae ordini monastico nimis gravia sunt, revocandorum, aut certe mitigandorum. Faxit D. O. M., in cujus manu sunt corda Regum, ut felix exitus laetitiam veris Ecclesiae filiis afferat.

Cum tertia pars Nosocomii Generalis Parisiensis igne sit absumpta

sexcentis aegris, maxime mulieribus, et infantibus, quorum hospitia primum corripuit vorax flamma, extinctis, in insula Cygnorum extra urbem, meditantur administri novum Nosocomium. Potius optassem, ut loco humili et humido solum altius consurgens fuisset praelatum ob aeris salubritatem, et pro uno Nosocomio quatuor vel sex erigerentur extra totidem urbis regiones, singula ad normam Nosocomii S. Spiritus Romae. Cum honore et grato animi sensu consultissimum D. Auditorem et humanissimum D., qui est a sacris et eleemosynis humillime saluto. Abbas meritissimus S. Nenoci Bergis nuper febri maligna in extremum vitae periculum videbatur adductus, sed in gaudium, ac salutem plurimorum, per Dei misericordiam pristinam valetudinem recuperat. Cum magno Priore S. Bertini grato, humillimoque obsequio Exctiam. vram. venerabundus salutat. Cardinalis de Choisent abbatiam suam S. Bertini ineunte Quadragesima invisit. Ut ad postulationem Coadjutoris Casseliensis revertar, Archiepiscopus scribit se neminem alium praeter D. Jacobum Butler, qui in hoc Collegio Ordines sacros suscepit, et munia sacerdotalia quatuor annis exercet, humaniorumque literarum secundam classem moderatur summa sanctitatis singularis, eruditionis, et pii zeli fama apud omnes, reperire, qui sat locuples sit, ut onus hoc sustineat, antequam ipse exiguis cathedrae suae honorariis morte cedat, cum ipse aliis bonis non gaudeat.

Quoad D. Ryan Marditi, Dominus Egan, alique Epi Hiberni ad me plurimi scribunt, ut eum omnino minus idoneum demonstrent. De quibus nihil dico, cum mihi penitus sit ignotus. Nec mei interest, an D. Jacobus Butler, an alter fuerit ab Illmo Dno assumptus. Hoc unum affirmo, hujus viri summam pietatem, timoratam conscientiam, et zelum cum eruditione et natalium splendore conjunctum non posse non totius missionis clero esse insigni exemplo, et aedificationi.

Summo animi obsequio Eximae D. Vestrae subscribor.

Servus, &c.,

ALBANUS BUTLER.

LII.

LETTER OF THE ARCHBISHOP OF CASHEL TO CARDINAL MAREFOSCHI,
PROTECTOR OF IRELAND, THE 23RD OF APRIL, 1773.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME.)

EMINENTISSIME AC REVERENDISSIME DOMINE,

Literas Em^{ae}. D. V. Romae datas die Januarii 8^a summa cum veneratione simul et grati animi sensu accepi 25^a die Februarii, et Eminentiae V. nutui obsequentissimus, adolescentem mitto Edmundum scilicet Raymond, qui, ut spero, protectoris optimi votis sit responsurus. In Dioecesi natus est Cloynensi patre tunc licet neophyto, matre tamen semper Romano-Catholica, quaeque fidem suam ex longa progenitorum serie hausit illibatam: non levis quidem mihi spes affulget fore ut praedictus adolescens religioni sit praesidium et ornamentum. Ipsum quippe niveus animi candor et integra morum probitas non solum mihi, sed et omnibus commendant. Praeterea per tres annos novissime elapsos, secundum merita consecutus est et tenuit locum ob recitata in nostra simul et Anglorum lingua Catholicae fidei rudimenta, quae rationes ita animum affecerunt meum, ut nulla interposita mora in ipsum oculos conjecerim. Annum aetatis agit decimum septimum, sanitatis integer, nullique obnoxius morbo, fide et baptismatis et confirmationis pergit munitus, sacrumque ministerium ardenter anhelat. Provinciae Momoniensis in Collegio Hibernorum Parisiis provisor cautionem dat pro se, suoque in officio successore qua tenetur summam 460 librarum Gallicarum ad nutum Emt^{ae}. V. tradere adolescenti studiis absolutis in patriam reversuro. Unde in hocce negotio nihil eorum praetermisisse videor, quae in notula quadam mihi significare dignata est Emt^{ma}. D. Vestra. Non superest nisi ut Deum ex intimo corde orem, qui Emam. Vestram diu sospitem incolumemque servet. Mihi vero nihil gratum magis accidere potest quam frequens occasio significandi quanta sim reverentia.

Eme. ac Rme. Domine,

Emt^{iae}. Dominationis Vestrae humillimus,

Observantissimus et devotissimus famulus etc

JACOBUS, Casseliensis Archiepiscopus.

Thurlesiae juxta Casseliam, die Aprilis 23, 1773.

LIII.

FOUR LETTERS OF THE ARCHBISHOP OF DUBLIN.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME.)

EMINENTISSIME AC REVENENDISSIME DOMINE,

Ad nostrum tribunal non ita pridem delatae sunt gravissimae querelae duorum patrum Capucinorum hic Dublinii residentium contra suos superiores easque in supplici libello sequentis tenoris exposuerunt.

Illustrissime ac Reverendissime Domine.

Nos infrascripti ordinis Capucinorum conventus Dublinii oratores vestri humillimi, exponimus Dominationi vestrae illustrissimae, quod multifariis huc usque gravaminibus, quibus a superioribus nostris remedia opportuna afferri diu frustra quaesivimus dire vexati, ad Sacram Congregationem de Propaganda Fide tandem appellare debuimus. Superiores vero praefati dictam nostram appellationem juridice et publice iisdem communicatam parvi facientes, ac decisionem curiae romanae expectare nolentes, novis nos injuriis lacerare pergunt, immo censuris Ecclesiasticis nos innodare non formidarunt. Hinc Dominationis Vestrae, utpote Apostolicae Sedis delegati munere hic perfunctis protectionem implorare necessarium duximus, eidem supplicantes ut ausum horum temerarium ea qua pollet autoritate comprimere dignetur, neque pendente jam causa nostra in curia superiore, iniqua inferiorum sententia nos condemnari sinat, et pro favore patrum misericordiarum pro omnimoda incolumitate Dominationis Vestrae reverendissimae ac illustrissimae exorare non cessabimus.

F. JOANNES O'BRIEN, Exlector ac Missionarius Aplicus Capucinus.

F. JOANNES DAMASCENUS, Cap. Missarius Aplicus.

Dat. Dublini, 4 Nov., 1773.

ILLMO AC RMO D. ARCHIEP. DUBLIN.

Nos igitur dicta injusta violentia commoti patrem vice-provincialem ad nos accersiri curavimus, quem de veritate supradictorum juridice interrogatum, eum quoad singula puncta, eadem confirmantem audivimus, errorem vero suum nullatenus agnoscere voluit, immo censurae

in praefatos latae legalitatem ignoranter ac pertinaciter pro viribus defendere laboravit, appellationemque praecedentem subditorum (utpote quibus de gravaminibus recognoscere non competit) a paenis ob eandem causam eisdem infligendis Superiorem nullatenus impedire potuisse contendere non erubuit, hinc ut opportunum remedium scandalo pullulanti adhiberemus atque ut Sacrae Congregationis Honorem tam verbis quam factis ab eodem superiore laesum vindicarem, eidem sequentes has nostras litteras tradi mandavimus.

Admodum Reverende Pater Fitzsimons. Cum violentus vester nuperus procedendi modus contra patres Hart et O'Brien confratres tuos (quos eo ipso tempore quo appellationis beneficio gaudebant, paena suspensionis, adversantibus sacris canonibus, plectere non timuisti, te hominem non solum injustum ac temerarium arguat, verum etiam contemptus formalis erga sanctam Sedem Apostolicam, ad cujus patrocinium praedicti convolarunt, te reum constituat: eapropter paternitatem tuam nostris favoribus et gratiis indignum reputamus ac proinde facultates nostras, audiendi nempe confessiones fidelium nostrae Archidiececesis, verbum Dei annuntiandi secundamque missam diebus Dominicis, et Festivis celebrandi, gratiose tibi hactenus concessas revocamus, donec irreverentiam Sanctae Sedi dicto temerario facto (quod omnino nullum et irritum hisce declaramus) illatam debita submissione reparaveris.

Datum Dublinii sub manu et sigillo nostro minori hac die 6 Nov., 1773.

J. C. A. D. H. P. etc. S. Sedis, Apos. Del.

Totam hanc dicti seriem Emtiae Vrae communicare ac patefacere nostrum esse censuimus, ut veritate cognita informationes fictas distinguere possit, atque ut obstruantur ora quorundam malevorum obloquentium, qui justissimum nostrum zelum pro pace in hac dioecesi continuanda, ac Sacrae Congregationis, Sacrorum Canonum autoritate inviolabiliter conservanda, partialitati, praejudiciis, ac denique religiosorum odio, a quibus summopere horret animus noster, adscribere non verentur. Confidimus proinde, quod ea quae in hoc negotio pro munere nostro gessimus, Emtiae Vrae approbationem habitura sint, cujus prudentiori iudicio, nos actionesque nostras lubenti animo submittimus. Eminentissimae ac Revmae Dominationis Vrae humillimus servus.

J. C. DUBLINIEN. Hib. Primas.

Epistola Archiep. Dub. and Em. Dnm Cardinalem Castelli sub die, 29 Jan., 1774.

EMINENTISSIME AC RME. DNE,

Litterae Vrae Solemni die Nativitatis Domini anni elapsi datae ad manus meas pervenerunt ex quarum tenore clarissime perspexi, S. Congregationem falsis informationibus deceptam, factorum in casu capucinatorum inscientia omnimoda laborare. Enucliatior (ut audio) totius transactionis status transmissus fuit Exmo Nuntio Bruxellensi per duos illos patres appellantes, sine mora ad Vestrum tribunal transmittendus, et in Epistola responsoria supralaudati Dmni Nuntii insinuatum comparet, litteras eorum vindicatorias, simul et Appellatorias nullatenus Romam transmissas in supposito, quod causa fuerit jam decisa. Hinc facile iudicium quare Emtia Vra suasorias illas scripserat litteras ne me amplius immisceam et ut facultates ordinarias vicario eorum Provinciali restituam. Praefati appellantes qui criminosis adversariorum insinuationibus tanquam turbulentioris ingenii homines Romae audiunt in iurium suorum prosecutione a Canonum et Statutorum apice in nihilo deflexere. Prima eorum contra gravamina appellatio facta fuit ad eorum Provinciale qui aequitati surdus litteras tantum minas graves spirantes emittere dignatus est. Hinc prout Canones suadent ad Ministrum generalem appellavere qui eorum accepta appellatione rescripsit se quam proxime indaginem facturum paratumque se exhibuit si causa justa subsisteret aurem Paternam eorum querelis adhibere; morte tamen preventus huic causae finem imponere nequivit. Interim antequam fatis cessit praefatus Generalis dum lis ad ejus tribunal pendebat, adversa pars per clancularem et minime Canonicam applicationem a Generali Definitorio sententiam obtinuit contra praefatos Patres inauditos et indiscussos de cujus sententiae subreptitiae invaliditate constat ex litteris Revmi Generalis defuncti a me visis et perlectis in quibus (duobus postdictam decisionem Definitorum elapsis mensibus), ad Appellantes rescribens, eorum appellationis acceptionem agnovit eorumque malis (si vera forent) opportune subvenisse promisit. Summa igitur injuria appellantes illi uti rebelles superioribus Ordinis Emtiae Vrae effinguntur, praesertim cum compertum sit quod Capucini Dublinenses non nisi post lites et appellationes a multis retro annis gratiam hanc exiguam impetrare potuerint, ut in Civitate hac, nativitatis loco eis commorari liceret: fucatis itaque tantum rationibus enixus Provincialis Vicario suo rescripsit, ut praefatos patres censuris Ecclesiasticis *confoderet* (verbis

orum utor) simulque litteras obedientiales R. P. Fratri goanni de Dublinio mittere, ut lite pendente, ad Romanam Provinciam sese conferret, contemnentes, dicto facto decretum S. Congregationis an. 1751 —*quotiescunque autem ob rationabilem causam transferendus sit aliquis religiosus ab uno in alium locum, id a superiore regulari minime fiat nisi requisito et obtento consensu Ordinarii*—nostramque jurisdictionem despectui habentes, cui *in omnibus et per omnia subjacere debent*, juxta decreta Aplica a quibus R. P. Capucini exemptionem nullam pretendere possunt, utpote qui ab aliis religiosis in hoc distinguuntur quod nec habitationem communem, neque Praelatum sui Ordinis jurisdictione Ordinarii gaudentem (cujuscunque denominationis) ullum in hoc regno habeant ullamve religiosi regiminis formam conservent. Tandem ut ad appellantes redeam, citati fuere coram confratribus ut sententiam minatam subirent; et non obstante quod appellationem ad vestrum tribunal presentaverint, hac spreta censuras fulminavit Vicarius Provincialis, licet satis superque eidem insinuaverim ne amplius procederet, usque dum causa foret a Sacra Congregatione discussa nec temere, nec inconsulto clero nostro, facultates revocavi concessas; unanime eorum judicium fuit nos ad jura nostra laesa tutanda, et Reverentiam Sanctae Sedis tam factis quam verbis impetitam ab ulteriori violatione simul servandam, teneri privilegia gratuita revocare. Non prima haec lis est quae pacem perturbavit Archidioeceseos, quae ex factione illa inveterata, in Capucinos Dublinenses Saeviente, originem sumpsit. Vidimus non ita pridem, nempe sub Archiepiscopatu Illmi Dni Linigar, diros ejusdem effectus, quatuor religiosos hujus Civitatis Nativos, meritisque conspicuos ex Cappella Capucinorum expulsos, excommunicationisque sententia cum gravissimo totius Civitatis Scandalo a superiore innodatos, sub pretextu quod violatores fuerint privilegiorum regularium, hac sola causa, quod ab Archiepiscopo citati, coram eo comparuerint testimoniumque veridicum dederunt de scriptura authographa patris tunc vice Provincialis, qui libellum famosum contra Epum Kildariensem ausu temerario composuisse convictus fuit. Denique ex hoc venenato fonte nefas omne emanavit, non ex appellantibus, qui tam atris depinguntur coloribus, quique prout tota testare potest civitas, vitam ab omnimodo scandalo immunem ducunt, et fructuose simul et zelose in vinea Dni. laborant. Unus eorum singulis Dominicis per annum ad populum concionem habere solet, alter vero in functionibus suis solertissimus semper extitit. Dignitati proinde simul ac Authoritati Archiepiscopalis Sedis invigi-

lans, facultates revocatas iterum concedere et nobis et clero minime consultum apparet, maxime cum vice provincialis in priore sua obstinatione persistat irreverentiamque scandaloso suo attentato factam postulata submissione reparare recuset. Enimvero si Eminentiae vestrae notis in hisce circumstantiis constitutus obsecundarem, jactatoriissimul et minatoriis sermonibus temere in vulgus sparsis, fomitem roburque administrarem, disciplinae Ecclesiasticae nervos relaxarem, meque ac auctoritatem Episcopalem in sibilum populo verterem; via praeterea sterneretur aperta contumacibus resiliendi a jugo auctoritatis legitimae, cum apparebit quod unus destruit quod alter aedificat. Si in posterum debitis rebelles aut irregulariter viventes poenis coercere ausus fuerim, porta ampla pateret Romam appellandi nostramque auctoritatem falsis insinuationibus facile concutiendam pro ludibrio habendi. Fides hic Vaticana in periculo trepidat, nova enim praemia apostasiae Regni Parlamento proponuntur, hinc diuturni labores vacillantes in fide confirmare, ac in gremio Ecclesiae incolumes conservare: frustranius erit hic labor si Sac. Congregatio auctoritatem Episcopalem inconcussam servare nervis omnibus non intenderet. Pacis et fautor sum et cultor, timore autem quocumque obductus, jurisdictioni Episcopali vulnus non infligam sed jura Sedis tecta sartaque pro virili manu tenebo. Firmum hocce nostrum propositum vestro jam melius informato judicio justum et rationabile haud dubio apparebit. Interim omni cum veneratione et obsequio Subscribor.

Eminentiae Vestrae,

Humillimus Servus,

J. C., Arch. Dub. et H.P.

Dublinii, 29th January, 1774.

LETTER TO THE NUNCIO IN BRUSSELS:

EME. ET RME. DNE.,

Ex quo litterae vestrae ultimae mihi traditae fuerunt, investigationem necessariam de re in eis sollicitudini nostrae commendata facere haud distuli. Inveni autem quod Christophorus Barnewall nullo plane consanguinitatis vinculo Domino Christophoro Trimilston (uti Dominationi vestrae referabatur) conjunctus sit. Pater quidem dicti juvenis remoto quodam sanguinis gradu unitus fuit familiae nobili de Kingsland, cujus ultimus haeres Arrigus ante tres menses ex hac vita discessit, ac dominia quae possidebat, ante obitum suum protestanti cuidam omnia vendidit. Hinc ex hac parte nullum subsidium dicto juveni expectandum, nec compensationis Collegio

faciendae spes ulla affulget. De praesente autem casu Avunculum Juvenis Barnewall Sacerdotem Londini commorantem quam primum certiore reddam, eumque litteris exorabo, ut prementibus Nepotis sui circumstantiis, ac gravibus Collegii necessitatibus omnem possibilem attentionem praebeat, opportunumque remedium pro viribus afferat.

Perluctuosus quidem casus est, quod studentes nostrates, postquam Collegium per plures annos aggravarunt, eorum vocationem tam facile deserant, atque ita afflictam hanc missionem operariis necessariis destitutam sua inconstantia remanere efficiant. Gratulor autem mihi quod hisce miseriis nulla commendatione mea hactenus cooperavimus : Eminentia quoque vestra persuasum habeat, quod sicut hucusque exactissimus fuerim in electione eorum quos Romam mandavi, eandem etiam regulam me in posterum scrupulose observaturum.

Emiae. Vestrae jam pridem insinuavi, quod Prelati hujus regni omnes quam maxime desiderent, ut Nationalis quidam juvenibus Collegio nostro aggregatis praeficiatur. Hanc igitur impresentiarum opportunitatem amplector Emtiae. Vestrae Patriotum unum commendandi, quem omnibus qualitatibus ad dictum munus debite administrandum necessariis approxime instructum novi, quemque Emae. Dmni. Vestrae gratissimum, ac missioni huic nostrae valde proficuum evasurum haud dubito. Dicta persona Emiae. Vestrae nota esse debet, vocatur enim O'Reilly, in Collegio de Propaganda studia sua complevit, vestrisque amplissimis commendationibus hic munitus pervenit, Vicarii Generalis munere apud Episcopum Kildariensem summo applausu perfungitur, quem licet dictus Episcopus Suffraganeus noster maximo prosequatur affectu, pro bono tamen publico eundem dimittere constituit. Consensum vestrum in hac re anxie expectamus, ut prefatum Dominum, dum tempus itinerandi ac navigandi favet, ad Collegium nostrum destinemus. De Vestra igitur erga nos, dictumque Seminarium benevolentia pluries experta persuasi firmiter speramus, quod Eminentia Vestra postulatis nostris in hac re benigne annuere dignatum sit, cujus approbatio Praelatos nostros summa laetitia afficiet, et prae caeteris illum, qui est semper.

Emae. et Rmae. D^s. V^{ae}.

Hmillmus. et devissimus. servus,

JOANNES CARPENTER,

Archiep. Dublin, et Hiberniae Primas.

Dublinii, die 19 Maii, 1774.

Letter to the Cardinal Prefect of Propaganda.

EMINENTISSIME AC RME. DOMINE,

Pecuniam mihi commissam fideliter juxta beneplacita vestra transmittere conabor quamprimum eandem sine proprio meo periculo extradere licebit; illam vero pro aliquo adhuc tempore in manibus meis conservare prudentia suggerit, ne post traditionem ejusdem, ad instantiam cujusdam ignoti traditoris (uti proh dolor hic fieri solet) investigatio legalis de ea institueretur, quo in casu innumeris expositus forem difficultatibus, imo gravioribus legum poenaliū pressuris obnoxius remanerem. Interim Emam Vestram persuasam esse vellem, quod nihil magis desiderem quam voluntati vestrae in hac re quam citissime obtemperare; quodque dictae pecuniae transmissio haud diutius protrahenda sit, quam a nobis propriae salutis conservatio prudenter exigere videatur.

Pater Joannis Murphy religionem Protestantem profitetur, et inter Domesticos viri cujusdam nobilis hujus civitatis acatholici cooptatus, eminentiorem gradum in dicta familia obtinet. Mater autem Catholica est, et occupationis linteariae mercatrix vitam satis tranquillam ac commodam hic degit. Joannes baptizatus fuit a Ministro Protestante, attamen pia mater ejus in fide Catholica eum enutrire ac sedulo instruere curavit; ulterius quoque progressa, ut periculum perversionis, ab influenza patris maxime timendae, evitaret, dilectum filium inscio patre ad regiones Catholicas secreto deferri mandavit. De filio superstite nihil hactenus pater audivit, imo eundem juvenem ardore abreptum ad vitam maritimam confugisse censuit; cumque nullas ab eo litteras acceperit, eum naufragio jampridem periisse credidit, mater autem, quae prudentia ac discretionē haud exigua praedita videtur, pessimas consequentias secuturas praevidet, si filius ejus, jam sacerdos factus, in hisce rerum circumstantiis remeare contingeret. Sibi enim persuadet quod maritus gradum, quo in dicta familia nunc gaudet, relinquere deberet, vel potius eundem dimittere cogeretur. Cumque vir ille juris prodigalitati deditus sit, eorum substantiam vel proprietatem totam eum dilapidaturum, eamque ac unicam filiam ad egestatem summam redacturum timet. Attamen spem maximam fovet, quod Divina Providentia, quae hactenus ei propitia fuit, hanc quoque gratiam elargitura sit, ut filium hunc suum reducem salvum et incolumem post modicum temporis videre

liceat quin hisce inconvenientiis subjaceat, quibus impresentiarum ob ejus adventum exposita ac obnoxia foret.

Cum D. Kennedy locum suum in Seminario jam evacuaverit, egregium ac optimae spei juvenem intra paucos dies abhinc discendum selegi ut dictum locum suppleret quem propterea Emae ac Rmae Dom. vestrae patrocínio enixe commendo.

Insuper cum ante duas septimanas vacaverit Decanatus Dublinensis per mortem R. D. Jacobi Dowdal, litteras ad agentem nostrum Dominum Purcell direxi supplicantes ut praefata dignitas D. Bartholomaeo Sherlock Pastori Sti. Audoeni hujus civitatis, et Vicario nostro Generali, viro omni exceptione majori, conferatur. Enixe igitur rogo Em. Dom. Vm., ut petitio haec nostra favorabilem exitum quamprimum sortiatur ; et omni veneratione, et observantiae cultu subscribor.

Eminentissime et Rme. Dom. V^{er}

Humillimus servus,

JOANNES CARPENTER, Archiep., Dublin,
et Hibern. Primas.

Dublinii 4 Aprilis 1774.

LIV.

REPORT ON THE UNITED DIOCESES OF CLOYNE AND ROSS ADDRESSED
TO THE CARDINAL PROTECTOR OF IRELAND, IN OCTOBER, 1775.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME.)

Copia Epistolarum, quas ad Eminentissimos de propaganda fide S. C. Patres misi, Octobre 1775 Lutetiae Parisiorum via, per R. D. Patr. Keleher Vic. meum Generalem transmittendas, ut muneri meo de mittendo Ecclesiae meae statum, quolibet quarto anno ad S. S. Apostolicam satisfacerem, quasque nuperrime didici allatas non fuisse.

Ad Eminentissimum Principem Cardinalem Marefoschum.

EMINENTISSIME PRINCEPS,

Transmisso statu satis amplo Ecclesiarum Cloyn. et Rossen. ad Eminentissimos S. Cong. Patres mense Decembri anni 1781, sufficiat hic breviter perstringere praedicto statui mutanda vel addenda.

Quatuor vicibus singulis annis visitavi Pastores in nostris Collationibus, qui statum cujuslibet Parochiae reddere tenentur, praecipuas Parochias bis terve visitavi, et exiguas saltem semel exhortationes ad populum circa singulos visitationis articulos faciens, et circa Confirmationis Sacramentum, illud, in singulis Parochiis, administrans in litibus componendis, in inimicitiis sedandis in conjugibus non cohabitantibus reconciliandis, in concubinis expellendis laboravi, reformando etiam quae tam in clero quam in Populo defuerunt.

Idem extat numerus Pastorum et Vicariorum in Ecclesia Rossensi, nempe undecim Pastores et tres Vicarii: Capitulum ibidem restauravi. Hoc anno in eadem Dioecesi invenio 7,098 familias Catholicas, et circiter 28,232 communicantes, includendo famulantes et mendicos. Unicus ibi existens sacerdos indignus jam mortuus est. Intra quatuor annos 127 Aetholici in nostram fuerunt recepti communionem, et 18 interim Catholici a nobis infelicitate exierunt. In Dioecesi vero Cloynensi idem est numerus Pastorum et Vicariorum ac anno 1771, nempe 40 Pastores et viginti tres Vicarii, quinque inveniuntur Sacerdotes a ministerio remoti ut indigni: in ea reperiuntur 22,295 familiae Catholicae, et circiter 89,180 communicantes, numerando famulantes et mendicantes. Et quatuor annis 370 Aetholici ad communionem Ecclesiae accesserunt, et 27 ad partes novatorum transierunt. Capitulum in hoc quoque Ecclesia restauravi, 117 Ludimagistri Catholici inveniuntur in Diocesi Cloynen qui catechismum, nuper a me editum in Lingua Hibernica et typis commissum, facere tenentur, 14 autem in Diocesi Rossen, Pastoresque illum facere qualibet Hebdomada saltem semel tenentur. Quoniam Revds. Frater Joannes Troy, nunc Episcopus Ossorinensis, qui negotia mea in urbe gerebat, non significaverit mihi se renovasse facultates meas ordinarias et extraordinarias, enixe rogo Eminentiam vestram eas renovandas curare a secretario vestro si jam renovatae non sint a dicto Domino Troy.

Plures reperiuntur contractus matrimoniales invalidi ob impedimentum ex copula illicita in 1^o et 2^o gradibus praecedens matrimonium, quorum plerique noscuntur per confessionem ad matrimonium praeparatoriam. Existimant aliqui ex praelatis nostris post Theologos

Gallicanos, immo post Benedictum 14^m hos casus cum privati sint Episcopales, esse ipsosque posse dictum dictum impedimentum in Confessione cognitum, communicare Sacerdoti qui non potest recusare Sacramentum Matrimonii in dicto casu administrare. Si aliter judicaverint Eminentissimi Domini necessarium foret a Sanctissimo Patre hanc facultatem pro nostratibus obtinere, quam suppliciter peto juxta consilium Reverendissimi Metropolitani nostri Casseliensis, pro salute animarum quae in dicto casu inveniuntur. Episcopi Gallicani sunt in possessione hujus facultatis quae nobis magis necessaria est multas ob causas.

Multos invenio infantes periclitantes ob paupertatem parentum qui eos A catholicis tradunt, qui scholam, victum et amictum cum 20 coronis eis ad artem adipiscendam suppeditant. Ministri A catholici similiter ex aerario publico 20 habent coronas Romanas pro singulis adultis a nobis exeuntibus. Subsidium Charitativum a S. Cong. nobis concessum magnopere nos adjuvat ad liberos miserabilium nostratum a Scholis A catholicorum et perversione retinendos.

Decem capellae et quaedam satis amplae a quatuor annis extructae sunt in dictis Ecclesiis et aliae reparatae in quem finem octo aureos Anglicanos suppeditavi.

In parvis oppidis (magna enim non habemus) Pastores vespas decantant; et in quinque Benedictio SS. Sacramenti singulis mensibus et in solemnitatibus, in aliis breve fiet adjuvante Deo, cum Gubernium nobis magis nunc faveat quam hactenus. Omnibus diebus Dominicis et festivis exhortationem habeo ad populum, et Pastores Vicariosque ad idem faciendum obligo; cum aliam non habeant exhortationem Pronam legere tenentur. Uno verbo res missionis indies in melius evadunt; plerique harum Ecclesiarum missionarii potentes sunt verbo et opere. Pauci seniores adhuc restant qui sunt seniores, et in quorum tempore res missionis non bene agebantur.

Usura, scilicet plus accipere quam datum fuit sine titulo Damni exurgentis vel lucri cessantis, mihi negotium praebet quando quidem plures e nostratibus hoc licitum esse affirmant in hoc regno.

Cum matrimonia clandestina nobis plus negotii praebuerint Praelati hujus provinciae convenerunt in mense Julii proxime elapsi prope Corcagium ibique receperunt decretum Concilii Tridentini relative ad matrimonia clandestina, promulgaruntque, 1^a Die Dnica mens. Septembris aliisque diebus Dominicis et festivis per triginta dies, jam receptum est dictum decretum per totum regnum excepta Provincia

Dublinski quae constat tantum ex quatuor vel quinque Dioecesibus. Sed cum turpe sit partem non congruere toti, utinam Eminentissima Dominatio Vestra litteras daret ad Reverendissimum Dublinsensem super hoc negotio. Eminentissimae Dominationis Vestrae litteras accepi in favorem Domini Barry et ipsum ad ministrandum in loco convenienti invitavi, sed postulavit aliquod tempus ad sanitatem recuperandam ut ait.

Deus Optimus Maximus bonorum operum remunerator et Eminentissimam ac Reverendissimam Dominationem vestram, et Eminentissimum Cardinalem S. Cong. praefectum ad gloriam et honorem ipsius ac nostrae Ecclesiae utilitatem diu conservet incolumes, pro quibus constantes ferventesque preces offerre non desinit,

Eminentissimae ac Reverendissimae Dominationis Vestrae famulus ac devotissimus servus.

✠ MATT. MACKENNA,
Cloyne et Ross. Episc.

LV.

LETTER OF THE ARCHBISHOP OF CASHEL TO THE CARDINAL PROTECTOR
OF IRELAND, A.D. 1776.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME).

EMSSME. AC RDSSME. DNE.,

Pro muneris mei exigentia cum intimo Venerationis, Devotionis, et omnimodae Humilitatis sensu, meo et meorum comprovincialium Episcoporum nomine per Emssam. ac Redssm. Dnm. vestram (cui pro sua singulari pietate solemne est nostrae vexatae Ecclesiae solamen impendere ipsiusq. saluti studiosius invigilare) Illmum Dominum, nostrum Emssmosq. Patres certos facere, quod praesens rerum nostrarum status simul et commune bonum Catholicorum in hoc regno benignam Sanctae Sedis Apostolicae attentionem et indulgentiam vehementer desideret.

Novit Emssma. ac Rdssma. Dntio. vestra quod non ita pridem a nostro senatu seu Parlamento proposita fuerit Catholicis hujus Regni quaedam Sacramenti Formula, ut per eam suam fidem praestarent Regiae Majestati Georgij Tertij. In hoc maximi momenti negotio,

Quid fuerit Regis Senatusque consilium, Quis inter Praesules Catholicos primus fuerit actor, Quid timendum, quidq. sperandum haberent Catholici, quid tandem ipsi fecerimus in hac nostra provincia cui gravius periculum imminebat: haec omnia simul cum certis documentis quae rem totam non minus lucide exponent quam firma auctoritate comprobabunt, ab Emssms. ac Rdssma. Dne. vestra non aegre accipienda fore confido.

Imprimis Emssm. ac Rdssmam. Dnem. vestram discere non pigebit quod Humanissimus Rex noster, cum gratiam vellet praestare Catholicis sub iniquarum legum iugo jampridem gementibus, et compertum haberet quod iisdem Catholicis suae fidei tenacissimis frustra proponeretur usitata ista Juramenti forma quae in odium Sanctae Sedis Romano-Catholicae Ecclesiae jampridem ab Heterodoxis fabricata et sancita fuerat per suos administratos introducere dignatus sit novam quamdam Sacramenti formulam sacrosanctae fidei nostrae nullatenus repugnantem, ratus nimirum quod hujusmodi juramentum per quod Rex de more Regum Catholicorum temporalia dumtaxat sibi vindicat a nobis non repudiandum foret.

Id quippe erat Regis suorumq. administratorum consilium ut eluderet versutias et obstrueret ora quorundam malevolorum non minus Regiae Majestati quam nobis innfensissimorum, qui in publicis suis concionibus ac in Libellis, quavis nacta occasione parlamento oblatis effutire non cessant, acriterque contendunt, quod omnes hujus Regni Catholici pro sua vera devotione erga Romanum Pontificem sint omnino malefidi, Regi acatholico suspectissimi, ac proinde quod imprudentissimum foret illorum gratia mitigare saluberrimam legum acerbiter quae in hunc nempe finem designatae et stabilitae fuerant, ut nulla prorsus superesset Papistis facultas sive moliendi sive patrandi aliquid nefarium contra Regem suumve Rēgnum.

Opportuno admodum tempore introducta est praefata sacramenti formula, enimvero Ingens Multitudo Egenorum Rusticorum Infimaeque Plebeculae Catholicae in hac praecipue Australi Provincia vicinisque Plagis tumultuosis Coetibus, Nocturnis rapinis, diversis facinoribus pacem Regni (nobis frustra in adversum obnitentibus, obsecrantibus et increpantibus), iampridem perturbaverant, cumque potissimum desaevirent in eos qui pro acatholicis ministris Decimas colligebant, de suggestu inimicorum nostrorum protinus orta est et propagata suspicio quod Romano Catholici nefandum aliquid meditarentur.

Hac fama percrebrescente consilarii regis qui de Catholicorum indole et affectione erga regem regnique pacem melius sentiebant hac data occasione ipsis proponendum esse judicarunt Fidelitatis Juramentum per quod dicti Catholici Germanam Ecclesiae suae fidem vindicare, semetipsos ab imminentibus vexationibus ac periculis liberare, nullumque in posterum invidiosis suspicionibus locum relinquere possent. Interea Illssmus. Archiepiscopus Dubliniensis et plurimi nobiles ac melioris notae Catholici fidem suam Regiae Majestati praestare percipientes, ut omnem suspicionis et invidiae Ansam e medio tollerent, conventu habito in civitate Dubliniensi quamdam inter se Sacramenti formulam excudebant, juxta quam eodem ipso Illssmo. Iudice omnes Catholici tuta conscientia et salva fide suam erga Regem fidelitatem profiteri possent: Quam quidem Juramenti formulam in propriis Typis Dublinii mandatam ad Emssmos. Patres mittendam duxi. Dum haec omnia Dublinii geruntur nobis insciis et inconsultis (quibus tamen ingens impendebat vindictae procella propter praedictos Tumultus in nostra provincia excitatos) Edita tandem est a Parlamento Formula sacramenti omnibus Romanis Catholicis proponenda qui suam fidem Regi Georgio tertio praestare vellent: huic formulae subscribere non dubitabant plurimi in civitate Dubliniensi primae notae Catholici, asserentes nimirum quod dicta sacramenti formula a Parlamento proposita, prorsus consona esset formulae quam Illssmus. Archiepiscopus Dubliniensis, ut supra dictum est, penitus approbaverat.

Circa idem tempus, apparuit Dublinii Libellus, autore incognito graviter animadvertens in Sacramenti formulam a parlamento propositam.

Hoc aegrius ferebant Catholici Dublinienses qui suam jam praestiterant fidem: magnopere verebantur ne ex istiusmodi Libello, quem nec inscio, nec invito Archpo. suo in publicam lucem editam suspicabantur, res publica Catholica magnum caperet detrimentum, novusque invidiae fomes exoriretur.

Nec profecto aliquid intempestivum magis aut infaustum contingere potuit; per longum enim temporis intervallum sub benevoli Regis nostri auspiciis, sopitae jam fuerant veteres inter Catholicos et acatholicos inimicitiae, sensimque evanescere caeperant apud protestantes plurima insulsa praejudicia contra Pontificiam Religionem olim concepta. Interea dum pergerent Catholici Dublinienses suam regi praestare fidem Juxta Formulam a Parlamento propositam

Calvinistae primarii in nostra provincia Momoniensi (quorum odium in Catholicos propter] Praefatos tumultus altiori mente repositum, quavis data occasione furiosius prorumpere solet) cernentes quod nulli ex Populo Momoniensi se praestarent ad profitendam Regi fidelitatem, invidiosos sermones interserere coeperunt, quatenus Papistarum Prelati ac Sacerdotes fautores essent et vindices accensi Stuartinae familiae simul et Pontificae potestatis in regum temporalia : eosdem insuper pro rerum eventu paratos esse ad pertentanda pectora plebis sibi subditae et ad miscenda omnia, fasque nefasque, pro restauratione religionis et Regis Romani Catholici : non igitur mirandum, quod a Parliamentaria Juramenti formula tantopere abhorerent. Haec et his similia suggerebant inimici nostri nec deerant inter illos qui occlusionem cappellarum Catholicarum, Sacerdotum incarcerationem, aliasque id genus vexationes palam minitarentur.

Hujusmodi obtrectationibus undique perstreptentibus praecipui nostrae provinciae Catholici pro suo in commune bonum Catholicorum studio, et de propria incolumitate admodum solliciti ; urgebant nos vehementer, praetendentes mimirum et arguentes quod quanto major ipsis impenderet invidiae moles ; tanto promptiores esse deberent ad profitendam regi fidem juxta tenorem Sacramenti a Parlamento propositi, praesertim cum id facere possent tuta conscientia et salva fide, aequae ac Catholici Dublinienses ; addentes insuper quod Episcoporum suorum provincialium silentium in hoc periculoso negotio apud Calvinistas pessimi oleret, ac proinde plurimum interesse aiebant ut praesules Momonienses populo Catholico aperte declararent nihil reperiri nisi formula parliamentaria Romano Catholicae fidei contrarium.

In hisce rerum angustiis Episcopi Provinciae Momoniensis Corcagii convenerunt, collatisque sententiis unanimiter judicarunt, consulendum quanto citius religioni periclitanti, et populo fideli satisfaciendum.

Quapropter, bonam regis nostri voluntatem perspicientes persuasum quoque habentes non esse Sanctae Sedis Apostolicae mentem, ut Catholicis hujus Regni nimium aliunde gravatis, strictius conscientiae jugum imponatur quam ferre solent, Regum Catholicorum subditi inhaerentes pariter vestigiis novissimorum Summorum Pontificum, qui per singulares gratias praecipuosque honores serenissimis regis nostri fratribus in Alma Urbe impensos, non solum in se verum etiam in

Catholicos horum regnorum, Regis nostri Benevolentiam provocarunt : demum non laeviter sperantes futurum ut proximis Regni comitiis, praevalente in Senatu Regis potentia ad aequiorem normam pro communi bono redigantur leges, quarum iniquitas, ut probe novit Emssma. ac Rdssma. Dntio. vestra, plurimos nostrae communionis fortunarum suarum male providos, ex Gremio Sanctae Matris Ecclesiae ad protestantium partes singulis annis convolare cogit.

Hisce rationibus permoti dum ferox interim gereretur et adhuc geritur rebellio in America, Praesules Momonienses sententiam suam de Sacramenti formula a Parlamento proposita sequentibus terminis expressam populo Catholico significandam censuerunt, prius tamen consulta academia Parisiensi consultis etiam aliarum academicarum Catholicarum primariis Theologis, qui omnes unanimibus suffragiis pronunciarunt, tanquam indubium et evidens in praedicta juramenti formula nihil fidei periculosum nedum fidei Catholicae contrarium continere.

Theologorum judicia quae apud me servo, supervacaneum foret, et Emssmae. Dni. Vestrae molestum propriis verbis hic subnectere, ea tamen ad Eminentiam vestram transmittam si gratum foret.

Declaratio Episcoporum Momoniensis provinciae.

Nos Archiepiscopus et Episcopi provinciae Momonicae prope Corcagium congregati Unanimiter statuimus, Juramentum Allegientiae editum a parlamento anno Regni decimo tertio et quarto Georgii tertii Regis nihil continere principiis Romano Catholicae religionis contrarium.

JACOBUS, Archiepiscopus Cassel-
liensis.

DANIEL, Limericensis.

JOANNES, Corcagiensis.

MATHAEUS, Clonensis.

GULIELMUS, Waterfordiensis.

MICHAEL, Laonensis.

FRANCISCUS, Kerryensis.

Datum prope Corcagium

15 Julii 1775.

Cum enim in dicta formula duriori licet stilo exarata nihil supradictis praesulibus visum esset Sacrosanctae fidei nostrae dogmatibus contrarium, non odiosae contra usitatum legum stilum disputandum satius duxerunt, ne ullus invidiosus suspicionibus daretur locus. Nec inutilis fuit hujusce nostrae sententiae publicatio : divina enim providentia omnia suaviter disponente cito evanuit ruens ista Cal-

vinistica procella quae Catholicis nostrae provinciae proxime imminebat eorumque futurae incolumitatis spes melior jam effulget. Ah proh Dolor! dum hoc difficile negotium ab Episcopis Momoniensibus, non minus feliciter Deo juvante quam solícite tractaretur; derepente non sine magno animi stupore et angore acceperunt, quod procurante Illssmo. Archiepo Dubliniensi sacramenti formula a parlamento proposita a Illmo. Domino nostro et a sacra congregatione graviter notata fuisset, at quod idem Illsmus litteras de hoc ab Emssma Dne. vestra acceperisset. Ne ullus dubitationi locus superesset, scripsi sine mora ad Illmum. Dubliniensem qui nec mentem suam aperire nec litterarum Emssmae ac Rdssmae. Dni. vestrae tenorem prout vehementissime desiderabatur significare dignatus est, quod autem Illsmus. ille Praesul mihi enixissime roganti indicare noluit, hoc fusiori stilo scripsit aliis non solum in hoc regno sed etiam in Anglia, nec sane absque memoracione parum decora Eprum. Momoniensium. Quae cum ita essent non levis certa est nobis suspicio, quod sive incuria sive occultis de causis quas investigare non jurat, Germanus praefati Sacramenti sensus minus accurate redditus et expositus fuerit Essmae. ac Rdssmae. Dmni. vestrae quod ut clarius innotescat eandem formulam qualis ex parlamento in publicam lucem prodiit simul cum proaemio ipsi praefixo hic subnectere supervacaneum non erit.

Prooemium Juramenti.

Annis decimo tertio et decimo quarto regni regis Georgii tertii actus pro habilitandis suae Majestatis subditis cujuscumque sectae fuerint ad praestandam regi suam fidem. Cum plurimi ex subditis suae Majestatis in hoc regno cupiant profiteri suam fidelitatem et affectionem erga regiam Majestatem, simul et aversionem suam a quibusdam doctrinis imputatis, ea nimirum mente ut extinguantur invidiosae illae suspensiones, quae earumdem doctrinarum ergo per longum tempus invaluerunt inter ipsos et caeteros suae majestatis fideles subditos: qui tamen propter suae religionis dogmata per leges regni nunc vigentes, prohibentur quominus solemne testimonium proferre valeant talis Allegiantiae simul et suarum Germanarum doctrinarum necnon benevolentiae et affectionis suae ergo caeteros omnes suae Majestatis subditos: idcirco ut in futurum omnino sit et liceat omnibus talibus personis testificari suam fidem erga regiam Majestatem et suam benevolentiam erga praesentem hujus regni

politicam formam; insuper ut inde augeatur totius reipublicae pax et salus ratum statutumque sit, ut a prima die mensis Junii 1774, et in posterum copia sit cuilibet personae profitenti *pontificiam* religionem praestandi se vel coram iudicibus in curia *regii subsellii* nuncupata vel coram quovis iusticiario pacis comitatu in quo talis persona comoratur aut comorata fuerit, vel etiam coram quovis praefectu cujuslibet urbis seu municipii in quo talis persona comoratur vel comorata fuerit, ibidemque suam praestandi fidelitatem et subscribendi juramento Allegiantiae et declarationi infra memoratis. Quod juramentum et declarationem dicti iudices regii *subsellii*, necnon iusticiarii pacis simul et urbium municipiorum praefecti ministrare illis per praesentes habilitantur et requiruntur.

Formula Sacramenti Latine Reddita.

Ego A. B. attestor omnipotentem Deum et Filium ejus Unicum Jesum Xtum. redemptorem nostrum, quod ero fidelis et praestabo veram Allegiantiam serenissimo Regi nostro Georgio Tertio, quodque eum defendam omnibus viribus meis adversus omnes conjurationes et molimina quae attentarentur in suam personam, coronam, aut dignitatem, illudque omne me effecturum quantum in me erit, ut detegam et revelem majestati suae ejusque successoribus, omnes proditiones et perfidas conjurationes quae fieri possunt contra illum aut illos; et fideliter promitto me propugnaturum sustentaturum et defensurum successionem Coronae omnibus viribus meis in familia suae Majestatis adversus quamcumque personam aut quascumque personas, per hoc penitus renuncians et abjurans ullam obedientiam aut allegiantiam personae sibi assumenti stilum et titulum Principis Galliae, Vivente patre et qui post mortem ejus assumpsisse dicitur stilum et Titulum Regis Magnae Britanniae et Hybernicae sub nomine Caroli tertii, aut cuilibet aliae personae sibi arroganti aut praetendenti jus in coronam dictorum Regnorum. Juro quoque me repudiare ac detestari doctrinam aliam a Christiano spiritu alienam et impiam, Licitum scilicet esse quemcumque vel quoscumque eo nomine quod sint Haeretici occidere vel a medio tollere; atque etiam a Xtiano spiritu alienum necnon impium illud placitum nullam nimirum cum Haeticis servandum esse fidem. Insuper declaro non esse articulum meae fidei, et me respuere, rejicere et abjurare illam opinionem principes nempe excommunicatos a Papa et Concilio aut a quavis authoritate Sedis Romanae vel ab authoritate quacumque posse a suis

subditis deponi vel occidi, vel a quolibet alio ; et promitto, quod nunquam talem opinionem aut aliam qualemcumque teneam, propugnem aut foveam quae huic meae Declarationi contraria foret. Insuper declaro me non credere Romanum Pontificem, aut ullum alium principem extraneum, praelatum, imperium aut potestatem habere debere ullam temporalem aut civilem jurisdictionem, dominium, superioritatem aut prae-eminentiam directe aut indirecte intra hoc regnum ; et solemniter in conspectu Dei et Filii Ejus Unici Jesu Xti. redemptoris mei, profiteor, testificor et declaro me facere hanc declarationem et omnem partem ipsius in obvio et ordinario sensu verborum juramenti hujus sine ulla evasione, aequivocatione aut mentali restrictione quacumque et sine ulla dispensatione jam a Papa concessa aut ulla authoritate Sedis Romanae aut cujuscumque personae ; et absque eo quod putem me liberatum esse aut posse liberari coram Deo aut homine aut absolvi ab hac declaratione aut ulla ipsius parte etiamsi Papa aut ulla alia persona vel personae vel auctoritates quaecumque ab eo dispensarent vel illud abrogarent aut irritum et nullum ab initio fuisse declararent :—

Sic me Deus adjuvet, etc.

Insuper per eandem supremam auctoritatem ratum statutumque sit, ut officarius curae Regiae subsellii, necnon justiciarii pacis simul praefecti urbium et municipiorum annuatim intra spatium unius, et viginti dierum post primam diem Decembris, deferri faciant ad Secretarium arcani concilii hujus regni ; vel ipsius Vicarium, accuratum catalogum propria manu subsignatum, omnium talium Papistarum, qui in decursu anni praecedentis fidelitatem dederint et dicto juramento subscripserint, in quo catalogo specialis mentio fiat de qualitate, conditione, titulo et domicilii loco singulorum eorundem Papistarum.

Ex hujusce juramenti prooemio facile perspiciet Emssma. ac Rdssma. Dntio. Vestra finem quem sibi per hanc sacramenti formulam proposuit senatus noster : scilicet ad extinguendas inimicitias quae suam duxerant originem, ex quibusdam doctrinis non quales *realiter* tenet Romana Ecclesia, sed quae ipsi imputatae fuerint a malevolis, ut odium Sanctae Sedi conciliarent, ac proinde non fuisse concilium senatus nostri, ut ista Sacramenti formula contineret aliquid Dogmatibus fidei nostrae contrarium seu auctoritati Ecclesiae Catholicae adversum aut contumeliosum. Norunt enim protestantes

quod Catholici hujus Regni semper rejecerunt omnes juramenti formulas antea illis propositas, quia in eis semper aliquid deprehendebatur Romano Catholicae fidei offensivum.

Non ergo in vitium vertatur ab Ema. ac Revma. Dne. Vestra quidquid, &c.

LVI.

LETTER OF THE BISHOP OF MEATH TO HIS HOLINESS,
THE 4TH OF APRIL, 1776.

(FROM THE DIOCESAN ARCHIVES, ROME.)

BME PATER,

Cum summa humilitate cumque non exprimenda reverentia recepi debito tempore Epistolam Evangelicam qua me dignata est honorare S. Vestra. Qua vere perlecta lachrymas abunde effudi non solum propter varias querularum Ecclesiae Catholicae causas, propter gemitum in hac regione fidelium, propter angustias et pressuras temporum, propter varios inimici insultus qui circuit quaerens quem devorat. Qua in regione vere et plene verificantur omnia illa infortunia quae tam docte tam dilucide tamque eloquenter depinguntur in epistola S. Vestrae, ubi non solum contendendum est cum vana Philosophia hujus saeculi, cum astutiis hominum iniquorum qui quotidie gloriantur in perditione animarum promittentium se scientiam Dei habere, cum vere sit longe a cordibus eorum, verum etiam contendendum est cum stabilitis patriae legibus quae nihil non omittunt quod tendat ad destructionem et suppressionem veritatis. Hic est ubi vere dicatur necessarium esse habere astutiam serpentis cum simplicitate columbae, et non tantum haec sed etiam fortitudinem leonis cum patientia Jobi. Si haec mala SSme Pater, solum nobis ab extraneis inducerentur, aliquantulum eludi et evadi possent, sed quando sub obtutu veritatis et praetextu puritatis doctrinae, multi falsi fratres sibi libertatem arrogant ea praedicandi et inculcandi in mentes fidelium, quae venerabilis Antiquitas ignoraverit, quis tunc temperet a lachrymis non tantum inquam propter has rationes lachrymas abunde effundo, sed quando prae mente habeam, illum divinum zelum, illum spiritum sanctitatis et veritatis, illud desiderium ardens salutis animarum, illamque tandem gloriam diu tam ardentem desideratam, quibus spirat illa sancta epistola, vere in Dno erubesco et verecundia suffundor considerans meam

indignitatem imperfectionem et vilitatem; mente tamen in spem erigor ad Dnum. cum divino gratiae auxilio me animabit, me armabit, meque confortabit ad ea credenda, speranda et perficienda quae mandat S. Vestra. Ideoque in his diebus in hoc sancti jubilei tempore acceptabili conformiter ad intentionem Sanctitatis vestrae mandavi omnibus mihi subditis quatenus nihil intactum relinquant quominus vetus error extirpetur, veritas praedicetur, vita reformetur, mores instruantur, salus habeatur, ut uno oro honorificemus Deum, gloriae, conditorem visibilium et invisibilium redemptorem mundi, pacificatorem coeli et terrae qui est splendor gloriae et figura substantiae Patris, portans omnia verbo virtutis suae. Mandavi pariter ut nihil omitterent quo se digne praepararent ad hoc opus sanctum debite perficiendum cum illo zelo et spiritu religionis requisito et necessario ad illud onus angelicis humeris portandum. Quantum permisit inimicitia mundi et pressura legum, semper mens mea fuit in hac terra deserta et vastae solitudinis ubi mutatus est color optimus ubi versum est aurum in scoriam, ubi sub dio, sub pluvia, et multis in locis celebratum et oblatum fuit tremendum mysterium ut capellae aedificarentur ubi cum reverentia, cum nitore, cum decentia mysteria et reliqua munia Ecclesiastica perficerentur.

Jam mihi superest cum summa humilitate, ardore et spe succedendi dicendum sanctitati vestrae quod sum multis gravatus annis, viribus fractus, debilitate corporis oneratus, ita ut quod mihi superest vitae absolute ineptus ad onus Episcopale amplius portandum. Propter quod, genibus coram sanctitate Vestra provolutus suppliciter in Dno. *rogo ut dignetur mihi licentiam concedere refugiendi in aliquem locum intra vel extra hoc regnum ex consilio medicorum* ubi in pace et quietudine plangam in amaritudine vitae, et lachrymarum, anteactae vitae delicta in dolore cordis. Hoc summum meae ambitionis et desiderii in Dno. quod frequenter et instanter representavi tam Emo Cardinali Castelli quam Nuncio Vrae Sanctitatis in civitate Bruxelli. Ex misericordia ergo vestra et clementia firmiter spero futurum ut V. Sanctitas me hoc beneficio cumulet pariterque mihi Benedictionem Applicam. impertiatur.

S. Vrae,

Humillimus observantissimus et obsequus famulus et filius,

FR. AUGUSTINIUS EPUS MIDENSIS.

4^o Aprilis, 1776.

Randalstown, near Navan.

LVII.

LETTER OF THE ARCHBISHOP OF CASHEL RECOMMENDING JOHN LANIGAN
FOR A BURSE IN THE IRISH COLLEGE, ROME, 6TH OCTR. 1776.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME.)

Reverendissime admodum Domine,

In Domino Johanne Lanigan a nostra dioecesi Casseliensi hujus
nostrae epistolae latore, invenisse nobis gratulamur eas omnes dotes
quas in alumno Collegii Hybernorum Romae requirit Dominatio
Vestra: et hac fiducia eum Romam mittimus, non dubitantes quin
progressus faciat in pietate et doctrina praesertim sub auspiciis
Dominationis Vestrae, ut emenso studiorum curriculo Ecclesiae
nostrae Casseliensis decus erit et ornamentum. Restat ut illum
Dominationi tuae iterum atq. iterum commendemus, dum simul sub-
scribimus ex intimo corde.

Dominationis Vestrae Revdsmae

Obsequentissimus Famulus,

JACOBUS BUTLER, Archiep.-Casseliens.

Reverendo admodum D. Aloysio Cuccagni Collegii Romani
Hybernorum, Rectori.

Datum Thurlesiae die 6 Octobris 1776.

LVIII.

LETTER OF THE BISHOPS OF MUNSTER TO THE CARDINAL PROTECTOR,
THE 28TH OF OCTOBER, 1776.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME.)

EMINENTISSIME DOMINE,

Experti toties singularem Emminentissimae Dominationis Vestrae
bonitatem piumque zelum pro conservatione Religionis in hoc Regno,
non solum cum maxima veneratione et humilitate verum etiam cum

summa fiducia fervidoque cordis affectu convenimus nunc, imploraturi benignum Eminentissimae Dominationis Vestrae Patrocinium.

Nuperrime accepimus quod Capitulum Dioceseos Ossoriensis jam vacantis per obitum bonae memoriae Thomae de Burgo Episcopi, elegerit sibi in Vicarium Capitularem Rev^{dum}. admodum Dominum Patricium Molloy Decanum Cathedralis Ecclesiae Ossoriensis precibusque enixis supplicaverit Eminentissimis Patribus ut eximius ille vir ad Episcopatum promoveretur.

Hujusmodi electio et supplicatio ingens profecto nobis attulit gaudium Eminentissime Domine, tum quia perspectissima nobis sunt et merita et virtutes ejusdem clarissimi viri Domini Molloy, tum maxime quod omnium ordinum oculi A catholicorum non minus quam Catholicorum in ipsum jam convertantur utpote Clero ac populo Ossoriensi unice gratum ac idoneum ad exequendum munus Episcopale in ista Dioecesi.

Probe novit Eminentissima Dominatio Vestra quam miserabiliter perturbata fuit sacrosancta Religio in praedicta Dioecesi, nec quosdam ex nobis, viciniore nimirum Episcopos, latet, quanta cum Doctrinae, prudentiae, pietatis, charitatis, integritatis, et solertiae laude idem Dominus Molloy labefactatum Religionis aedificium, adspirante Deo in eadem Dioecesi restauraverit, per assiduam verbi cultusque Divini praedicationem et celebrationem per egregia sua scripta in defensione Catholicae fidei perque singularem morum candorem et suavitatem, quam ad conciliandos animos, ad convertendos et demulcendos Haereticos in procellosis temporibus aptissimam uno ore praedicamus.

Non mirum ergo quod junctis lubentissime votis cum clero Ossoriensi hujusmodi virum tot meritis cumulatam, quem et ipsi Protestantes singulari veneratione prosequuntur apud Eminentissimam Dominationem Vestram Eminentissimosque Patres enixissime commendemus pro Episcopatu praedicto. Nec deerit nobis ut confidimus in hoc negotio Eminentissimae Dominationis Vestrae Protectrix benignitas, quae pro more suo ita pandet sibi viam ad Sanctissimum per circumstrepentes calumniae invidiae et ambitionis sonos, si qui futuri sint, ut virtus probata veritasque tandem praevaleat.

Nos interim cum ferventissimo animi affectu et summis laudibus celebrare nomen Eminentissimi Protectoris Nostri non cessamus, nec orare cessabimus Omnipotentem ut Eminentissima Dominatio Vestra

per longam annorum seriem sospes felixque vivat. Dedimus die
28 Octobris, Anno 1776.

EMINENTISSIME DOMINE.

Eminentissimae Dominationis Vestrae.

Addictissimi et observantissimi cultores.

JACOBUS Archiepiscopus Casseliensis Momoniae Primas.

JACOBUS Episcopus Kildariensis.

DANIEL Episcopus Limericensis.

JACOBUS Episcopus Elphinensis.

JOANNES Episcopus Corcagiensis.

MATHAEUS Episcopus Cloyenensis.

GULIELMUS Episcopus Waterfordiensis et Lismorensis.

FRANCISCUS Episcopus Kerriensis.

ALEXANDER Episcopus Acchadensis.

Concordat cum Originali

GULIELMUS Episcopus Waterford. et Lismorensis.

De mandato Illustrissimi ac Revdissimi D.D. mei Episcopi

GULIELMUS POWER, Sect^s.

LIX.

LETTER OF THE ARCHBISHOP OF CASHEL TO THE CARDINAL PREFECT
OF PROPAGANDA, THE 26TH OF FEBRUARY, 1777.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME.)

EMSSME AC REVSSME DOMINE.

Acceptis a Sac. Congregatione litteris quibus mihi et Epis. meae
provinciae annuntiare dignata est Emssma Domtio Vestra Rdum. P.
Joannem Troy ex ordine Praedicatorum ad Sedem Ossoriensem eve-
ctum fuisse; iisdemque sine mora ad suffraganeos meos transmissis,
nihil magis in Votis habui, quam ut Emssimis. Patribus, notum faciam
quo ego et Epi mei ardemus studio id omne quod a nobis pendet,
praestandi, quo et nostrum in Sac. Congregationem obsequium pateat,
et ipsi Illmo Episcopo debitus honor et reverentia ab omnibus suae
Dioecesis ordinibus reddatur, non tamen vereri non possum ne novus
Episcopus plures initio suae administrationis molestias patiatur.

Cum enim in amplissimum Dominum Molloy adeo cunctorum ferebantur animi, qui ex summa veneratione et authoritate quam sibi acquisierat apud Clerum et populum Ossoriensem, per longam seriem annorum, qua in ista vinea laboravit, non minori zelo quam fructu, et laude, prae omnibus maxime et quidem unice idoneus esse videbatur, qui turbulentam plebem comitatus Kilkenniae facilius fraenaret, ipsamque dioecesem in hisce periculosis temporibus, auspicatius regeret, valde timendum est ne tam facile alterius et praesertim ignoti parere assuescant arbitrio.

Hanc nostram anxietatem non leviter auget quod multos audio aegre ferre nullam habitam fuisse rationem suffragiorum Capituli, Cleri, et populi Ossoriensis; nullam parium nobiliumque Catholicorum totius Regni qui simul cum ipsis concurrerant in favorem D. Molloy; et qui pro sua in avita fide probata et invicta constantia, aliquam de Emssmis Patribus attentionem meruisse videbantur.

Sed levia haec cum perpendamus pericula quae imminent ex parte Protestantium. Cum ipsis enim parum acceptus erat dum viveret Thomas Bourke nuper Ossoriae Epis. ob nonnulla quae effuderat intemperantiori nimirum zelo in duobus ab ipso editis libris, Hibernia nempe Dominicana et ipsius supplemento, Regis auctoritati, et subditorum Aatholicorum incolumitati inimica, plurimum metuimus ne ipsius successorem, ex eodem ordine assumptum, suspicioso intueantur oculo; et id potissimum quod, cum ab iis qui juramentum allegianciae aversebantur undique proclamatum fuerit, Revdum D. Molloy nunquam fore in Episcopum electum quia formulam illam approbaverat quam Roma damnavit (ut ipsi non minus impudenter quam falso palam dictitabant) tanquam illaudabilem et periculosam, et Sanctae Sedis et Ecclesiae auctoritati injuriosam; conclusum sane erit a protestantibus, R. D. Troy ideo promotum fuisse, quia istud fidelitatis et obedientiae nostrae criterion repudiare sciebatur. Quas hinc sibi praesagire calamitates Catholici possent, si semel Rectores nostri sibi persuadeant, Romanam Curiam in Episcopatibus conferendis in hoc regno, illis prae coeteris favere quos minus affectos videt in Regem et imperium, non est enumerandi necesse, satis per se liquerit; hoc solum mihi in praesens Eminentissimis Vestris protestari fas sit, me et Episcopos Momoniae, omnem nostram exerturos auctoritatem, ut haec mala praeveniamus, et ideo a nobis vehementer optari ut eadem qua antea estimatione in ista diocoesi frueremur. Sed pro dolor! Tot de nobis ingratos rumores sparserunt, qui juramentum

allegianciae acrius impugnabant, traduentes ubique me et Episcopos meos, veluti Schismatis fautores; novarum rerum cupidos et aulae Regiae assentitores; ut parum influxus liceat nobis sperare in animos populi extra fines nostrae jurisdictionis. Lugendum sane nobis qui cum sumus Episcopi in omnibus irreprehensibiles esse debemus, taliter diffamari, at multo magis nobis luctuosum est scire hujusmodi rumores usque Romam ipsam transmeasse, et ibique fidem invenire. Testantur hoc (ut ferunt) litterae quas Eminentia Vestra ad Illmum Archiepiscopum Dubliniensem scripsit, et idem aliquo modo insinuent nuperae quas ab Eminentia Vestra ipsemet accepi.

Cum igitur Emssme Cardinalis postulet conscientia integritatis nostrae, postulent dignitas nostra Episcopalis et Cura populi nobis commissi (quorum animas ut nostras deligimus) ut me et Provinciales meos Episcopos ab omni vel minima suspicionis labe vindicem; non aegre feret Eminentissima Dominatio Vestra si aliqua perstringendo quae fusius exposui, in accuratissima hujusce negotii relatione (quam licet ad Eminentiam Vestram missam, minime tamen pervenisse suspicari debeo) breviter ad singula respondeam quae nobis imputantur in Epistola Eminentiae Vestrae Dei 23 Novembris, cujus ut obiter sit dictum, ex omnibus quas Eminentia Vestra circa allegianciae formam scripsisse fertur, solius tenor nobis certe innotuit; de tribus in laudata Epistola reprehendimur. 1^{mum} quod ego et Episcopi mei, quod in re tanti momeuti agere, censeremus inconsulta Sancta Sede; 2^{dum} quod istam formulam exprompserimus; 3^{dum} quod illud fecerimus nulla vi aut lege adigente. Ad 1^{mum} Eminentissime Domine, respondemus revera nos non consuluisse Sanctam Sedem, sed immerito hoc in Epis. Sanctae Sedis devotissimis defectui officii debiti, aut obsequii, tribui: ideo enim Eminentissimi Patres Sanctam Sedem non consulimus quia nullam consulendi necessitatem unquam suspicati sumus. Etsi enim negotium juramenti summi momenti nobis semper videbatur esse, quia ex eo pendere judicavimus praesentem et futuram Catholicorum Hiberniae felicitatem; ast non istius difficultatis rem esse aut periculosae aleae unquam credidimus ut ideo ad Sanctam Sedem recurrere tenerentur Episcopi. E contra tam persuasum habuimus nihil in tota ista formula contineri aut intendi fidei nostrae aut moribus repugnans ut nequidem ad Theologos Lovanienses aut Parisienses scripsissemus, si non utilem ipsorum Scholasticorum opem censuimus ad argutias et scrupulos quorundam e nostris suppressendos. Ad 2^{dum} Eminentissime Domine si quae in formula

expromenda culpa fuerit, non nobis imputanda est, a Catholicis Dubliniensibus nobis inisciis et inconsultis excogitata fuit. Ab Illmo eorum Archiepiscopo approbata et a Parlamento adoptata publicique juris facta, nulla mutatione quam quae nobis omnino favebat adjectione scilicet praefationis, qua solemniter et aperte declarat supremus Regni Senatus nihil se intendere in proponenda Catholicis Hiberniae tali allegianciae formula, quam ut ipsis tandem licitum fieret (quod nunquam antea potuere ob plura Catholicae fidei contraria in pristinis formulis inserta) juramentum fidelitatis sicut coeteri subditi praestando iisdem ac illi privilegiis frui. Hanc supremi Senatus in nos benignam dispositionem debemus Emssme Cardinalis, et id gratabundus dico, nuperis summis pontificibus. Ipsi enim honoribus et donis quibus cumulaverunt Serenissimos Regis Britanniae fratres, in tantum erga nos Regis ipsius et regni optimatum animos demulcebant, ut mirum dici queat quam ardentem cupierunt aliquid in gratiam Catholicorum statuere, quo suos grati animi sensus Sanctae Sedi testari habeant.

Jamque de hoc in Parlamento deliberari caeptum est, quando allata fuerit ad Episcopos hujusce Regni Epistola Encyclica Clementis XIV. in qua cum nihil nostrae pastoralis curae sollicitius inculcare visus sit Summus Pontifex quam ut clerum et populum nostrum continue hortaremur ad obedientiam debitam Regi et legibus praestandam, et ad ea omnia studiosissime sectanda, quae pacem et tranquillitatem Regni promoveri possint: vix in Anglicam linguam translata inque omnibus capellis publice lecta, dicta Epistola ad Protestantium aures pervenerit; adeo ipsius documentis capti et affecti fuerant, ut una omnium pene vox erat Catholicis omnino indulgendum esse opportunitatem allegianciae sua profitendae. Ad hoc excogitanda erat nova allegianciae formula ex qua eliminatis iis quae in pristinis Suprematui Summi Pontificis et aliis religionis nostrae dogmatibus repugnabant, ea solum insererentur quae Civilis Regni politia, Regiae Majestatis autoritas et concordia subditorum necessario inserenda postulabant. Talia esse judicarunt fidelitatis et obsequii juramentum, ad quod praestandum omnes subditi tenentur, quandocumque vel ab ipsis exigitur, vel de ipsorum fidelitate dubitatur; et quarundam opinionum depositionem, quae opiniones cum nec fidei nostrae aut meorum principia tangunt, inque Catholicis etiam regnis, ubi nullum suum periculum invehunt, sustineri prohibentur, multo magis in hisce partibus sub ditione Regis Aetholici, et

inter subditos A catholicos deponi posse videntur ubi necessario forent ut antea fuerant perpetua discordiarum semina.

Secundum hanc normam propositum fuit Catholicis Dubliniensibus ut ipsi formam allegianciae suae religioni consonam, describerent; cui ipsis annuntiantibus et Parlamento formulam adoptante, in lucem prodiit famosum illud allegianciae iuramentum de quo nunc quaestio.

Jam vero Emssme Cardinalis si iuramentum allegianciae taliter conceptum, Catholici nostri repudiassent merito sane judicarent Protestantes, vel Religionis nostrae non esse, Regi discolo allegianciam promittere; vel quas nos hucusque meras opiniones esse diximus Religionis nostrae reipsa genuina esse principia.

Ad tertium in quo reprehendimur, quod nulla lege adigente aut vi dictam formulam approbaverimus, Respondemus Emssme Domine, Legem omnium maximam nos ad id egisse, bonum nempe Religionis tamdiu ab Haereticis calumnia deformatae ut Regibus et Subditis A catholicis infensae, et salutem totius populi nostri Momoniensis certo certius aliter perituri.

Non enim Emssme Cardinalis de nostra provincia sicut de aliis judicandum est, dum in ipsis omnia tranquilla et pacata erant: nostra haec infelix Momonia diris et intestinis tumultibus per spatium plurium annorum continuo agitabatur. Ingens enim multitudo Catholicorum infimae plebis duriter legum sub quibus a tam longo tempore ingemuerant tandem impatientium levamen tot malis ferro et igne a Rectoribus suis extorquere irreligiosissime quaeit cumque eo usque furoris et amentiae proruperant ut arma capere, domos effringere, et atrociora quoque crimina perpetrare non haererent, cumque potissimum in Protestantes ipsorum furor arderet, tanta suspicio cepit Protestantes conjurationem aliquam Catholicos meditari, ut de nobis et de religione nostra actum omnino esset si non opportune salutis nostrae apparuerit iuramenti formula: hanc a nobis examinatum, nihilque includere repertam a Religione alienam, velut a coelo lapsam merito amplexi sumus; nec frustra, statim enim ac Protestantibus innotuit nos eam approbasse ipsos pudere coepit earum de nobis suspicionum et has seditiones quae antea Religionis nostrae principiis imputarunt, tunc vilis plebiculae furori tribuendas esse fateri sunt compulsi.

Ex his litteris quae in immensum crescerent, si omnia memorarem quae me et Episcopos meos justificandi sollicitudo suggerit, perspiciet Eminentia Vestra qui sunt nostri in Rdsmum Dom. Troy benevo-

lentie affectus; qui nostri in Sacram Sedem et Sacram Congregationem obsequii sensus, et quantus nobis dolor ex rumoribus qui de nobis ubique sparguntur : Sed solatur nos certissima spes quod Eminentia Vestra, perpensis iis quae in nostram justificationem exposui, et simul attentis innumeris incommodis quae nobis et missioni nostrae in hac Provincia obventura sunt si tales calumniae impune grassari pateantur, iis omnibus promptissimum finem imponat et me et Episcopos meos ab culpa omni immunes fuisse judicabit.

Nihil in praesens addendum superest nisi ut Eminentiae Vestrae observem quae in me foret imprudentiae, si posthabitis blandimentis quae mihi in mundo obtulit res familiaris satis ampla, inque Vineam Domini ingressus ubi propriis stipendiis militans quae mihi annuatim solvit frater natus major, nihil unquam refero, nisi continuos labores et sollicitudines, repositam mihi coronam gloriae, quam solam desidero, quam solam mercedem expecto, pro vana Aulam Regiam blandiendi cupidine novitatis studio aut aliquo temporali commodo permutarem.

Absit Emssme Cardinalis, cumque mea continua deprecatio ad Dominum est ut mihi vitam ipsam auferat si unquam in ruinam forem populo meo, aut Religionis scandalum ; persuasum habeat Eminentia Vestra quamdiu mihi vivere tribuat, me nihil ambiturum quam gloriam Dei promovere, saluti gregis mei invigilare, Cathedrae Petri, usque ad extremum vitae halitum, adhaerere, interque obsequentissimos et devotissimos Eminentiarum Vestrarum famulos annumerari, quo sensu Summa Veneratione ac intimo corde.

Subscribor,

Emssme Cardinalis,

Emssmae Dominationis Vestrae,

Humillimus Servus,

JACOBUS BUTLER, Archieps. Casseliensis.

Datum Thurlesiae hac die 26 Februarii 1777.

Emssmo ac Rdssmo D. Cardinali Castelli

Sacr. Cong. de prop. fid. Praefecto.

LX.

THE PRIORS (O.S.D.) OF ST. CLEMENT'S, ROME, FROM THE YEAR 1677
TO 1777.

(FROM DR. TROY'S MSS. IN DIOCESAN ARCHIVES, DUBLIN).

- Fr. Thomas Craff, alias Coffey, Magister et Regens Prioratum incepit, anno 1677. Postquam Patres Hiberni in actualement possessionem Conventus SS. Sixti et Clementis deveni-
runt, accersitus fuit Urbino ubi Lectoris publici munus
exercebat P. M. Thomas Craff, Hibernus, ut praeficeretur
Conventui, et ille praefuit ut Regens et Prior a fine anni
1677 usque ad 17 mensis Septembris anni subsequentis;
quo moriente P. L. Carolus O'Conor ut Vicarius Con-
ventum regebat. A.D. 1677.
- Fr. Felix Dowell, Lector et postea Praesentatus, ,, 1680.
,, Thomas de Burgo, Lector postea Praesentatus
et Magister, ,, 1683.
,, Carolus O'Conor, Lector postea Praesentatus
et Mag., ,, 1687.
,, Gulielmus O'Dwyer, Praesentatus. Hunc a
Prioratu absolvit P. Magister Galasius Mac-
Mahon, Provincialis Hiberniae.
,, Georgius Nangle, qui sponte renunciavit Prio-
ratui, ,, 1693.
,, Gerardus Weldan, ,, 1694.
,, Dominicus Mulfin, postea Praedicator Gen. et
Mag., ,, 1697.
,, Thomas de Burgo, qui supra, ,, 1700.
,, Petrus MacDermot, Regens secundus, postea
Praesentatus et Mag., ,, 1703.
,, Johannes Dillon, Mag., ,, 1707.
,, Antoninus Sale, Mag. et Regens Primarius, ,, 1710.
,, Patritius Dugan, ,, 1713.
,, Humbertus de Burgo, Praesent. postea Mag., ,, 1716.
Idem denuo electus et confirmatus, ,, 1719.
,, Jacobus Geraldinus, Lect. postea Reg. et Mag., ,, 1723.
,, Patritius Dugan, qui supra, ,, 1726.
Idem auctoritate Benedicti XIII. confirmatus, ,, 1729.
,, Johannes Maghee, Mag., ,, 1735.

- Fr. Johannes Brett, Reg. Primarius, postea Episcopus Elphinensis, A.D. 1732.
- „ Vincentius Kelly, Praesent. Venit ex Hibernia in Urbem die 30 Maii, 1739, obiitque Prior 12 Sept., 1739, „ 1738.
- „ Jacobus Geraldinus, Mag. secunda vice, „ 1740.
- Idem tertia vice electus et confirmatus, „ 1743.
- „ Petrus McKeon, Praesent. nunc Mag. et Rector Collegii Ulissiponensis, „ 1746.
- „ Jacobus Watson, Praesent. Hic erat Prior Lovanii, et electus venit in Urbem mense Dec. 1749, obiitque Prior mense Mart. 1752, „ 1749.
- „ Thomas Hope, Praesent. et Regens Prim., „ 1752.
- „ Joh. Franc. Netterville, Dublinien, Praesent. et Regens Prim. postea Magister. Sponte renuntiavit mense Dec. 1757, „ 1755.
- „ Joh. O'Neill, Casseliensis, „ 1757.
- „ Patritius Kirwan Galviensis, Regens Prim. postea Praesent. et Magister, „ 1760.
- Idem in Priorem electus et confirmatus. Hic jubente Clemente XIII. absolutus fuit ab officio a Revmo Mag. ordinis eo quod Serenissimum Principem Carolum Jacobii III. Britanniae Regis filium primogenitum regio apparatu exceperit ad S. Sixtum die 1 Aprilis, 1766, „ 1764.
- Fr. Joh. Murphy, Killociensis, Regens postea Praesentatus et Mag. „ 1766.
- „ Michael Brennan, Trimmensis, Regens postea S. Theologiae Praesentatus, „ 1769.
- „ Joh. Thomas Troy, Praesentatus et studiorum Regens, Dublinensis, Prioratum incepit mense Novembris, „ 1772.
- Idem postulantibus PP. vocalibus confirmatus sub titulo vicarii in Cap. a Revmo Magistro ordinis. Iste fr. Joh. Thomas Troy promotus fuit ad Episcopatum Ossoriensem Mense Decembris 1776, vices tamen superioris conventus rogante Emo. Cardinali de Boxadors Mag. ordinis gessit usque ad diem 21 Martii 1777, quando ab Urbe discessit, „ 1775.

Fr. Franciscus Thomas Levins, S. Th. Praesent.
 Pontanensis, eligitur Prior mense Martii;
 Roma discessit Ulissiponem profecturus,
 electus Rector istius Collegii, mense Septem-
 bris, 1779, A.D. 1777.
 „ Johannes Connolly, Magister studentium.
 Vicarius in Capite, „ 1777.

LXI.

EXTRACTS FROM THE MSS. OF RIGHT REV. DR. TROY, BISHOP OF
 OSSORY.

(FROM THE DIOCESAN MSS. KILKENNY.)

Fr. John Thos. Troy, S. Ords. Praedm. Dei et S. S. Sedis Apostolicae
 gratia Episcopus Ossoriensis, Ven. fratribus capitulo, Dignitatibus,
 et Canonicis Ecclesiae Cathedrae ac dilectissimis in Christo
 filiis Saeculari et Regulari Clero populoque universo Ossoriensi
 Salutem ac Benedictionem in Domino sempiternam.

Placuit Omnipotenti Deo consolationis et pacis auctori cujus
 viae investigabiles et judicia inscrutabilia quique omnia disponendo
 suaviter a fine ad finem attingit fortiter, me pusillum inermem
 imbecillem neque de re simili cogitantem quidem ex religiosae securi-
 tatis portu in altum mare ducere atque ad praesulatum Ossoriensem
 evocare. Nihil non tremendum ipsisque angelicis humeris formidan-
 dum gravissimo et laborioso huic muneri adnexum esse scitis Ven.
 fratres filiique dilectissimi verum omnia possum in eo qui me confortat
 idemque misericordiarum Pater qui imperat ventis et mari nutu suo
 efficere potest ut arduo consummato cursu eo navigium appellat, ubi
 deinceps non poterit metuere naufragium nec ullam animi pertur-
 bationem aut dolorem. Non casu aliquo vel fortuito sed aeterni
 numinis voluntate ad vestrum regimen me vocatum esse firmissime
 credo, quapropter in spem certam erigor fore ut fidelis Deus faciet
 mihi magna quia potens est, dexteraque sua excelsa et brachio extento
 sublevabit me idoneumque efficiet ministrum novi testamenti. Epis-
 copi imaginem quam vivis coloribus exprimit Paulus ad Titum

scribens ob oculos habens contremui quidem. *Oportet*, inter caetera inquit Apostolus, *Episcopum sine crimine esse sicut Dei Dispensatorem complectentem eum qui secundum doctrinam est fidelem sermonem ut potens sit exhortari in doctrina sana et eos qui contradicunt arguere.* Verum ancipitem curam molestiamque omnem, de medio sustulit angelicus Doctor et Praeceptor meus D. Thomas Aquinas inquiens eos quos ad aliquid elegit Deus ita ab ipso praeparari et disponi ut ad illud ad quod eliguntur inveniantur idonei. Spem meam ipsam ingenter auxit vestra, Ven. fratres Filiique dilectissimi, mihi probe cognita atque perspecta Probitas ac religionis et Ecclesiasticae disciplinae conservandae augendaeque studium; Sed praecipue clarissimi Decessoris mei re magis quam dignitate illustris Hierarchici ordinis universi inclitae meae Praed^m Familiae nationisque nostrae luminis proefulgidi et insignis ornamenti agendi regendique modus. Tanta porro sapientia, suavitate tali nobilissimam ecclesiam vestram moderatus est, ut nihil mihi reliquum fuerit quod ad ejus splendorem amplificandum addi posse videatur. Ad vos igitur veniam non in sublimitate sermonis non enim in sermone est regnum Dei, sed in virtute; non in doctis humanae sapientiae verbis, sed in doctrina Spiritus; quumque venero et videro vos, versabor vobiscum in simplicitate cordis, in charitate, in spiritu mansuetudinis, cupiens exemplum esse Fidelium in verbo, in conversatione, repletus fructu justitiae in gloriam et laudem Dei. Obsecro autem vos per Jesum Christum et per charitatem spiritus ut adjuvetis me in orationibus vestris pro me ad Deum ut tantae spei plenus et animi veniam ad vos in gaudio per voluntatem Dei. Vos cum primis oro ac enixe obtestor Ven. Fratres, corona mea et desiderium meum, vos inquam, capitulum, Pastores, vos sacerdotes reliqui in partem sollicitudinis nostrae vocati, vos quoque Regularium Ordinum proeclari viri Ecclesiae divitiae et Episcoporum coadjutores quos in perfectionis spiritu ambulantes, impense colo, vos inquam omnes oro et obtestor ut sic luceat lux vestra coram hominibus ut videant opera vestra bona et glorificent Patrem vestrum qui in caelis est. Reputate vobiscum animo Populi mores ad eorum agendi rationem praecipue componi, qui vel dignitate in Ecclesia praecellunt aut sacerdotio, sanctiorisque Regularis vitae conditione illustrantur. Estote igitur, Fratres mei dilecti, stabiles et immobiles abundantes in opere Domini semper, scientes quod labor vester non est inanis in Domino. Fidelibus reliquis Divitibus praesertim nihil magis cordi esse debet, quam morum candore et prisca probitate istius Dioecesis

splendorem amplificare memores beneficentiae et communicationis et solliciti servare unitatem in vinculo pacis. Tandem Ven. Fratres ac Filii dilectissimi in omni instantia et obsecratione orate pro omnibus pro sanctissimo Pontifice nostro Pio VI. Optimo maximo, nostrorum temporum felicitate, ut eum Deus nobis quam diutissime servet incolumem ad sui nominis gloriam et Ecclesiae Catholicae universae utilitatem, pro saeculi Potestatibus Dominis temporalibus, illisque omnibus qui in sublimitate sunt ut quietam et tranquillam vitam agamus in omni pietate et castitate, pro me vero ut veniam ad vos in abundantia Benedictionis Christi pro quo legatione fungor ut condolere possim iis qui ignorant et errant quoniam et ipse circumdatus sum infirmitate, honorem non assumens sed vocatus a Deo tanquam Aaron. Ut autem et vos sciatis quae circa me sunt quid agam, omnia vobis nota faciet Illmus. et Clarissimus Metropolita et Frater noster, fidelis minister in Domino. Interim consolamini invicem verbis istis. Gratia Domini nostri Jesu Christi et charitas Dei et communicatio Sancti Spiritus sit semper cum omnibus vobis. Amen.

Datum Romae extra Portam Praenestinam Die 2^{da}. Februarii 1777.

Fr. JOH. THOMAS, Episcopus electus Ossoriensis. De Mandato Illimi et Rmi D. Domini mei.

MICHAEL O'CARRO LL S^{rius}.

Locus Sigilli.

The following notification was read in all the chapels of Kilkenny, on the 15th August, 1777 :

Whereas, his Holiness by his rescript bearing date 9th March, this present year, 1777, has been graciously pleased to grant a plenary indulgence to the faithful who, after complying with the conditions hereafter specified, shall assist at the first Mass of our present bishop, Dr. John Troy, in each of the parishes of this diocess, We are authorized to inform you that our said Most Rev. Bishop will celebrate his first Mass, in his parish chapel of St. Canice, of this City, on Sunday next, 17th instant, at 11 o'clock precisely, and will immediately afterwards give his solemn Benediction to the congregation assembled. You are therefore exhorted to dispose yourselves for the acquisition of so great a treasure, which cannot be obtained without observing the following conditions : 1st. To confess and communicate with the necessary dispositions. 2nd. To pray for the propagation of

the true Faith, and the exaltation of the Catholic Church ; for peace and union among Christian princes ; for the conversion of Jews, infidels, hardened sinners, and all those that err ; for our aforesaid Bishop, who in order to facilitate and promote the spiritual good of his beloved people, has granted ample powers to all approved confessors, to absolve from all cases otherwise reserved to himself, and recommends to all the pastors, preachers, and spiritual directors, to explain the nature and efficacy of indulgences, at the same time observing that the present plenary one, by special grant of his Holiness, can avail the souls in Purgatory.

Dat. Dublinii Die 4 Augusti Anni 1777.

Fr. JOHN THOS. Epis. Ossorien.

Locus Sigilli.

February 7th, 1778.

To the Rev. Pastors and other Clergymen of the Diocess of Ossory :

You are requested to notify to your respective congregations at each Mass that shall be said on Sunday the 1st of next March, that the Fast of Lent is to be strictly observed according to the laws of our Holy Mother the Church. For that purpose you are to explain said laws, and particularly inculcate the spirit of them, in order to promote an abstinence from sin during that Holy season whereby the faithful committed to your care may be properly disposed for their Easter Communion. But as there may be some belonging to your respective districts, who from various motives may be entitled to a dispensation, I hereby empower the pastors to grant such dispensations in all cases they may judge necessary, except on the four first and seven last days on which I require the fast to be religiously observed by all who are not evidently disabled from indigence, infirmity, or feeble old age. You are to observe to those whom you may judge proper to dispense with, that they are to eat but one meal a day except on Sundays and in cases of necessity ; that they are not to eat flesh meat and fish at the same meal ; and finally, that they boil their flesh meat in order to make broth for the poor whom 'tis expected they will relieve by their acts of charity also.

You are likewise to inform your congregation that Easter duty will be performed from St. Kieran's Day to Ascension Day, and that

whoever does not confess and receive within that time, will be guilty of mortal sin against the precept of Paschal Communion, and will incur the most heavy censures of the Church.

JOHN TROY.

Kilkenny, 7th February, 1778.

For the Rev. Pastors and other R. Catholic Clergymen of the Diocess of Ossory.

R. REV. SIRS,

You are to read the following lines at each of your respective Masses on Sunday next, 22nd instant.

JOHN TROY.

Kilkenny, 20th February, 1778.

DEAR CHRISTIANS,

You have been frequently reminded of the obedience you owe to the powers whom the Almighty has appointed to rule over us. Your Pastors and other teachers have not ceased to inculcate and enforce that indispensable duty after the example of our Divine Redeemer, who commands us "To give unto Cæsar what belongeth to Cæsar, and unto God what belongeth to God." You have experienced the lenity of Government in the execution of Penal Laws, which continue to distinguish you from other subjects, notwithstanding your irreproachable demeanour in times of temptation and trial. Impressed as I know you are with these affecting considerations of duty and gratitude, I cannot doubt of your persevering endeavours to merit an increase of indulgence from his Majesty and every other branch of the Legislature. A cheerful compliance with this important obligation is particularly requisite in these days of discord and calamity, when our American fellow subjects, seduced by the specious notions of liberty and other illusive expectations of sovereignty, disclaim any dependence on Great Britain, and endeavour by force of arms to distress their mother country which has cherished and protected them. Our ingratitude to God, our want of commiseration and tenderness for our distressed neighbours, our immoralities of every kind, our contempt and mockery of religion, and of everything that has an appearance of piety, deserve greater punishments than are inflicted on us by the present unnatural and destructive war. Let us therefore without loss of time prostrate ourselves before the throne of mercy, and ask pardon and beseech forgiveness. Let us make supplications,

prayers, intercessions, thanksgivings for all men, for kings and all who are in high station, that we may lead quiet and peaceable life in all piety and charity. And whereas it has pleased his Excellency the Lord Lieutenant and Council, to order a general fast on Friday, 27th inst., I desire you will observe the same with that religious decency and exactness expressive of compunction, and a lively feeling of our present situation. Offer up your most fervent prayers on that occasion for the spiritual and temporal happiness of our Most Gracious Lord and Sovereign King George the third, his Royal Consort and family; approach with confidence the Supreme Ruler of empires and states, "by whom kings reign and legislatures determine what is just," humbly imploring him to direct his Majesty's councils, and render them the happy instrument of a speedy, honourable, and lasting reconciliation between Great Britain and her once flourishing colonies of America, without further effusion of blood. Your love for your native country will induce you to recommend this poor kingdom in your prayers, also his Excellency the Lord Lieutenant and Chief Governor thereof, who like his Royal Master has nothing more at heart than the happiness of all his Majesty's subjects without distinction. I wish you all every blessing, and am

Your very humble servant in Christ,

JOHN TROY.

Kilkenny, Feb. 20th, 1778.

To the Roman Catholic Clergy of the Diocess of Ossory.

REV. SIRS,

Although it has been your constant practice, as it is certainly your indispensable obligation, to instruct the people committed to your care, and make them sensible of their duty to God, the Legislature, and their Country, I think it necessary at present to recommend a steady continuation of your zealous endeavours to promote their good and the prosperity of this kingdom in general. They have long experienced the rigour of penal laws enacted against them in angry times, but their allegiance to his Majesty's family and respect for government remained unshaken and inviolate, because it is and always was an unvariable principle of the Catholic Church and her religion, to obey and reverence the powers appointed by the Almighty, disposing empires and states to rule over them, "not only because such powers are formidable, but likewise for conscience sake." Their

exemplary demeanour under the pressure of penal laws has excited the attention and humanity of the Legislature, which has rewarded it most graciously by granting the relaxations specified in the act lately passed for their relief. It is therefore incumbent on us, my brethren, both by example and exhortation, to impress on the minds of the people a proper sense of gratitude for this favour, and thereby engage them to preserve the amiable character of good subjects, without which they cannot be sincere Catholics. We are all obliged to make supplications, thanksgivings, intercessions, for persons in high station. Wherefore don't fail to recommend most earnestly to your respective congregations to offer up their fervent prayers for His Most Gracious Majesty King George III., the Royal family, and Chief Governor of this kingdom. Many, alas! of our own communion, particularly of the lower class, dishonour the name of Catholic, to the prejudice of their own poor souls, and great scandal of others, by cursing, swearing, and blaspheming, by rioting and injuring private property. As these and other grievous excesses are frequently the consequences of intemperate drinking on the Lord's Day, it is requisite that you should inculcate the necessity of sanctifying it by prayer and good works, and thereby avoid dangerous occasions and prevent the wrath of God, denounced by Himself, against such scandalous offenders and all others who do not observe His Holy Commandments. Remember me in your prayers, and be assured,

I am, Rev. Sirs,

Your very humble servant in Christ,

JOHN TROY.

Kilkenny, 10th September, 1778.

To the Roman Catholic Clergy of the Diocess of Ossory.

REV. SIRs,

You are to read the following notifications and exhortations from your respective Altars on the 1st, 3rd, and 6th of next month and explain them also in Irish where you may judge it necessary.

JOHN TROY.

Kilkenny, 1st December, 1778.

DEAR CHRISTIANS,

Our Holy Father the reigning Pope Pius VI. having taken unto his paternal consideration the distressed situation of many poor Irish-

men and labourers in this kingdom, and also the seditions and profane behaviour of numberless indevout and irreligious Christians on the days appointed by the Church to commemorate the triumph of the saints over the world, the flesh, and the Devil, has been graciously pleased to exempt the faithful of this kingdom from the obligation of hearing Mass and abstaining from servile works on all days except the following :—*All Sundays in the year, Easter and Whitsun Monday, the Nativity of our Lord, Circumcision, Epiphany, Ascension, Corpus Christi, or Feast of the Blessed Sacrament, Annunciation, and Assumption of our B. Lady, Nativity of St. John the Baptist, the Feast of SS. Peter and Paul, Commemoration of All Saints, and the Feast of St. Patrick, Apostle and Patron of this kingdom.* It will be therefore lawful in future, not only for those who earn their daily bread by the sweat of their brow, but likewise for other Catholics in the kingdom, to work on every day except the above-mentioned, without the obligation of hearing Mass or reciting any other particular prayers in lieu thereof. But as the precept of sanctifying the feast is totally different from that of fasting on the respective vigils, his Holiness has been pleased to dispense from the fast also on the vigils of all and every one of the retrenched holidays, transferring the obligation of fasting on the aforesaid vigils to the Wednesdays and Fridays of Advent, whereon the faithful of this kingdom will be obliged to fast in future in the same manner as in Lent, and on Ember Days. Whereas, my dear Christians, you are to experience the clemency of the Supreme Pastor in granting more time to mind your temporal concerns, it is incumbent on you to show your gratitude by demeaning yourselves as becomes dutiful children of the Church, not only by hearing Mass devoutly on the above-mentioned days, but also sanctifying them by prayers and good works, by profound adoration of Our Creator and Redeemer, by invoking the powerful intercession of our advocate and refuge, his Virgin Mother, and of the Saints, by frequenting the Sacraments, by assisting at evening prayers and other Church offices, by hearing the word of God from his ministers; in short, by learning and practising the duties of a Christian, and thus you will gradually wean yourselves from the accursed habits of swearing and blaspheming, of pilfering and stealing, of rioting and quarrelling, of dancing and gaming, lewdness and debauchery, and from the many other and lamentable consequences of bad company and intemperate drinking on festival days. By abstaining from these excesses, you will likewise

manifest to the Church that by giving more time to the poor to work for the support of their families, the honour and glory of God and the saints, instead of being diminished have been increased. I hope this may be the happy consequence of the indulgence now granted you.

I am,

Your very humble servant in Christ,

JOHN TROY.

Kilkenny, 1st December, 1778.

REV. SIRS,

You are to publish the retrenched holidays from your respective altars on the Sundays immediately preceding them as formerly, in order to preserve the remembrance of them, and piety of the faithful. The ceremony of blessing and distributing the candles on the feast of the Purification will be performed annually in future on the Sunday after said Festival, when it does not fall on a Sunday. I prohibit all and every one of you from celebrating a second Mass on any of the retrenched holidays. You are to apply your respective Masses on said days for your parishioners, and as formerly agreeable to the Council of Trent, constitutions of Popes, and a late Decree of the S. Congregation, confirmed by his present Holiness, 29th of last March.

I am, Reverend Sirs,

Your very humble servant in Christ,

JOHN TROY.

Kilkenny, 5th December, 1778.

To the Roman Catholic Clergy of the Diocese of Ossory.

REV. SIRS,

In order to prevent any mistake about the observance of Lent, I think it necessary to refer you to my circular letter of the 7th of February, 1778, and desire you will instruct your respective flocks in the manner therein prescribed, and inform them I grant leave to the faithful of this diocese to eat eggs in the approaching Lent, from the second Sunday thereof, inclusively, to Palm Sunday, exclusively, on Mondays, Sundays, Tuesdays and Thursdays.

As to the fast ordered by Government on Wednesday, 10th of next month, I require you to exhort your several congregations to the

observance thereof, and to join all other good subjects in fervent prayers for success to his Majesty's arms by sea and land, and a speedy, honourable and lasting peace with all the enemies of this kingdom. On that occasion you will not fail to inculcate the sentiments of Loyalty, Respect and Gratitude to Government expressed in my circular letters of the 20th February, 10th of September, 1778. There are too many, alas! amongst the common people who obstinately continue to disgrace themselves and our communion, by entering into unlawful combinations under the denomination of *White Boys*, in defiance to the dictates of natural reason, which desires us to promote public peace, and which prohibits us in consequence to invade the rights of private property. These unthinking miscreants have been repeatedly declared unworthy of the Catholic name, nay have been excommunicated, and of course incapable of receiving sacraments. I again hereby pronounce them separated from our communion, till by an unfeigned repentance and other sincere proofs they proclaim themselves worthy of absolution from the censures they have incurred; I reserve the grant of that indulgence to myself, unless old age, infirmity or other motive you may judge reasonable, should render the appearance of any unhappy offender before me either impracticable or improper. In such cases, I empower you to absolve them from the aforesaid censures on condition they comply with penance proportioned to the enormity of their offences, which I desire you to impose on them.

I am, very sincerely and affectionately, Rev. Sirs,

Your most obedient humble servant in Christ,

JOHN TROY.

Kilkenny, January 27th, 1779.

To the Rev. Pastors and other Roman Catholic Clergy of the Diocese of Ossory:

REV. SIRS,

The under-written sentence of excommunication is to be published with the usual ceremonies of Bell, Book, and Candle light at each of your respective Masses on Sunday next, 17th inst. And you are to read it in Irish where the ignorance of the English language amongst the generality of your parishioners may render it necessary. You are

likewise to explain the nature and dreadful consequences of an excommunication, and by every possible method endeavour to prevent your people from being exposed to so great an evil.

I am, Rev. Sirs,

Your very obedient and humble servant in Christ,

JOHN TROY.

Kilkenny, October 11th, 1779.

SENTENCE OF EXCOMMUNICATION.

Whereas, several disorderly persons of our Communion and this Diocess, distinguished by the appellation and appearance of *White Boys*, continue to disturb the public peace and injure private property, notwithstanding the censures of the Church and rigour of the laws against riotous assemblies of any kind, We think it incumbent on us to inform you, dear Christians, that from a due sense of our pastoral duty, and from a sincere desire of promoting their eternal salvation, We have not failed to warn them of their perilous situation, and exhort them to repentance and amendment. We have from these sacred altars repeatedly explained their duty towards God and the Powers He has appointed to rule over them. We have enforced their religious compliance with that indispensable obligation, from the example and precepts of our Divine Redeemer and his Blessed Disciples, from the practice of good Christians of all ages, and by our own solemn and sincere declarations of fidelity and submission to his Majesty's most gracious government. We have likewise announced the vengeance of heaven against those unthinking wretches, their associates and abettors, and declared them unworthy of the sacraments and Christian burial. We are not insensible of the rigorous account we shall be obliged to give of them and all others committed to Our charge, at the awful tribunal of the Prince of Pastors, our Lord and Saviour Jesus Christ, who tells us that "If we do not declare to the wicked man his impiety, He our Just Judge will require his blood at our hands." We have therefore canonically admonished them and paternally invited them to satisfaction and penance. But they, alas! have despised our salutary exhortations, and actuated as they are by the spirit of pride, obstinately persevere in their apostacy from the promise made at their baptism, and without shame or seeming remorse scandalize the Church. In such cases our

line of conduct is prescribed by our Divine Redeemer : " If," says He, " Your hand or your foot should scandalize thee, cut it off and cast it from thee." And St. Paul desires we " should remove evil from amongst us." Authorized then as we are, by the precepts of our Lord and His Apostles, We have resolved, after mature deliberation, and imploring the assistance of heaven, to use the sword of excommunication, and cut off from the Church these rotten and incurable limbs, lest the other members of that Mystical Body should be poisoned or infected by a further communication with them, wherefore as they have impiously despised our repeated admonitions and exhortations, and although thrice called upon according to the Gospel Precept, have scorned the very thought of amendment, and have not acknowledged or reflected on their heinous crimes, but at the instigation of the devil, persist in their wicked courses, and according to the observation of St. Paul, " Treasure up wrath for themselves against the day of wrath." By the sentence of Almighty God, Father, Son, and Holy Ghost, of the Blessed St. Peter, Prince of the Apostles, and of all the saints, and also by the authority of loosing and binding both on earth and above, granted to us by the Son of God, We exclude them, their accomplices and abettors, from the participation and communion of the Precious Body of our Lord, from the society of all Christians, and from the threshold of the Church in heaven and on earth, declaring them by these presents excommunicated, accursed and condemned to the everlasting fire of hell, there to burn with the devil and his angels and all the wicked, unless being freed from the snares of Satan, they shall by sincere repentance and amendment atone for past offences, repair the scandals they have occasioned and be reconciled to their holy and tender mother the Church, which they have insulted and injured. They are to be looked upon as heathens and publicans, because they did not listen to her, but returned hatred for her love, and evil for good. Set Thou, then, O Lord, a wicked sinner over them, and let the devil stand at their right hand. When they shall be judged, may they be condemned, and may their prayers be turned to sin ; may their days be few, and others take their places. Let their children be carried about vagabonds and beg, and let them be cast out of their dwellings. May the usurers search all their substance, and let strangers plunder their labours. May there be none to help them, nor none to pity their fatherless offspring. May their posterity be cut off in one generation. May their names be

blotted out. May they be continually before the Lord, and let their memory perish from the earth. Because they remembered not to show mercy, but persecuted the poor man and the beggar, and the broken in heart to put him to death. They loved cursing, it shall come unto them, and they would not have blessing, and it shall be taken from them. They put on cursing like a garment, and it went in like water into their entrails, and like oil into their bones.

These shall be their rewards. But do Thou for us, O Lord, for thy name's sake, for we are poor and needy, and our hearts are troubled within us. Help us, O Lord, our God, and save us according to thy mercy, that they may know that Thou, O Lord, hast done it. They will curse, and Thou wilt bless. Let them that rise up against us be confounded, but thy servants shall rejoice.

Let all the congregation say, Amen, Amen, Amen.

JOHN TROY.

*To the Reverend Pastors and other Roman Catholic Clergy of the
Diocese of Ossory.*

REV. SIRS,

The very little attention paid to the important obligation of receiving the Holy Eucharist at least at Easter, is one of the many lamentable causes of indevotion and immorality, too visible amongst all ranks of our people. Nothing less than their Eternal Salvation is at stake, and yet they delay from year to year to partake of the bread of life, notwithstanding the assurances of Our Divine Redeemer that, "If we do not eat His Flesh and drink His Blood, we shall not have life within us." Our Holy Mother the Church, by constant exhortations, frequent grants of indulgences, and by every other possible method, shows her earnest and tender solicitude about the happiness of her children, and invites them to a frequent communion. She commands them to feast at the Heavenly Banquet at least at Easter, and has assigned the term of 15 days, from Palm to Low Sunday, to comply with that duty, under pain to the transgressors of being hindered to enter into the House of God, if living, and of being deprived of Christian Burial when dead. The above term of 15 days has been extended and prolonged in this Kingdom by a special privilege of Pope Paul V. from Ash-Wednesday to Ascension Thursday, beyond which time the Easter Communion cannot be neglected

without incurring the aforesaid penalties. In order, therefore, to enforce an exact compliance with the precept of the Church, and thereby promote the salvation of the flock committed to our care, I require you to explain to your respective congregations the above particulars and following regulations, which I hereby order to be punctually observed henceforward, under pain of suspension from all priestly functions :—

1. No persons who have not received the Communion at Easter time above specified, are to be married unless some very particular and extraordinary circumstances should require the contrary.

2. No person neglecting the Easter Communion shall be admitted as Godfather or Godmother at Baptism or Confirmation.

3. No woman who has not complied with the Easter duty, or has not confessed during her pregnancy, shall be churched within thirty days after her delivery.

You are to read the above at each of your Masses on the three first Sundays of next Lent, and every Lent afterwards.

I am, Very Rev. Sirs,

Your very humble servant in Christ,

JOHN TROY.

Kilkenny, January 15th, 1780.

N.B.—I empower every one of you to absolve such transgressors of the precept of the Easter Communion as may confess to you during the Octave of SS. Peter and Paul from the censures denounced by the 21st canon of the Council of Lateran—"Omnis utriusque sexus," or by any diocesan Constitution, after imposing penance proportioned to their scandalous disobedience. I hereby declare that their confession within that time will qualify them to be married, churched, stand Godfather or Godmother, as occasion may require.

Fr. Joh. Thomas Troy S. Ordinis Praedicatorum, Dei, et S. Sedis Apostolicae Gratia Episcopus Ossoriensis, etc.

In Dei Filio maxime Sibi dilectis RR. Parochis, aliisque Sacerdotibus Saecularibus, et Regularibus Dioecesis Ossoriensis; Salutem Disciplinaeque Ecclesiasticae Studium, et Observantiam.

Postquam, imperscrutabili Dei Omnipotentis Dispositione, et SSmi Patris Pii VI. Beneficentia, nullis nostris suffragantibus Meritis,

vel expetentibus Votis, ad hanc dilectam Nobis Cathedram Ossorien-
sem moderandam evocati sumus ; statim Conferentias Casuum Con-
scientiae, provido Consilio ab Ecclesiae Statutis praescriptas, sed
justis de Causis, in hac Dioecesi per plures Annos intermissas,
restabiliendas esse Animo decrevimus. Propositum hoc Nostrum
Executioni demandatum laeti conspeximus Anno proxime elapso,
cum maximo Cleri Fructu, et Populi Aedificatione. Ut hoc igitur
saluberrimum Institutum tam faeliciter Auctoritate Nostra renovatum,
pari Successu progrediatur, nonnulla in Congressibus observanda,
Scripto vobis tradere opportunum existimavimus, ne Ignorantiae
Occasione, vel Praetextu, Confusio aliqua, aut Perturbatio in illis
oriatur.

Curent igitur imprimis quam diligenter Conferentiarum Praesides
ut absque Clamorosa Vocis Elatione de Expositis, aliisque emergen-
tibus Quaestionibus, breviter et perspicue quoad fieri poterit, agatur.
Duos simul loqui non permittant omnino, ne Contentio quaevis
causetur, cum fraternae Charitatis Discrimine. In Quaestionibus
explicandis, sive in Objectis proponendis, et diluendis Veritas unice
quaeratur ex Sacris Litteris, Summorum Pontificum, Conciliorumque
Decretis, atque ex constanti, communique Ecclesiae Usu, et Praxi ;
posthabitis inutilibus luxuriantium Ingeniorum Commentis, et aridis
Scholarum Tricis, quae Moribus componendis, et Conscientiis diri-
gendis, parum certe, ut plurimum, inserviunt : Neque tamen Rationem
ipsam vere Theologicam e suo loco dimoveri cupimus ; jamdudum
enim didicimus quantum Ponderis, quidve Virium eidem insit :
verum suis coarctatur, et circumscribitur Finibus, de quibus inter
alios egregie disseruit celeberrimus Sui Aevi Scriptor Hispanus,
Melchior Canus Episcopus olim Canariensis. Ad Authorum Delectum
quod attinet, monitos vos volumus, caute admodum et circum-
specte legendos illos esse, qui de Re Morali, et Sacramentaria
scripserunt ante condemnatas Saeculo praeterito a Summis Pontifi-
cibus varias Propositiones, Simplicitati Aevangelicae adversantes,
atque luctuosam Morum Corruptelam, speciosis quidem, sed minus
probabilibus Argumentis, introducunt. In istis, aliisque quibus-
cumque Scriptoribus, non vulgaris de eisdem Existimatio, non
Dignitates quas obtinebant attendendae ; Sed Momenta quibus
Eorundem Placita innituntur sedulo absque Partium Studio perpen-
denda, ut inde illae Sententiae eligi et amplecti possint, quae ex
limpidis suprascriptis Fontibus tanquam Rivuli decurrunt. In Rebus

Ritualibus, et liturgicis, nec non Ecclesiastico-Forensibus enucleandis, eas sequi opiniones mandamus, quae cum Praescriptis in Missali, Rituali, Pontificali, et Breviario Romanis conveniunt; quaeque ex Juris communis Principiis, et Sacrarum Urbis Congregationum authenticis Resolutionibus eruuntur. Hoc erga B. Petri Sedem obsequium simul cum Fide ipsa a Majoribus accepimus; Nihil enim magis Cordi habebant, nihil enixius Successoribus commendarunt Praedecessores per totam Hiberniam Episcopi, caeterique Animarum Rectores, quam Romanae Ecclesiae omnium aliarum Matri et Magistrae, tanquam Fidei Canonumque Custodi, et Interpreti, nec non Catholicae Unitatis Centro, indivulse adhaerere; sepositis Consuetudinibus, caeteroquin laudabilibus, aliarum Ecclesiarum quantumcunque insignium, atque de Re Christiana, et ipsa Apostolica Sede optime meritarum.

Unicuique Conferentiae praemittendus erit brevis Sermo de Vita, et Honestate Clericorum, vel de Vitiis in Populo communioribus, Anglico, vel Hibernico Idiomate memoriter recitandus, a Sacerdote Saeculari nondum de Beneficio Curato proviso, vel Regulari, incipiendo a Seniori in respectivis Districtibus; deficientibus vero istis, Sermo fiet a Parochis ipsis. Absentes, legitima etiam ex Causa, mulctam pecuniariam jam a Nobis stabilitam, solvant Conferentiarum Praefectis; Qui vero Absentiae causam per Nuncium, vel Epistolam coram Omnibus legendam, significare neglexerit, is praeterea in Poenam Contemptus, a Celebratione Missae per Quindenam suspensus declaretur a Praeside respectivo, cui hanc Facultatem tribuimus Summam Pecuniae ex Multis colligendae, in eos Usus erogandam decernimus, qui opportuni videbuntur majori Numero eorum qui interibunt respectivis Conferentiis, Mense Octobris. Convenire debent Omnes in Locis designatis, hora Undecima Matutina; finito vero Sermonem statim incipiet Conferentia per duas integras Horas duratura. Prandium Hora Secunda Mensae apponatur, eoque durante, nonnisi de Rebus Ecclesiasticis, vel scientificis Verba fiant. In Cibo, et Potu is Modus servetur qui decet Dispensatores Mysteriorum Dei: ut autem quaecumque Scandali, vel pravae Suspicionis Occasio penitus amoveatur, Omnes et singulos Hora quarta e Loco discedere jubemus, domumque recto tramite reverti. Haec sunt, inter alia, quae ad communem Utilitatem, et Ecclesiastici Nominis Decorem, a vobis exacte observari optamus, et praecipimus sub Poenis Arbitrio Nostro in Transgressores infligendis. Valete Fratres, ac Filii delec-

tissimi, Nosque in Sacrificiis, et Precationibus Vestris commendatos habete. Interim ex Plenitudine paterni Nostri in Vos Amoris, Benedictionem pastorem Vobis Omnibus peramanter impertimur.

Datum Kilkenniae, ex Aedibus Nostrae Residentiae, Nonis Februariis Anni 1780. Consecrationis vero Nostrae Anno tertio.

FR. JOH. THOMAS Episcopus Ossoriensis.

Conferentiae habebuntur infrascriptis Locis, et Diebus.

Kilkenniae. Prima Feria quarta non impedita uniuscujusque Mensis.

In oppido de Durrow }
vel Balliragget. } Feria tertia immediate sequenti.

In Oppido de Thomas Town. Feria secunda immediate sequenti.

In Oppido de Mullinevat. Feria tertia immediate sequenti.

*Fr. Joh. Thos. Troy S. Ords. Praedm. SS. Sedis Apostolicae Gratia
Episcopus Ossoriensis, &c.*

A. R. P. Fr. Danieli Tierney Ordinis Erimitarum S. Augustini
recon Priori Conventus ejusdem Ordinis Callan in dicta nostra
Dioecesi salutem in Domino.

Cum decreto S. Congregationis generalis de Propaganda Fide
sub Die 19 Julii Anni 1773, Cautum sit, ut iis duntaxat in locis
constituendi sint Regularium Novitiatus in Hibernia, ubi locorum
ordinarii suum expresse praestiterint consensum; justis ac piis tuis
precibus annuentes, tenore Presentium Licentiam concedimus consti-
tuendi novitium pro dicto tuo ordine in praefato conventu de Callan
dummodo serventur omnia in memorato Decreto stabilita circa
Novitiorum Educationem: de quibus Testimonium authenticum ferre
debemus antequam Novitii ad professionem admittantur, alias talis
professio nulla prorsus et irrita censebitur ad Rescriptum citati
Decreti. Datum Kilkenniae sub Sigillo et manu nostris, Die
26 Maii, Anni 1781.

FR. JOH. THOS. Epus Ossoriensis.

Locus ✠ Sigilli.

*To the R. Pastors and other Roman C. Clergymen of the Diocess of
Ossory.*

Although I am persuaded that nothing has been wanting on your
parts to impress your respective flocks with sentiments becoming

good Christians and useful members of society, it is nevertheless notorious that too many of our communion seem insensible of their duty towards God and their neighbours. Their constant and scandalous breach of every law is principally occasioned by an immoderate use of whiskey, whereby they are not only disabled from working and of course from providing for their wretched families, but likewise being deprived of their reason from intoxication, disturb the public peace, by frequent riots at fairs and other assemblies which they often resort to with the anti-Christian intention of raising a quarrel, or revenging a real or imaginary insult offered to their relations, friends and partizans. By this conduct so contrary to the maxims of the Gospel which everywhere inculcates forgiveness of our real and greatest enemies, under pain of being refused pardon by our merciful God, these nominal Catholics belie their profession of Christianity. They often occasion bloodshed, and sometimes murder, and always give scandal. Such glaring outrages against divine and human laws demand our serious consideration and require our most strenuous exertions to repress and prevent them. In order therefore the more effectually to accomplish these great ends and enforce the respect due to the commandments of God, the laws of the Church and ordinances of the State, I hereby not only beseech you in the most earnest manner to continue your zealous endeavours to promote temperance and thereby procure peace, but likewise command you as far as in me lies to observe the following instructions with regard to rioters and other unhappy disturbers of the public tranquility :

1. You are not to admit to sacraments any person who strikes another at a fair or any other public place of meeting, except in case of just and necessary defence, until the offender publicly acknowledge his crime, ask pardon of God and promise amendment before the congregation assembled on a Sunday in each respective parish chapel.

2. If the offender should relapse notwithstanding the aforesaid declaration and promise, you are not to administer any sacraments to them or permit them to enter the chapel without express orders from me, if I should be in the diocess, or from the official in Kilkenny in my absence.

3. Such offenders as neglect to observe the above-mentioned discipline, and who may be in danger of death, can receive sacraments and be reconciled to the Church if they are found otherwise disposed

and sincerely promise to comply therewith in case of recovery. But you are not to bless the clay or say Mass for them in public.

4. All offenders persevering in their obstinacy till death and refusing to promise amendment are to be regarded as excommunicated persons in every respect and consequently unworthy of any indulgence. You are not therefore to accompany their funerals.

5. The anniversary festivals of the saints to whom the respective churches are dedicated, and which are called *Patron days* were formerly solemnized in this kingdom with becoming piety. On these days the faithful of each parish assembled in order to commemorate the triumphs of their patron saint over the World, the Flesh and the Devil. They spent the day in prayer, they gave alms and endeavoured to imitate the heroic virtues of the saint in order to partake of his glory in heaven. In these times the case is quite different, our deluded people assemble on these days for wicked purposes, instead of praying they wish damnation to themselves and acquaintances with most horrid and deliberate imprecations. They profane the name of God and everything else that is sacred by the most execrable oaths, and finish the day by the perpetration of the grossest impurities, by shedding their neighbour's blood, by murder, and the transgression of every law. They have been seriously warned from the altars not to frequent these assemblies and to avoid the occasion of such scandalous excesses. In order the more effectually to prevent them in future, I do hereby prohibit any priest whatsoever under pain of suspension to be incurred by the very act of transgression, to celebrate Mass in *public* in any part of the respective parish where a patron day occurs except it should be a holiday of obligation and then in the chapel only. And as the erection of booths and tents in the usual places of meeting is known to encourage these lawless assemblies, I do hereby require of you to take particular notice of such R. Catholics who preferring little temporary emolument to their own salvation and public peace scruple not to let their ground for the purpose of erecting said booths and tents. As such worldlings give occasion to the outrages that ensue, they are not to be admitted to sacraments till they promise amendment.

6. In order to prevent the tumults and other fatal consequences of requiring and giving garlands, globes and other decorations generally known by the appellation of *May Balls* because given by young married people and carried about on the 1st of May, I hereby most

strictly command each and every one of you not to administer sacraments to any person or persons of your respective parishes who shall hereafter at any time demand said *May Balls*, or call for money, liquor, or anything else in place of them, till such transgressors declare their repentance and promise amendment before the congregation assembled as above. The same is to be observed with regard to any young married couple, or either of them, who shall hereafter at any time give or procure said *May Balls*, or money, liquor, or any other things in their stead, to any person or persons whatsoever. Moreover the first child of any couple so offending is to be baptized in the parish chapel and nowhere else : as to the woman she is not to be churched till thirty days shall elapse after her delivery. When called upon in future to administer the sacrament of Matrimony you are to inform the parties and others present of the above, and require their solemn promise of punctually observing the same.

7. You are to publish this letter from your respective altars on the three Sundays immediately following the receipt thereof, and on the last Sunday of the next and every succeeding month of April. Finally, I require you to observe the above instructions and regulations under pain of suspension from all priestly functions. That the Almighty may enable us to contribute towards the happiness of each other and all mankind in this world and in the next is the constant wish and fervent prayer of, Rev. Sirs,

Your most devoted servant in Christ,

JOHN TROY.

Kilkenny, December 12th, 1782.

The following lines were published from the Altars in Kilkenny on Sunday, Feb. 1st, 1783 :—

DEAR CHRISTIANS,

We are happy in announcing the glad tidings of peace, lately established between the contending Powers, and beseech you to join us in fervent thanksgiving to the Almighty God for this long wished for blessing, whereby there is not only a stop put to the effusion of blood and other horrors of war, but likewise from the religious toleration and freedom of trade you now enjoy, you are encouraged to redouble your industry for the support of your respective families, and to conduct yourselves in every respect as becometh peaceable

subjects and useful members of society. We most earnestly exhort you in the Name of God and the Church to an observance of these duties.

Lent, 1783. The following lines were published in all the Chapels of the Diocess before the First Sunday of Lent.

The present high price of provisions and the bad quality of some expose the generality of our people to many and great inconveniences. In order to alleviate the general distress, I hereby grant leave to the faithful of this diocess to eat flesh meat and eggs from the first Sunday of the approaching Lent to Palm Sunday, both included, except on Wednesdays, Fridays and Saturdays. But fish and flesh meat are not to be used on the same day. In all other respects the fast is to be strictly observed. As the indulgence now granted is principally calculated to relieve the poor, those whom the Almighty has been pleased to bless with affluence are most earnestly exhorted to commiserate their situation and by alms and other works of mercy show they are influenced by principles becoming good Christians.

JOHN TROY.

Kilkenny, March 1st, 1783.

DEAR CHRISTIANS,

The situation of the poor in this city is truly lamentable. The very high price of potatoes and oatmeal, and other necessary articles, put it absolutely out of the power of thousands to support themselves; they are reduced to the last stages of misery, and exposed to the danger of dying by famine, which is generally the cause of Pestilence. In order to prevent these dreadful evils, and alleviate the general distress, a collection will be made from house to house to-morrow, in this city and environs, for the purpose of purchasing the aforesaid articles, which will be afterwards sold to the real industrious poor at a moderate price. The gentlemen appointed to collect are respectable from their characters and property, wherefore no suspicion of embezzlement or mismanagement can be entertained justly. We most earnestly exhort each and everyone to contribute according to your respective abilities: "Blessed is that man who considers the poor and needy. The Lord will free him on an evil day; the Lord will preserve him and enliven him and make him happy on earth, and will not deliver him into the hands of his enemies." Thus speaks the

Prophet in the 40th Psalm. "Give and it shall be given unto you." This is the language of the Gospel: as we are speaking to Christians it is needless to add more. Your fellow citizens, your acquaintances, your servants. . . . [The MS. ends thus abruptly.]

To the Pastors of the Diocess.

REV. SIRS,

You are to publish the following lines from the Altars at each Mass on Sunday next, 22nd instant.

JOHN TROY.

Kilkenny, February 10th, 1784.

DEAR CHRISTIANS,

The scarcity of provisions and bad quality of vegetables, the advanced price of other provisions, the general distress occasioned by the late uncommonly severe weather, and experienced in a dreadful manner by the labouring poor, render a relaxation of the observance of the approaching Lent unavoidable. I, therefore, hereby grant leave to the Faithful of this Diocess, to eat flesh meat once on Sundays, Mondays, Tuesdays, and Thursdays, likewise permission to eat eggs on every day except Friday, from the first Sunday to Palm Sunday, both included: Fish and Flesh Meat not to be eaten on the same day, and in every other respect the fast to be observed. As this indulgence is granted from a desire of relieving the condition of the poor; it is not our intention to extend it to such as shall lose their time at plays, card-tables, and other places of public amusement. Instead of expending their money on these and similar occasions of vanity and dissipation, and thereby acting contrary to the spirit of the Gospel, they should at this particular season be consecrated to mortification and penance, endeavour to secure their salvation, and by every act of benevolence in their power, relieve their fellow-creatures languishing and almost perishing from hunger and cold. The houses are filled with these wretched objects; they are to be met with in streets and highways. By your charity towards them, you will not only prevent their impending destruction, but likewise dispose yourselves for numberless blessings in this life and happiness in the next.

JOHN TROY.

Kilkenny, February 18th, 1784.

(The following Document is added) :—

To the R. C. Pastors and other Clergymen of the Diocese of Ossory.

Our Most Holy Father the Pope, Clement XIV., on the 31st of January last, granted an Indult to this our Diocese of Ossory, whereby His Holiness took away the obligation of hearing Mass from all the retrenched holidays, in number eighteen—to wit, Tuesday in Easter Week, Tuesday in Whitsun Week, St. Matthias, St. Joseph, SS. Philip and James, the Finding of the Holy Cross, St. James, St. Anne, St. Laurence, St. Bartholomew, St. Matthew, St. Michael, SS. Jude and Simon, St. Andrew, St. Thomas, St. John the Evangelist, the Holy Innocents, and St. Sylvester.

But by an express clause the fasts annexed to eight of them—to wit, St. Matthias, St. James, St. Laurence, St. Bartholomew, St. Matthew, SS. Simon and Jude, St. Andrew, and St. Thomas; the fasts, I say, are to be strictly observed as heretofore. The same Indult takes off the obligation of hearing Mass on St. Kieran's Day and St. Kenny's Day, and also on all the Patrons of Parishes. However His Holiness enjoins me to prescribe some pious work to be performed in commutation on each of the former mentioned Holidays instead of hearing Mass. The pious work I prescribe is to say seven Paters and seven Aves. Hence, on the Sunday previous to each of the abolished Holidays, you will announce to each of your congregations the obligation they lie under of saying seven Paters and seven Aves, instead of hearing Mass. Finally take notice that you cannot say two masses on any of the mentioned days or Patrons no more than on any other ferial days.

THOMAS BURKE.

Given at Kilkenny, this 27th day of March, 1773.

To the Rev. Catholic Clergy of the Diocese of Ossory.

VENERABLE BRETHREN IN CHRIST JESUS,

Notwithstanding the uniform doctrine of the Catholic Church concerning the invalidity of combination oaths in general, and of the late one administered by persons calling themselves "Right Boys" in particular, has been frequently explained, I am extremely concerned to hear that some of our deluded people, who have taken said wicked oath, think themselves, or seem to think themselves, obliged to observe it. In order to remove this great error, equally prejudicial to the interests of society and religion, I think it necessary

to require each and every one of you, as I do hereby to declare, in the Name of God and our Holy Church, from your respective Altars, that the aforesaid "Right Boy" oath is so far from binding on conscience that whoever obstinately adheres to the contrary opinion, is unworthy of Catholic Communion, because he acts in direct and scandalous opposition to the express command of Almighty God, to the Laws of the Church, and the statutes of the Realm. You are not, therefore, to administer any sacrament to such persons, even when dying, who have taken such oath, unless they abjure it entirely, and promise to hold and regard it as null, void, and of no effect. If after this, our solemn Declaration, any person calling himself a Roman Catholic, who has already taken, or may hereafter take, said oath, shall depart this life after refusing to make the above-mentioned abjuration and promise, he is to be looked upon in every respect as separated from the Communion of Saints, and to be deprived of all the rights and suffrages of our Holy Church. I confide much in your zealous and prudent endeavours to reclaim these misguided poor creatures, and hope our efforts to procure their happiness and promote public peace, will, by the mercy of God, prove successful.

I am, Dear Brethren,

Your affectionate humble servant in Christ,

JOHN TROY.

Kilkenny, September 8th, 1786.

LXII.

LETTER OF THE CARDINAL PREFECT OF PROPAGANDA, TO THE
ARCHBISHOP OF ARMAGH, THE 28TH OF APRIL, 1781.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

PER ILLUS. ET RME. DNE UTI FRATER,

Quod jamdudum a SSmo Dno nostro Pio VI. postulaveras, ut Tibi in regenda Armacana Ecclesia Coadjutor aliquis designaretur, id semper curae, ac cordi fuit optimo sapientissimoque Pontifici. Sed cum Dominicus Bellew, quem Tibi Coadjutorem dari exoptaveras, interim ad Ecclesiae Alladensis Episcopatum promotus sit, isque

praeterea ut statim ad istius Regni primatiam Cathedram evereretur, non expedire visum fuerit, de alio viro cogitandum fuit, qui tanta virtute, Pietate, ac Doctrina praeditus esset, ut in eminentiori Loco sublatus Vita, Moribus, atque Exemplo non solum Armachanae Ecclesiae, sed caeteris etiam istius Regni praeluceret. Haec secum Animo revolvens SSmus Pontifex operae Pretium se facturum existimavit, si Tibi jam in provecta Aetate senescenti, ac viribus. et aegro corpore fracto, promptiori aliqua Ratione consuleretur, ut solutus Episcopalibus Muniis reliquum Vitae Cursum in Portum honesti Otii, ac tranquillae Pacis traduceres. Ita quoque postulare videbatur perturbatus Ecclesiae Armachanae Status, cui regendae, ac gubernandae impigrum, solertem, atque prestantem virum praefici necesse est, qui dum in aliquanto longius Tempus Coadjutoris tui Electio differtur, ad Pacem, atque concordiam in ea Ecclesia reintegrandam, et pristinum splendorem restituendum totis viribus, ac nisu incumbat. Huic tanto Muneri non alius aptior atque praestantior visus est, quam Joannes Thomas Troy Episcopus Ossoriensis, spectatissimus quidem vir, atque omni virtutum genere ornatissimus, cui propterea in Mandatis datum est, ut ejusdem Armachanae Ecclesiae ad Beneplacitum Sedis Apostolicae gubernacula tam in spiritualibus, quam in temporalibus statim suscipiat. Scias igitur, Te summi Pontificis Auctoritate ab omni illius Ecclesiae Procuracione, ac sollicitudine fuisse suspensum quemadmodum ex Decreto hujus Scae Congnis de Propaganda Fide, quod tibi idem Epus Ossoriensis reddet, plenius cognosces. Ne tamen transactis Laboribus tuis Merces, vitaeque sustentandae subsidium desit, cautum praeterea est, ut centum quinquaginta Librarum Sterlingarum Pensio quotannis tibi persolvatur: centum quidem ex Redditibus Parochiae de Drogheda, triginta quinque ex Mensali de Tarfechin, et quindecim Administrator contribuet ex Procuracionibus. Pontificiae hoc in te Benevolentiae Argumentum, quin aequo, ac libento Animo sis habiturus, omnino non dubitamus: Sed illud in primis gratissimum tibi, atque acceptissimum esse debet, quod Aplicae Sedis Providentia charissimae, ac dilectissimae Ecclesiae tuae, tantis Incommodis, ac Calamitatibus vexatae celeri ope, atque opportuno Remedio consulatur. Quemadmodum igitur eum virum decet qui Episcopatus Honore praefulgens Apostolicae Petri Cathedrae arctissime cohaeret, et Sacrosanctae Religionis Vinculis ei obstrictus manet, ut Summi Pontificis imperata facere sibi Gloriae ducat, et Scelus, atque Piaculum reputet iis quocumque Modo adver-

sari, sic certa nobis spes affulget, ea qua par est, Animi Alacritate, Te Pontificis voluntati obtemperaturum, atque Episcopo Ossoriensi quam citissime istius Dioecesis Regimen relicturum. Faveat Deus consiliis nostris; optatissimam Pacem praeclarissimae Armacanae Ecclesiae reddat, ut Is tandem ei praeficiatur Pastor, qui factus Reconciliator in Tempore Iracundiae, Dominicum Gregem Exemplo potius quam Imperio regat, salutari Doctrinae verbo instruat, atque in omni virtutum Genere informet. Denique ut Deus te diutissime servet sospitem, atque incolumem, enixe rogamus, atque Fausta omnia deprecamur.

Romae 28 Aprilis 1781.

Amplit. Tuae.

Ut Frater Studiosis^{us},

L. CARD. ANTONELLUS, Pref^s.

STEP^s. BORGIA, Sec^{ius}.

DNO. ANTONIO BLAKE, Archiepo Armacano in Hiberniae.

LXIII.

LETTER OF THE BISHOP OF CORK TO THE CARDINAL PROTECTOR OF ROME, THE 24TH OF OCTOBER, 1771.

(FROM THE ARCHIVES OF THE IRISH COLLEGE, ROME).

EMME ET RDME PRINCEPS,

Nonnisi cum magna animi perturbatione accepi litteras Eminentiae Vestrae, quibus mihi describitur Hibernus quidam nomine Thomas Finn, nostrae dioecesis Corcagiensis, qui nomine meo ausus fuit litteras dimissoriales pro sacerdotio offerre Emmo Cardinali Albani Episcopo Veletrensi. Sane nec istas concessi, nec alias, quibus se asserit promotum fuisse in Hispania ad primam tonsuram minores et sacros subdiaconatus et diaconatus ordines. Mihi tamen non ignotus est iste infelicissimus homo cum olim saepius se praesentavit tanquam candidatum pro ordinibus sed semper rejectus tanquam minus habens et incertae famae tandem ad Hispaniam se contulit ubi

post aliquod tempus locum alumni in Collegio St. Georgii de Alcala obtinuit ubi, ut fama fert, ascendit ad diaconatum, hoc factum putavi vigore privelegiorum dicti Collegii. Sed antequam sacerdotium suscepit nonnulla egit quibus expulsus fuit Collegio, hinc Romam pervenit, quod nuperrime cognovi per Illusm Episcopum Kerriensem qui me deprecatus est ut illi subvenirem sed instare noluit cum cognovisset qualis fuit iste homo. Gratias interim quam maximas ago Eminentiae Vestrae pro istis attentis officiis in me, et congratulor sicuti et congratulantur quotquot sunt episcopi in hoc regno, quod Sanctitas sua nobis talem amplissimam Protectorem constituit quem D. O. M. ad multos annos incolumem conservet.

Quaeso tandem Eminentiam vestram, ut dignetur primum locum vacantem in Collegio Ludovisiano concedere cuidam juveni optimae indolis nomine Jacobi Welsh, pronepoti praedecessoris mei F. R. Illus Riccardi Welsh : cum omni humilitate et obsequio subscribo.

Eminentiae Vestrae,

Addictissimus et observantissimus servus,

JOANNES, Epus. Corcagiensis.

Corcagiae hac 24^a die Octobris 1781.

Eminentissimo Revmo Principi Cardinali Salviati Roma.

LXIV.

PETITION OF THE BISHOP OF FERNS AND OTHERS TO HIS HOLINESS,
THE 22ND OF NOVEMBER, 1781.

(FROM THE TROY MSS. IN DIOCESAN ARCHIVES, DUBLIN).

S^{mo}. in Christo Patri et D. D. Pio Papae VI. S. Rom^{ae} et universalis Ecclesiae Summo Pontifici. Nicolaus Dei, et Aplicae. Sedis Gratia Epus Fernensis in Hibernia, devotus, fidelis, ac obediens, post Pedum deoscultationem.

Cum Pondus Diei et Æstus quinquaginta Septem Annis in Missione Hiberniae portaverim, corpore quidem per multos Annos non parum fractus ; Laboribus, Ærumnis, adversa Valetudine, Temporum Calamitatibus, ac multifariis Vexationibus, imo Incarceratione pro Fide et disciplina Catholica, animo tamen alacri et indefesso pertulerim ;

cumque insuper Vires meas nunc delabi Annis octoginta et uno gravatus sentiam, Vitaeque Vesperam appropinquare : mecum decreveram Precibus humillimis S^{ti} Vrae supplicare, ut clementer dignetur mihi concedere Coadjutorem idoneum, et gratum (Loco carissimi Nepotis, et Coadjutoris mei Illmi ac Rmi D. D. Joannis Stafford, Morte acerba, inopina, ac subitanea nuber abrepti) nempe R^{dum} ad^m Dnum Jacobum Caulfield, Vicarium Meum Generalem, S. T. D. Proto-notarium Aplicum, Ecclesiae Fernensis Thesaurarium, ac Parochum Rospontensem, Virum undequaque aptissimum, et omnibus gratissimum. Pro meo ergo Commodo, et Solamine, et pro majori Dei Gloria, et Salute Animarum quibus invigilo, humiliter depono in Coadjutorem nostrum, praefatum R. ad^m D. D. Jacobum Caulfield, ut sit Mihi brevi morituro non leve Solatium, oves meas tam digno Pastori custodiendas, ac pascendas reliquisse. Sin aliter placuerit Sancti Vrae infeliciter de Dioecesi Fernensi disponere, vice remunerandi meos Labores, Sudores, et Pericula per quinquaginta septem Annos in hac Missione exantlatos, Quod Deus opt. Max. avertat; Canos meos cum dolore, et dedecore mittet ad Inferos. His addere liceat me audivisse nonnullos impios Laicos sese nefarie immiscere Rebus meis Ecclesiasticis; quibus, ut spero, Sanctitas Vra nullas, aut surdas praebebit aures. Interea Deum Opt. Max. adprecabor ut Sanctitas Vra ad plurimos Annos feliciter pergat regere Ecclesiam Dei. Dat. Wexfordiae die 22 Novembris 1781.

NICOLAUS, Epis. Fernen.

Retroscriptum Amp^{mum} D. Jacobum Caulfield Morum Gravitate, doctrina sana, et Prudentia spectabilem esse testamur; ipsumque prae caeteris Cleri Fernensis digniorem esse judicamus, qui in Coadjutorem Illmi Fernensis cum Jure Successionis designetur. In quorum pleniorum Fidem hisce libentissime subscribimus die 1 Decembris 1781.

F. JOH. THOMAS TROY, Epus Ossoriensis; nec non
Ecclesiae Metropolitanae Armacanae Administrator.

Retroscripta Amp^{mi} D. Jacobi Caulfield Commendatio roborata fuit caeterorum Praesulum Provincialium Subscriptionibus, hoc Modo.

JOANNES CARPENTER, Archiepus Dublin^s Hiberniae Primas et
Metropol^s.

JACOBUS, Epus Kildar^s.

RICHARDUS, Epus Oropensis et Coadjutor Kildariensis.

BEATISSIME PATER,

Nos Infrascripti Canonici Capitulares Dioecesis Fernensis in Hibernia capitulariter congregati, ad Pedes Sanctitatis Vestrae prostrati, Beatitudini Vestrae humillime supplicamus, ut clementer dignetur designare R^{dum} Adm Dnum Jacobum Caulfield, nrae Dioecesis Fernensis Vicarium Gralem, S. T. D. Protonotarium Aplicum, Thesaurarium Fernensem, ac Rosponi Parochum, omnimodis aptissimum scientia prudentia et moribus atque omnibus gratissimum in Coadjutorem Nri Illmi ac Rmi grandaevi Episcopi, loco Illmi ac Rmi D. D. Joannis Stafford, Epi Dolichiensis in Partibus, nuper emortui qui eo munere, dum viveret, fungebatur. Per hoc Beatitudo Vra Nos, et Dioecesim Nram Fernensem Sibi devinceret in Ævum. Dat Taghmondæ hac die 11 Dec^{bris} 1781.

BERNARDUS DOWNES, Decanus Fernensis.

PATRITIUS CULLIN, Cantor Canonicus.

PETRUS DEVEREUX, Archidiaconus.

JOANNES FITZHENRY, Canonicus Doctoralis.

MUNDUS STAFFORD, Canonicus Theologalis.

PHILIPPUS DEVEREUX, Poenitentiarius Canonicus.

MATTHAEUS BYRNE, Prebendarius de Kilrone.

MICHAEL FITZHENRY, Prebendarius de Feathard.

GREGORIUS BROWNE, Prebendarius de Taghmon.

THOMAS MURPHY, Prebendarius de Killrush.

GULIELMUS DOYLE, Prebendarius de Tomb.

FRANCISCUS KAVANAGH, Vic^s Ferns^s Preb^s de Clone.

PETRUS SYNNOTT, Prebendarius de White Church.

JACOBUS COLLIN, Prebendarius de Collstuff.

LXV.

TWO LETTERS FROM ROME TO THE ARCHBISHOP OF DUBLIN, A.D. 1781.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

Romae hac die 29 Decembris, 1781.

ILLME ET RME DNE,

Ex responsione quam dedi Dominationi Tuae superiori mense, intellexisse puto S. Congregationem de Propaganda Fide quod ego sciam, nunquam cogitasse Regularem aliquem ad ecclesiam Armachanam promovendum. Verum quidem est eandem S. Congregationem Episcopum Ossoriensem administratorem ejusdem ecclesiae delegisse sed in hoc habita est ratio non tantum ad merita, ac doctrinam ejusdem, quantum ad ejus experientiam de rebus ipsius Dioecesis quas Judex composuerat. Ast neque ipse, cum propriam amet Ecclesiam, honorem translationis ad sedem Armachanam optat seu quaerit, Sin preterea S. Congregationem Sollicite inquirere Sacerdotem aliquem Secularem quem eligat ad praedictam sedem, quique sit doctrina et pietate praeditus et praesertim ab omni studio partium alienus, ut utilis pastor evadat ipsius dioecesis. Haec omnia satis cognita esse deberent Episcopis suffraganeis Armachano ex Litteris datis a S. Congne Dno Archiepiscopo Cassiliensi. Pro bono tamen Catholicae Ecclesiae desiderandum est, Clerum Secularem Regularemque Hiberniae non ad invicem devorari, sed omni contentione et aemulatione in agro Dominico mutua concordia et charitate occupari. Curet ergo Dominatio Tua Illma ut Episcopi et clerus uterque pacifice uniat sub debita dependentia Sedis Apostolicae et pro certo habeat, ex hoc pendere pacem Ecclesiae Armachanae atque totius Hiberniae. Et dum omnia tibi fausta precor subscribo.

Domnis Tuae Illmae et Rmae,

Ad officia Parat^{mus}.

GREGORIUS, Card. Salviati Praefectus.

Domino Joanni Carpenter, Archiep. Dubliniensi,

Perillustrissime et Reverendissime Dne. Frater.

Valde me turbant et angunt ea, quae refert amplitudo tua de scandalis ac malis Clero et Populo istius regni imminentibus ob notam juramenti formulam quae Praelatos ipsos non modo reliquos in altercationes et dissidia conjecit, eoque magis solitudine premor ac

dolore quod in hac temporum acerbitate remedia fortiora quae a te sinceræ pietatis ac religionis studio proponuntur absque discrimine majorum calamitatum adhibere non licet. Quoad Epistolam, cujus exemplar Dmns. Archiepiscopus Cassiliensis isthuc legendum transmisit seu vera ea sit sive confecta nihil usquam ponderis apud bonos prudentesque viros habituram confido; cum hominis privati opinio quacunque dignitate is fulgeat omnino posthabenda iis quae sacra Congregatio cum approbatione SSmi Dni nostri super hac re nuper praescripsit et omnibus Hiberniae praelatis pro eorum instructione ac norma significari mandavit, idque eo magis quod auctor Epistolae nec unquam S. Congregationi intersit nec eorum sit conscius quae eadem discutit atque decernit. Nihil quod addam superest, nisi me Deum rogare ut amplitudinem tuam diu sospitem atque incolumen servet.

Amplitudinis tuae uti frater studiossimus,

JOS. MA. CARD. CASTELLI.

LXVI.

DECREES OF THE S. C. OF PROPAGANDA REGARDING THE RESOLUTIONS ADOPTED BY THE BISHOPS OF ULSTER IN 1781.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

*Decision of the S. Cong. on the Resolutions of the Ulster Prelates
assembled at Drogheda on the 8 and 9 of Aug. 1781.*

1. That said assembly cannot be reputed a Provincial Synod, as it had not the requisite solemnities; and especially the presence of the Metropⁿ Chapter, which should always be invited to Prov^l Synods, unless a contrary immemorial custom has derogated from that privilege of said chapter.

2. That altho' said assembly cannot be deemed a Prov. Synod, the Resolutions of the Prelates ought not to have been published without the consent and approbation of the H. See. This being always requisite, ought to be obtained previous to any injunction of observing the Decrees even of Prov. Synods canonically assembled. The example of S. Charles Borromeo alone in all his six Prov. Synods of Milan can regulate the conduct of Bishops in this particular.

3. That many of s^d Resolutions are so improper and irregular, as to merit the disapprobation instead of confirmation of the H. See. The 3rd Resolution is ambiguous and obscure. The ordinary of the man, or of the woman, can dispense in Banns, when there is question of a private marriage; and the dispensation is usually granted by the Bishop of the diocese where the marriage is contracted, whether he be the Ordinary of one or other of the contracting parties. If therefore it was intended to limit that power and confine it to the ordinary of the man by excluding that of the woman, this Resolution is uncanonical, and contrary to practice, therefore not to be observed. The 4th Resolution admits of no interpretation; and it is therefore condemned; as it determines that every dispensation in the prohibited degrees must be granted by the Ordinary of each contracting party. The Prelates ought to have reflected that kindred being a bond, or tie, which binds two persons, as soon as one is loosed from said bond, the other of course is free: as it is impossible for one to be bound, while the other is not. If therefore by lawful authority of the H. See, or either of the Ordinaries, the bond is dissolved, there is no occasion for any further dispensation. On the 5th Resolution the S. Cong. does not pronounce, not having yet sufficient knowledge of facts, to decide on it; they think however that the Prelates ought to have remained silent on the subject, and tolerated the observance of customs lawfully established in each Diocess. The 6th Resolution is found deserving of disapprobation and blame, &c.* If examiners cannot be conveniently elected in a Synod, as the Council of Trent directs, a dispensation in that particular can be easily had from the H. See. In this, the appeal of the Chapter of Armagh is fully admitted and approved. The 9th and last Resolution is likewise condemned and annulled, and the appeal of the Chapter approved.

Tho' the H. See declares said Resolutions null and void, yet it is far from discountenancing canonical meetings of the Provincial Prelates. On the contrary it exhorts them to hold a Synod every third year, as is prescribed by the Council of Trent. But it is to be celebrated with the necessary formalities; and in particular by a due declaration and exposition of the matter to be discussed; by a previous invitation of the Bishops and the Chapter of the Metropolitan Church; by the appointment of Synodical officials, &c., in order to proceed afterwards with cool deliberation; and having weighed the

* Cinc. Trid. Sess. 24, c. 18, De Ref. & Decr. S. C. 23. Mar. 1778.

opinion of each prelate, to resolve on whatever may be judged expedient for the spiritual advantage of the Province, and good government of each Diocess: with the constant reserve of submitting every Resolution to the H. See for its approbation.

When Provincial Synods are thus celebrated, they will undoubtedly be attended with the salutary consequences intended by the Canons.

The Decrees.

In an Assembly of the under-written Prelates of the Province of Armagh at Drogheda on Wednesday and Thursday 8th and 9th of August, 1781, it was resolved:—

1. That Doctors Brady and Coyle are censurable for not attending at this meeting or not sending a proper Apology.

2. That an Annual Meeting of the Prelates is very expedient, and that the next one shall be on the last Tuesday of next July; for which reason the Prelates are required to be at the place appointed on the foregoing evening or early in the morning.

3. That when the parties of different Dioceses require a dispensation in the proclamation of the Banns, said dispensation is to be called for by the man, and granted by his Ordinary, without any necessity of recurring to the Bishop of the Diocese wherein the woman lives.

4. That every dispensation in the prohibited degrees of kindred shall be granted by the Ordinary of each contracting party.

5. That it is the opinion of the present Assembly that abstinence from Eggs on Fridays when fasting days, is not prescribed or enforced by any law or statute of this Province known to us.

6. That the collation of Benefices in this Province by concurrence instead of answering the great end proposed by the Council of Trent is impracticable, and productive of many bad consequences.

7. That any Priest presuming to solemnize marriage without the proclamation of Banns or a dispensation previously obtained, is to be severely punished at the discretion of the Ordinary.

8. That the Pilgrimage to St. John's Well in the County of Meath is attended with such scandalous enormities, as to require immediate redress. The pilgrimages to other places in this Province, except to Lough-Dergh, are likewise the occasions of various evil consequences. The Prelates are therefore required to exert their zeal and prudence in endeavouring to suppress them.

9. That all appeals in the first instance are to be made to the

Metropolitan or to the Provincial Synod in all matters belonging to their jurisdiction, as the Canons prescribe.

Drogheda August 9th, 1781.

JOHN THOMAS TROY, Ossory,
Administrator of Armagh.

HUGH REILLY, Clogher.

PATRICK JOSEPH PLUNKETT, Meath.

PHILIP M'DAVETT, Derry.

DENIS MAGUIRE, Killmore.

HUGH M'MULLAN, Down and Connor.

MATHEW LENNAN, Dromore.

A true copy, Dundalk, Sept. 5th, 1781.

JOHN THOMAS TROY OSSORY,
Administrator of Armagh.

Nos Ecclesiae Cathedralis Armachanae Decanus et Canonici coram Vobis Illmo ac Rmo. D.D. Joanne Thoma Troy Episcopo Ossoriensi, atque Administratore Armachano, hodie die scilicet 5^{ta} Septembris 1781 personaliter comparemus in causa nra nostraeque Ecclesiae, atque sentientes nos per Resolutiones in Synodo Provinciali Pontanae diebus 8^{vo} et 9^{no} Augusti proxime elapsi initas, nec non heri die 4^{ta} currentis Mensis Dundalkiae publicatas, revera gravatos; Primo quod ad istam Synodum haud invitatum fuerit Capitulum Armachanum. Secundo quod numero 6^{to} dictarum Resolutionum, Collationes Beneficiorum in hacce Provincia per concursum reputentur in praxi nullatenus tutae pluriumque malorum productivae, contrarium vero in hac nostra saltem Dioecesi palam constat idque recenti comprobatur facto. Tertio quod numero 9^o omnes per appellationem in prima instantia ad S. Sedem recursus videantur nobis praecludi. Quarto denique quod dictae Resolutiones, inconsulta eadem S. Sede fuerint publicatae; hinc adversus hujusmodi resolutiones nobis, imo SS. Pontificis auctoritati injuriosas, atque adversus ipsammet Synodum minus canonicae celebratam ad SS. D. N. Pium 6^{tum} Papam ejusque S. Sedem appellamus et provocamus atque Apostolos petimus instantanter instantius instantissime.

Datum Dundalkiae die 5^{ta} Sep^{ris} 1781.

Nos infrascripti Ecclesiae Cathedralis Armachanae Decanus et Canonici Appellamus provocamus et petimus ut supra.

PHILIPUS LEVINS, Capituli Decanus, etc., etc., etc.

LXVII.

LETTER OF RIGHT REV. DR. TROY, BISHOP OF OSSORY, TO THE
BISHOP OF DROMORE, THE 1ST OF JUNE, 1782.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

MY LORD,

I have been honoured with a very long letter in Italian from the S. Congregation de Propaganda Fide of the 30th March last, and instructions to communicate to your Lordship and Provincial Conferes, the Decision of His Holiness and that Sacred Tribunal on the resolutions entered into by the Prelates of the Province of Armagh assembled at Drogheda last August. In compliance, therefore, with this injunction, I must inform your Lordship that the S. Congregation declares :—

1°. That the aforesaid Assembly of Prelates cannot be styled or reputed a Provincial Synod, as it was not attended with the requisite solemnities, and especially by the presence of the Metropolitan Chapter, which ought to be always invited to Provincial Synods, unless a contrary immemorial custom has derogated from that privilege of said Chapter.

2°. That although the above-mentioned assembly cannot be deemed a Provincial Synod, the resolutions of the Prelates ought not to have been published without the consent and approbation of the Holy See. This consent and approbation are always required, and ought to be obtained previous to any injunction of observing the decrees even of Provincial Synods canonically assembled. The example of St. Charles Borromeo alone, in all his six Provincial Synods of Milan, can regulate the conduct of Bishops in this particular.

3°. That many of the resolutions of Drogheda are so improper and irregular, as to merit disapprobation, instead of confirmation from the Holy See. The third resolution has appeared very ambiguous and obscure. The ordinary of the man, or of the woman, can dispense in Banns, when there is question of a private marriage ; and the dispensation is usually granted by the Bishop of the Diocese where the marriage is contracted, whether he be the ordinary of one or other of the contracting parties. If, therefore, it was intended to limit that power, and confine it to the ordinary of the man, by excluding the Bishop of the woman, this resolution is uncanonical, contrary to

practice, and, of course, is not to be observed ; but if it was only intended that there is no necessity of applying to the ordinary of the woman for a dispensation in Banns, after having obtained it from the ordinary of the man, in that sense the resolution does not deserve censure, and can be observed. The fourth resolution admits of no interpretation, and by all means ought to be condemned. It determines that every dispensation in the prohibited degrees of kindred must be granted by the ordinary of each contracting party. The Prelates ought to have reflected, that kindred being a bond or tie which binds two persons, and hinders them from contracting marriage, as soon as one is untied and freed from said bond, the other of course is likewise disengaged, as it is impossible for one to be bound whilst the other is not. If, therefore, by lawful authority of the Holy See, or either of the ordinaries, the bond of kindred between a man and a woman be dissolved, there is no occasion for any other dispensation, or further recourse to the other ordinary to obtain it.

The S. Congregation has not pronounced on the fifth resolution, not having sufficient knowledge of facts to decide concerning the use of eggs and milk meats on Fridays, when fasting days ; their Eminences, however, think it had been better the Prelates had likewise remained silent on the subject, and tolerated the observance of customs lawfully established in each diocese.

The sixth resolution has been found deserving of disapprobation and blame. Their Eminences cannot comprehend how the Prelates assembled at Drogheda, otherwise most worthy, could declare the discipline of concourse in the collation of parishes impracticable and productive of bad consequences, notwithstanding it has been maturely established by the Council of Trent, and particularly inculcated with respect to this kingdom by a recent decree of the S. Congregation of the 23rd March, 1778. Concourse has been prescribed in order to exclude the ignorant, and promote such as give proofs of their knowledge before the Examinators, and as to any apprehension of faction and discord, or the unwillingness of priests to concur, the Council of Trent, Sess. 24, cap. 18, de Reform., and the above-mentioned decree of the S. Congregation, have sufficiently provided. Amongst so many learned and exemplary Ecclesiastics, Secular and Regular, in this kingdom, examiners can be readily selected. If they cannot be selected in a Synod, as the Council directs, a dispensation in that particular can be easily obtained from the Holy See ;

and perhaps for this very reason the Bishops would become more attentive to the convocation of their Diocesan Synods, and elect therein the Examinators, as the Council of Trent orders. The S. Congregation remarks that Parish Priests are not excluded from concourse, and concludes this paragraph by declaring that the sixth resolution deserves to be proscribed and annulled, as the Chapter of Armagh justly required. The appeal of said Chapter, as to this particular, has been fully admitted and approved by the S. Congregation.

The ninth and last resolution respecting appeals has been likewise condemned and annulled. The S. Congregation declares that the obvious and natural meaning of that resolution is nothing less than to prohibit appeals to the Holy Apostolic See; and that whatever may have been the intentions of the Prelates, it cannot be denied, without manifest violence to the right meaning of the words, that as it has been resolved that appeals from the sentence of the Suffragan Bishops are to be made, in the first instance to the Metropolitan, and from the sentence of the Metropolitan to the Provincial Synod, the privilege of the Apostolic See to receive appeals, even after the first instance, *omisso medio*, is taken away—a privilege which belongs to her in consequence of her Primacy over the Universal Church. The very reasons assigned for forming the resolution, viz., *to hinder appeals troublesome to the Holy See, to hinder scandal and expenses, to preserve the honor of the nation, and expedite the dispatch of causes*, are, to the S. Congregation, a clear demonstration that the nature and intent of the resolution were to hinder absolutely, or to lessen, the number of appeals to the Holy See. The S. Congregation will never suffer this; the procedure of that Sacred Tribunal in receiving appeals, the equity and justice thereof in pronouncing sentence thereupon, are not to be examined, much less restrained, by the decrees of Bishops. Whenever it may be necessary to obviate any inconveniency, the Bishops have a proper remedy, viz., a recourse to the S. Congregation, which, after considering the representations, will not neglect to do the needful. But they cannot be suffered to erect a tribunal in order to decide on the prerogatives of the visible Head of the Church. Wherefore, in this particular, likewise, the appeal and complaint of the Chapter of Armagh has been approved of.

Besides the above-mentioned resolution, the Prelates in said assembly have undertaken to examine a cause without being competent thereto. They have referred the instance and pretensions of

Father M'Devett against the Bishop of Raphoe, and concerning the Parish of Stranorlar, to the judgments of four Parish Priests, with powers to pronounce sentence and to oblige the parties to obey. It ought to have been known to said Prelates that these pretensions of Father McDevett were already decided by the S. Congregation, and that he was suspended by an order of the same, executed by a decree of the late Bishop of Raphoe, dated 15th April, 1780, and that, of course, it was not lawful for them to take cognizance of, or publish regulations in, a cause wherein a sentence of the S. Congregation had intervened.

These are the motives which have inclined his Holiness and the S. Congregation to disapprove of the acts of the Assembly at Drogheda, and to declare them null and ineffectual. The Holy Father, however, instead of discountenancing Canonical meetings of the provincial prelates, exhorts them to hold a Synod at least every third year, as is prescribed by the Council of Trent; but it is to be celebrated with all the necessary formalities, and in particular by a due declaration and exposition of the matter to be discussed, by a previous invitation of the Bishops and Chapter of the Metropolitan Church, by the appointment of Synodical officials, in order to proceed afterwards with cool deliberation, and after weighing the opinion of each prelate, resolve on whatever may be judged expedient for the spiritual advantage of the province and good government of each diocese, with the constant reserve of referring every resolution to the H. See for approbation. When provincial synods are thus celebrated, they will be undoubtedly attended with the salutary consequences intended by the canons.

I have now, my Lord, faithfully transcribed the sentiments and decision of the S. Congregation on the resolutions of the Drogheda Assembly. Your Lordship will readily perceive that they have been in general condemned and annulled by his Holiness and their Eminences. It must be acknowledged that some of the resolutions are worded in an equivocal manner. This, I flatter myself, did not happen through any sinister view or preconcerted design. I never understood the third or fourth resolutions as declarations or interpretations of any canon or law; they were, in my mind, nothing more than a convention or agreement between the prelates to exercise the dispensing power in the manner prescribed. Wherefore, I imagined that the dispensation of each ordinary was not at all required by the fourth resolution, as absolutely necessary, but only as advisable from local circumstances. In this province of Dublin one only ordinary

dispenses, a convincing proof that I could not judge the dispensation from both absolutely necessary in Armagh. The Decree of the S. Congregation of Rites, 1688, an authentic copy of which was forwarded to your Lordship, has removed every doubt concerning the fifth resolution, and clearly established the pious custom of abstaining from eggs on Fridays when fasting days. The ninth and last resolution may be variously considered. For my own part, I most solemnly disclaim the most distant idea of declaring thereby that the Metropolitan, Provincial, or even National Synod, collectively or separately, were alone and only competent to receive appeals in any instance. My views were solely confined to the expediency and propriety of progressive appeals in the sense and meaning of the canons. As to Father McDevitt's affair, I am not ashamed to confess I was imposed on. Your Lordship can't forget that it was represented to me by some very respectable persons that the cause had been determined by the H. See in Fr. McDevitt's favour, and consequently was no longer before the court. Nothing, said they, remained undetermined except the sum of arrears due to Dr. Coyle. A letter from the late Card. Castelli to Fr. McDevitt, which was presented to me, seemed to confirm these particulars. Wherefore, as similar disputes are frequently left to arbitration in this kingdom, I did not hesitate to give my opinion in favour of that mode, without any obligation on the parties to adopt it.

The enclosed will inform your Lordship of Dr. Richard Reilly's appointment to the Coadjutorship of Armagh. I shall give him possession as soon as possible. May the Almighty enable him to conduct himself with advantage to his flock, and bestow on him and the Archdiocese and province of Armagh the blessings of peace and happiness. I write as above by this post to the other suffragan prelates of Armagh, and hope the necessity of transcribing so many long letters on an interesting subject, and of copying the enclosed for each prelate, will acquit me of the charge of neglect or unnecessary delay in writing to their Lordships.

I have the honour to be, with due respect, my Lord,

Your Lordship's most obedient humble servant,

JOHN THOMAS TROY, Ossory,
Administrator of Armagh.

Dublin, 1st June, 1782.

Right Rev. Dr. Lennan, Newry.

LXVIII.

DECLARATION OF THE BISHOPS OF THE PROVINCE OF MUNSTER,
A.D. 1784.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

We, the R. Catholic Bishops of the Province of Munster, assembled in Limerick on the first of May, 1784, think ourselves particularly called upon at this trying period to redouble every effort of our influence and zeal in preserving inviolate the same pure sentiments of loyalty and attachment to our King and country, which have hitherto distinguished their conduct; to cherish and strengthen those just and necessary principles by every means in our power, and enjoin all our clergy strenuously to maintain the same salutary maxims throughout their respective districts by studiously exhorting their people to industry, sobriety, and a peaceable demeanour in all things, as the sure means of fulfilling their duty to God and the State: a tenor of conduct which, at the same time that it will prove them worthy of the favours already conferred upon them, will, we trust, entitle them to further marks of the Legislature's kindness and protection.

JAMES BUTLER.

JOHN BUTLER.

PETER MICHAEL M'MAHON.

FRANCIS MOYLAN.

DENIS CONWAY.

LAWRENCE NIHELL.

LXIX.

LETTER OF DR. TROY, BISHOP OF OSSORY, TO THE ARCHBISHOP OF
CASHEL, WITH THE ARCHBISHOP'S REPLY, MARCH, 1785.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

To the Right Rev. Dr. Butler, Thurles, Cashel.

MY DEAR LORD,

If the Rev. Mr. Ryan had not been in Dublin during my late stay here, I would have done myself the honour of communicating to your Grace my opinion on the present situation of our affairs. He has

undoubtedly informed your Lordship that it was generally thought nothing would be done in our favour during the present session of Parliament. It was rumoured that Doctor Woodward intended to prosecute his favourite plan of domestic education for the youth destined for our ministry, clogged, however, with such conditions as would render it in my opinion highly prejudicial to our holy religion. Amongst others, as I hear, no one is to be admitted into the intended seminaries till they have studied philosophy and taken the degree of Master of Arts in Trinity College. The professors must be qualified in like manner, and it will be not in the power of our bishops to licence any clergyman not educated in the new seminaries. 'Tis needless to point out the corruption of morals, the indifference about religion, the destruction of our foreign establishments, restraint upon our prelacy, and other inconveniencies, which would be introduced by these arrangements. Doctor Carpenter promised to inform me of any further proceedings in that subject. Should it be seriously brought forward I think it incumbent on us all to oppose it as effectually as possible.

I have just now read your Grace's regulations concerning confession, which were handed to me by Mr. Carey, of our printing office. They are an additional proof of your Lordship's zeal and solicitude. I cannot, however, dissemble my doubts about the seventh question, pp. 5 and 6. The concluding words of it, by requiring a reiteration of confession, seem to establish the absolute necessity of the love of God on account of his own goodness and other perfections as a *doctrinal point*. Now, my Lord, though I am an advocate for the *opinion*, and have occasionally urged the necessity of adopting it as the more probable and safer course, I am sensible it is still *sub judice*, and until the Church pronounces no bishop is competent to make it or the opposite opinion a dogmatical rule for the tribunal. Your Grace joins me in admiring the work of Benedict XIV. de Synodo Dioecesana. The 7th book thereof, and particularly the 13th chapter, is, I think, conclusive on the subject. I have some scruples likewise about the word *knew*, frequently repeated in the three first questions, and I think it were better to omit it entirely as equivocal and unnecessary. I have not even hinted these observations to any one. Should they appear well grounded, the copies can be suppressed and re-printed with proper modifications. If not, I shall pay every due attention to your Grace's reasons, and have the honour to be, &c.,

Kilkenny, March 4th, 1785.

JOHN TROY.

2 D

23 March, 1785.

MY DEAR LORD,

I was in Dublin when your letter reached Thurles. The forwarding it from thence to me, and my wish to send your Lordship some satisfactory account of the success of my journey to the capital, which I could not well do till now, was the cause of your Lordship's not receiving sooner the grateful answer to your most kind and friendly letters. Your Lordship may be quite easy about Dr. Woodward's plan of education ; nothing will be done on that head. Mr. Orde assured Lord Kenmare this session, and when any mode will be proposed, none under this administration will be adopted which does not meet with the approbation of the R. C^o bishops. This assurance gave me great pleasure, for the system in contemplation would infallibly, as your Lordship justly remarks, cook by degrees the ruin of our religion. Your Lordship might have heard in Dublin of a proposal I communicated to Dr. Carpenter of some kind of an address recalling the further relief of the R. C. to the attention of Parliament being presented to both houses, as a claim of such additional favors as could be granted consistently with the constitution and established religion, would display an honest consciousness of the loyal and prudent line of conduct the main body of the R. C. creed held during the late troubles, and would be a means of knowing what Gov^r had to object to us, and thereby give the R. C. an opportunity of justifying themselves. However proper this proposal appeared to me and to other prelates whom I mentioned it to, a less objectionable one soon was started to us from the dishonourable mention made by the Attorney-General of R. C. in the house, which was the more affecting as not one of either party rose up to take our parts, and from the houses declaring volunteers no more necessary, which was for the R. C. Committee to meet as soon as possible, and come to the following resolution that now the Legislature solemnly and expressly declares that volunteers corps are no more necessary for the safety of the kingdom, that it is the opinion of the R. C. Committee that every R. C. should retire from them. Your Lordship's discernment will easily discover without my hinting it the happy tendency of such a public resolution, which, whilst it accounts for such R. C. as hitherto remained amongst the armed corps, holds forth at the same time such a ready acquiescence to the first signal of the Legislature's intention, which, together with their being foremost in doing so, can't but be most pleasing to Government, and efface

much the revived prejudices against us. And in this light it appeared to those in administration whom I consulted on it, viz., Lord Earlsford, the Archbishop of Cashel, Mr. Gardiner, Mr. Grattan, Mr. Bushe, &c. The great point now was to unite in the same opinion the members of the committee, but happily the same idea of such a resolution had occurred to young Mr. Browne, of Castle Browne, and being approved of by Sir Patk. Bellew, Lord Killeen, Mr. Talbot, of Castle Talbott, paved the way to effectuating it. Messrs. Comerford, O'Brien, Dermotts, &c., assented to it. I was continually running to and fro, going from one to the other, to promote unanimity both as to the plan and the day of assembling, which I was desirous should be at least two days before St. Patrick's ; that in case some hot-headed individuals of our communion should dare to parade it might not be imperatively the whole body. Sunday night before I left Dublin I had the consolation to hear that a general committee on Tuesday following was agreed to, and a letter from Mr. Comerford by last night's post tells me there is no doubt of it, and that he is very confident the result will be agreeable to our wishes. God grant it. We shall know by next post. I fatigued myself so much in this business during my twelve days stay in Dublin that I have been indisposed ever since. Your Lordship, in communicating to me your remarks on my regulations in confession by my clergy, gave me an additional proof of your friendship. I never intended either in requiring in my catechism, or in the regulations on confession, a beginning of amor benevolentiae to determine as a dogmatical point the necessity of an initium amoris benevolentiae. I believe the Church has not decided it, but as the axiom quod tutior et probabilior pars sit amplectenda ubi agitur de valore sacramenti is admitted by all, I thought it my duty to insist on my clergy attending to it.

The word *knew*, as your Lordship generously observes, seems supercilious, and might be left out, but as it tends to explain the nature of explicit faith, it may be suffered to remain, sooner than my being obliged to have a re-impression. Your Lordship will permit me now to finish, being much fatigued, and will be pleased to look on my writing to you in my present indisposition of body as the most sincere proof of my grateful acknowledgment of your friendly letter.

I remain, my dear Lord,

Your most affect^e and very obt^d serv^t,

Thurles, March 18th, 1875.

JAMES BUTLER.

LXX.

CORRESPONDENCE RELATING TO LORD DUNBOYNE, BISHOP OF CORK.

Letter of the Bishop of Cork to the Cardinal Prefect of Propaganda :

EME. DNE,

Per litteras hodie datas Episcopatum hunc meum Corcagiensem cum Paroecia S. Mariae ejusdem civitatis, pure et simpliciter resigno. Cum tamen in hac charissima mihi Dioecesi plus quam viginti tribus annis laboravi non possum quin summopere sollicitus sim ut dignus mihi successor nominetur, ideo Emae. Vrae. caeterisque S. Congris. Cardinalibus hanc curam humillime commendo.

Emae. vrae. humus. et obsermus. servus,

DUNBOYNE, Epus. Corcagiensis.

Datum hac die 12 Dec. 1786.

Letter of the Bishop of Cork to the Pope, resigning the See :

BME. PATER,

Ad genua Sanctitatis Suae humillime provolutus oro supplex ut resignationem meam puram et simplicem tum Dioecesis tum Paraeciae S. Mariae hujus civitatis Corcagiensis acceptare velit. Ad hanc supplicationem faciendam duplex me causa movet. Prima quia multum diminutis viribus imparem me potius sentio in his praesertim calamitosissimis temporibus tanto oneri ferendo, quod jam a plus quam viginti tribus annis huc usque sustinere satégi. Secunda quia per successionem haereditatis et dignitatis familiae meae ita curis temporalibus distrahor ut quasi in dilemmate positus aut curam Episcopalem aut temporalia negligere necesse foret. Quapropter iterum Sanctitatem tuam oro suppliciter ut hisce votis meis annuere velit. Interim D. O. M. enixissime precor ut S. S. diu sospitem servare velit.

Bme. Pater* Stis. Suae,

humus. et devmus. servus,

DUNBOYNE, Epus. Corcagiensis.

Corcagiae Die 12 Decembris, 1786.

* NOTE.—With these letters was transmitted the Act of Resignation of the Bishopric and Parish made before the Notary, on the 13th December, 1786, and appointing "Rev. Patrem Thorpe et Rev. Patrem Connell, Romae commorantes," administrators of the See and Parish, until a Bishop would be appointed by the Holy See. It is signed Joannes Corcagiensis Epus. Baro Dunboyne; and by John Power and Daniel Riordan, as witnesses; in the presence of Michael Siningh, Apostolic Notary.

Letter of the Card. Prefect of Propaganda to the Abp. of Cashel:

ILLUSTRISIME AC REVME. DNE,

Quod Illustrissima et Revma. Dominatio tua dignata est mihi communicare de horrendo facinore patrato ab Episcopo Corchagiensi Joanne Butler, materia tristitiae et doloris est. Infelix homo! Qui non consuluit Ecclesiae Catholicae, neque saluti animae suae, imo neque dignitati, neque pudori, neque aetati, sed tantum concupiscentiae: quamobrem non possumus non ingemiscere super uno homine, qui adeo obcoecatus est, ut non videat malorum barathrum, in quod sese infelicissime praecipitavit. Quod autem ad me attinebat in hujusmodi Ecclesiae periculum non praetermisi, neque praetermittam. Et SSmus. Dnus. Noster Papa Pius Sextus precibus Amplitudinis tuae benignissime volens annuere tam super translatione optimi Episcopi Kerriensis ad Sedem Corchagiensem, quam super electione Dni. Gerardi Teahan in Episcopum Kerriensem, nulla interposita mora, utrumque concessit. Modo igitur remanet, ut pro deperdito illo viro, qui tantum scelus commisit, Deum vehementissime deprecemur, ut potentissimam largiatur suam gratiam, quae ipsum faciat e luto emergere, in quo volutatur. Opto, praestantissime Praesul, te coram oculis Dei beatum esse, ac observantiae meae constantissimo testimonio subscribor, &c.

Romae, die 23 Junii, 1787.

Letter of His Holiness to Lord Dunboyne, inviting him to repentance:

Venerabili Fratri Episcopo Corcagiensi Pius P.P. VI.

VEN. FRATER SALUTEM, ETC.,

Incredibile est Ven. Frater qua admiratione correpti quo animi dolore oppressi sumus ex quo nobis certo allatum est nuntio te ad eam vesaniam devenisse ut matrimonium inire cum quadam heterodoxa muliere volueris cum eaque nunc vivere in turpissimo concubitu non verearis. Id nobis portenti simile visum est, ut qui in Episcopatu plus quam tres et viginti transegit Annos nunc sacrarum legum, sui Episcopalis Characteris, denique suimetipsius ita oblitus sit ut tale in se suscepit dedecus talem in Ecclesiam offensionem intulerit ac animam suam in talem tantamq. exitiam sciens volensque projecerit. Hoc tuo nefario facto exhoruimus plane animo neq.

prae intima sensus nostri perturbatione reperire nunc possumus quibus satis verbis hujusmodi sceleris tui gravitatem exprimamus. Ast inter caeteras hanc ob Causam susceptas Aegretudines inter Admirationis Detestationis sollicitudinum angorumq. quibus agitur motus praecipue planeq. paterna exurgit in nobis tui ipsius commiseratio vehemensq. desiderium si quo modi fieri possit ut ab isto iniquitatis ac miseriae baratro educaris. Primo igitur ad Dei misericordiam pro te Implorandum convertimur ab eaq. enixe petimus ac per filium unicum Jesum Christum Dominum nostrum flagitamus ut te ad cor suum revocet, ut tui admissi pudore ac penitere faciat tibi exurgendi voluntatem tibi Doloris lacrymarumq. vim quibus iniquitates abluas quibus repares scandala, tibi deniq. veram a perditionis via conversionem per suam misericordiam largiatur. Porro te compellamus te alloquimur te obtestamur *frater* ut tuum agnoscas statum tuum exhorescas ac deplores scelus ne severissimum illud quod te manet Dei Judicium tandem subire debeas ac interim in gravissimam peccati tui paenam incurras in ipso nempe scelere tuo relinquare et dum in profundum veneris jam contemnas. Recordare qui fueris cum pastoris munere fungereris. quiq. nunc etiam Episcopalem retineris Dignitatem quam tantopere deturpas et contemnas. Te igitur quantum possumus Pontificii Animi studio hortamur in Domino et obsecramur *Frater* ut resipiscas te monemus te objurgamus ac imploramus etiam omniaq. in te Pastoralis amoris sollicitudinis ac reprehensionis officia adhibemus quibus te tam perditae delapsae ad animae tuae salutem ac penitentiam excitare erigere ac inflammare aleamus. At si quod avertat Deus conscientiae tuae stimulos neglexeris; si ad nostrae hujus vocis inelamationem obsurdueris tuoq. in caeno in tanta turpitudine perseveraveris nostro ipso munere coacti tum erimus eas tecum suscipere partes quas nunc tibi denunciamus ac comminamur, procedentes contra te ex sacrorum canonum sanctione quae qualis sit tu ipse qui Episcopatu functus es tamdiu ignorare non potes. Demum iterum Tibi conversionis ac poenitentiae Spiritum a Deo implorantes in ejusmodi misericordiae auspiciis Apostolicam Benedictionem tibi Ven. frater ex animo impartimur.

Datum Romae Die 9 Junii, 1787, Pontificatus nostri Decimo tertio.

Letter of the Archbishop of Cashel to Dr. Troy, enclosing a Copy of the above Pontifical Brief.

Thurles, August 22nd, 1787.

MY DEAR AND MOST HON. LORD,

I have the honor of transmitting to your Grace a copy of His Holiness's letter to Lord Dunboyne. Happy event! I transmit, at the same time, an account of the desired impression it made on the unhappy man's heart; but, alas, "Obduratum est Cor Pharaonis, et Impius cum in profundum venerit contemnet." Last Sunday, before the close of the Session Assizes, in open contradiction to all that ought to be expected from the Pope's most affectionate letter to him, he went in the most public manner to church in Clonmell, and read his recantation. Your Lordship, I am convinced, sympathizes with me on this melancholy event; an event which gave the very day the highest scandal in Clonmell. The populace were so shocked at it, that they gathered round his carriage and pelted him with all that came to their hands, so much so that had it not been for Lord Earlsford taking him into his carriage, I doubt what would have become of him. The abuse he met with from the rabble, and the rough manner he was handled by the lawyers during the trial of a lawsuit between him and a Mr. Cooke of Skeltinane, ought to have awakened him to a sense of what he had to fear from the vengeance of God; but it seems he is proof to all that can terrify. I can't but look upon it as a particular disposition of Providence towards us that, at the same time that it visited us with so severe a trial, it was pleased to manifest to the whole country that the artifices of the unhappy man originated from the corruption of his heart, and not from a conviction of reason.

I remain, my Dear Lord,

Yours most affectionately,

JAMES BUTLER.

LETTER OF LORD DUNBOYNE TO HIS HOLINESS, DATED THE 2ND OF MAY, 1800.

(This Letter was forwarded to Rome by the Archbishop of Dublin, who adds his authentication of its genuineness, on the 3rd of May, 1800.)

BEATISSME PATER,

Ecce provolutus ad pedes Sanctitatis Vestrae infelicissimus ille J. B. (Joannes Butler) olim Episcopus Corcagiensis in Hibernia, qui

relicta sede Episcopali sine licentia connubio impio cum foemina haeretica sese conjunxerat; timens ne censuris et poenis Ecclesiasticis implicaretur et angeretur, ad haeticorum coetus majori facinore se recepit. Nunc licet tarde, vera poenitentia, ut spero, ductus humillime deprecor Sanctitatem Vestram ut iterum in gremium verae Ecclesiae introire permittar et ab omnibus reservatis absolvi, etc.

Dublinii, hac die 2^a mensis Maii, A.D. 1800.

Obedientissimus et humillimus servus,

JOANNES BUTLER,
Baro Dunboyne olim E.C.

LXXI.

LETTER OF THE ARCHBISHOP OF DUBLIN TO THE BISHOP OF ANTWERP, 1ST
OF SEPTEMBER, 1787.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

ILLME ET RME DNE,

Postquam ad Illmam Dominationem Tuam sub die 7 elapsi Mensis Julii scripseram, reddita Mihi sunt Responsa Archiepiscoporum, aliorumque hujus Regni Antistitum, circa designationem Praesidis istius Collegii Hiberno Antverpiensis, loco R^{di} Dni MacMahon nuper defuncti.

Ab omnibus in eam Sententiam itum est, ut praestantissimo Praesuli Antverpiensi Grates eorum nomine rependerentur, ob propensam erga Res nostras voluntatem, et Sollicitudinem vere paternam in dicti Collegii Bono procurando. Hisce cum animatus sis, Illme Dne, atque excitatus Stimulis, Tibimet magis quam alteri culibet, Judicium competit de Qualitatibus eligendi in novum Praesidem. Quapropter ipsius Institutionem Arbitrio, et Prudentiae tuae omnino relinquendam statuere.

Sacerdos Ille jam ab Illma Domtione vestra tot Laudibus celebratus Juvenis quidem est, atque in Theologicis disciplinis non multum adhuc versatus, cum uti fertur, nonnisi per Biennium circa, iisdem incubuerit. Verum Moribus senilis cum sit, atque Animo docilis, sperandum plane est, ipsum sub Oculis et Moderamine Dominationis

Tuae Illmae ita profecturum, ut Experientiae Defectui brevī suppleatur. Quamplures hujus Regni Antistites graviter conquaesti sunt, sub defuncto Praeside MacMahon parum Justitiae satisfactum fuisse, in Admittendis istius Collegii Alumnis, qui ut plurimum, magno numero adfuerunt ex una Provincia et Dioecesi, cum aliarum Injuria. Rem aliter se habituram, atque Illmae Domtionis Vestrae Cura Justitiae distributivae consultum iri, confidimus omnes. Justa et aequa Praesulibus nostris visa sunt, Quae de Qualitatibus mittendorum ad istud Collegium memoravit Illma Tua Dominatio; in iisque observandis sedulam, uti oportet, navabunt operam, cum nihil magis Cordi habeant, quam ut Clerici ad Sacrorum Canonum praescripta Mores suos componant, atque Doctrinam ubique et semper a Majoribus praedicatam, ad Posteris illibatam transmittant. Haec sunt, Illme Praesul, omnium nostrum vota, communiaque desideria pro Majori Dei Gloria, et Fidei Propagatione; quibus, uti fidenter speramus, Summus Sacerdos Jesus Christus Incrementum dabit, Zelum Apostolicum Illmae Dominationis Tuae benedicendo. Nonnulli ex nostris Episcopis, quibus Ego maxime assentior, opportunum, et apostolico ministerio in hoc Regno proficuum fore existimant, si Studia Theologica ibidem, et in aliis Collegiis nostris transmarinis, ad totum quartum annum, ad minus, protrahantur; ut melius armati redituri Sacerdotes, Heterodoxorum, aliorumque in dies insolentium novatorum Tela felicius elidant. Dum haec ex Confratrum meorum, aliorumque hujus Regni Antistitum voluntate referendi honorifico Muneri satisfacere contendo, Misericordiarum Patrem enixe precor ut Te, Antistes optime, ad Gregis istius bonum, et Ecclesiae universae decorem, quam diutissime sospitet, servetque incolumem. Pergratum mihi erit Illmae Dominationis Tuae Rescriptum. Interim, singulari cum obsequio, ex Animo subscribor.

Illme, ac R^{me} Domine,

Vester humillimus, et addictissimus Famulus,

Fr. JOH: THOMAS, Archpus Dubliniensis, etc.

Dublinii, Kalendis, Sep^{ris}, 1787.

Illmo Dno Epo Antverpiensi.

LXXII.

LETTER OF DR. EGAN, ARCHBISHOP OF TUAM, TO DR. TROY, 19TH
FEBRUARY, 1788.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

MY EVER DEAR AND MOST HON. LORD,

I have on receipt of your most esteemed favour, wrote to the prelates of this province. Our thoughts on Mr. Orde's system of education are that it is a deep laid and hostile plan against the interests of Catholic religion; not it is to be supposed from motives of persecution, but from a political view of strengthening the hands of Government by increasing the numbers of the Established Church. For what other can be the design in establishing Protestant schoolmasters in every parish throughout the kingdom, to the exclusion no doubt of Catholic teachers, and with so many inducements to the poor to send their children there? And what will be inculcated in such schools but Protestant principles? The youth will be there fitted for different employments, in which Protestants alone are trusted, and all these motives will be carefully and artfully insinuated and displayed before their eyes. But what remedy? If this be the determined plan, as it seems to be, of Government, they will carry it into execution, nor do I see how it can be naturally prevented from taking place. The point will be then for us to think of some plan to obviate the evil that must arise from it to the cause of religion, and keep the spark that remains alive. This will be the business of the most intelligent, zealous, and leading men amongst us, and the good and merciful God, I hope, will preserve his little flock. Latin schools are totally on the decline in this province, and so much so that in some time hence we will hardly get proper candidates for ordination.

I have the honour to be, etc.,

✠ BOETIUS EGAN.

Dunbleany, 19th February, 1788.

LXXIII.

LETTER OF THE BISHOP OF FERNS TO THE ARCHBISHOP OF DUBLIN, THE
19TH OF FEBRUARY, 1788.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

MOST HONOURED LORD,

I have before me the letter your Grace honoured me with the 1st instant, stating your apprehensions from the Lord Lieutenant's speech, that Mr. Orde's system of education, proposed in the last Session of Parliament, would be revived during the present one, and desiring my observations on such parts of it, as may affect the Roman Catholics of this kingdom. I have made every search and enquiry for that plan of Mr. Orde's, but in vain; so that were I competent, even on a perusal of it, as I confess I am not, I can hardly make remarks under this disadvantage, which I could answer for being in point.

I remember to have read it at the time it was brought forward by Mr. Orde, and as well as my memory serves me now, it comprised parish, diocesan and provincial schools and a National College, a due gradation to answer the different proficiency in literature, arts and sciences; but R. C.s. were not allowed to ascend, nor to be admitted as masters or teachers in any of the schools. This in my apprehension being simply the nature of that system, as far as it applies to us, I did then, as now, humbly conceive is was not meant, I am clear it was not calculated to serve the R. C.s., for whatever intricate, complex or distant views a statesman may have, one of the first and most indispensable duties of parents towards their children is to have them instructed and educated in the principles of religion by the profession and practice of which they expect salvation: this in the peculiar case of R. C.s is incontestable; hence it appears to me that R. C.s cannot with safety of conscience or consistency of principle, send their children to the parish schools where they cannot (for want of teachers) learn the elements of their religion, and where they must hear their other school-fellows every day catechised in theirs, this independent of any tampering, besides which, by-the-bye, cannot be accounted for, is too imminent and too evident a danger, to expect creatures to escape at so tender an age, so susceptible of impressions, which in such a situation they may innocently imbibe, yet perniciously

retain for ever after, and hence it seems, that this great measure originally and professedly devised for the information of the lower orders of the people (from whose gross ignorance the late excesses, riots and outrages are supposed to have proceeded), and so laboriously reduced to a system systematically defeats itself in the first instance. Here R. Cs. may only complain of a disappointment and of the hardship of being obliged to contribute their quota to give effect to a system from whence they can derive no benefit. But whether a prayer or petition for the admission of R. C. teachers in this school be adviseable or available is not for me to determine; however our situation may be rendered still more pitiable by the insertion of a clause (which God forbid) excluding all other schools. Against such a clause I think we should all cry out and deprecate, if our cries or prayers may be heard, as it seems to have been the intention of Mr. Orde that R. C.s should not be admitted to any public office or profession, his Bill very wisely excludes them from the school or college, where they might be qualified for such office. But he might have recollected that our clergy are tolerated, and yet this general plan makes no provision for a clerical education for R. C.s I have heard it indeed hinted that it was intended to open a Hall in Trinity College for the education of our clergy; but whatever grounds there may be for such an insinuation, I must own were it proposed, I would set my face strenuously against it, as the most unfit, because the most dangerous to virtue and religion of any site in the kingdom, or perhaps anywhere else. Besides, the Legislature, after dispensing such a favour (as they would consider it) to us, might in their great wisdom prohibit the foreign education of our clergy, enforcing the old or enacting new penalties, which I apprehend would be exceedingly prejudicial to the cause of religion in this country, for obvious reasons, which the great Mr. Burke's letter to a nobleman in this country, spares me the trouble of pointing out; however, from the disposition of several individuals of the Senate, and of administration itself (though I hope the present has more humanity and less bias than the late one), and from the weight and influence of the established clergy which appeared of late so glaring in the face of truth and justice, I cannot help observing, that if the Legislature should determine to give us a clerical education, I apprehend the provision they would make for that purpose would be a very scanty one, and even in case it were otherwise, a vigilant pastor with a

Theophilus, a Hales, a Burrowes, &c., at his back might start up and sound a general alarm, that the Church and State is in danger, &c., the possible consequence whereof might be the disfranchisement of our Seminary, and having given up our establishment abroad, we should then have no place to resort to ; hence your Grace will easily perceive that in my opinion we should not renounce the foreign education for any apparent advantages that may be offered us at home, at least till we experience them to be real, and on a safe and permanent footing.

These, my dear Lord, are the ordinary remarks that occur, which, however obvious they may appear to me, and, in my opinion, to every man who considers the subject, yet, I will not warrant as just for the reasons premised, nor would I venture this scroll, but in due obedience to your Grace's requisition, from my long acquaintance with your Grace's head and heart, I would, as I frankly do, submit any sentiment or opinion of my own, resting with satisfaction and safety on your Grace's zeal, experience, and superior wisdom in every matter that relates to religion.

I have the honour to be, with most perfect esteem and profound respect,

Most honoured Lord,

Your Grace's most devoted, most obliged, and

Most obedient servant,

JAMES CAULFIELD.

Ross, February 19th, 1788.

Most Rev. Dr. Troy.

LXXIV.

LETTER OF THE BISHOP OF KILDARE AND LEIGHLIN TO THE ARCHBISHOP
OF DUBLIN, THE 14TH OF NOV., 1788.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Tullow, 14th November.

MOST HONOURED SIR,

The date of your Grace's favour of last month was precisely that of my departure hence for the purpose of visiting seven or eight

parishes in the most distant parts of the county of Kildare, King's and Queen's Counties, from which expedition I returned only last night to Tullow, where your Lordship's very gracious letter containing the Indulgences granted to the Confraternity of the Christian Doctrine on my arrival first came to hand, and brought with them the most homefelt heart gladdening satisfaction to my inmost breast. It is not one of the least prized relicks in his Holynesse's collection or one enclosed in an ordinary shrine. Shall I say that nothing could prove more grateful to me than the above valued envelope and its precious contents, which letter I shall be bold to assert with a holy confidence cannot fail to be productive, ere long, of the most estimable fruits among our poor people. In a word this kind testimony of your Grace's partial regards towards your spiritual child (let me call Him by that endearing name, added to such a token of the Holy Father's paternal tenderness for his little ones in the Lord entrusted to our care, afforded me unspeakable satisfaction, and ministered, I can truly aver, a most seasonable and potent cordial to my harassed and depressed spirits, after a hungry, solitary, and joyless November ride of above 30 miles, which I was obliged to perform from about 11 o'clock in the forenoon without ye smallest refreshment or company to beguile in anywise the tedious way. Quantum patimur, may we perhaps at times be allowed to exclaim in good earnest, &c., but how shortlived, alas, my Lord, is all sublunary joy, and how sure is the purest to be mingled with alloy, and with a bitter one was mine suddenly dashed, as will appear from the following exact copy at large of a letter handed to me immediately after the perusal of your Grace's packet. The purport of it will I trust prove a sufficient apology for the liberty I take in calling your attention to such a subject at the present busy and important moment, as well as plead my excuse for entreating you with much earnestness to favor me by return of post, if at all convenient, with special instructions relative to the matter in which you may deem it expedient I should reply thereto, as I shall postpone giving any answer till your letter has time to reach me. It is from my old correspondent, Lord Aldborough, in behalf of the unfortunate Curé who, please to observe, never once vouchsafed to pay me a visit since our last curious interview in your Grace's apartments, or to let me hear a single tittle from him directly or indirectly in anywise whatsoever since the above period, the receipt of his noble patron's letter.

“ Belan, Nov. 6th, 1788.

“ REV. SIR,

“ I some time since troubled you with my sentiments respecting Mr. Connor, the late Parish Priest of Baltinglass, and that I thought his requisition of a trial was but fair and reasonable, to which I have received no answer. I have since received a long letter from him replying on finding substantialer justice from you than he did from Doctor O’Keeffe, who degraded him *sine foro et strepitu*; and this I can’t think warranted by Canon or Council of Trent Law, besides he can prove his being offered another living and a salary from Mr. Archbold and other matters I wish may not be made public for the sake of religion and justice; as I would not have it thought either Doctor O’Keeffe for whose memory I have an esteem, or you, Sir, for whose character and candour I have much respect, would upon any account step aside from either. I therefore do request his suspension, which implies but a temporary punishment, may be tried, to see whether or no the time he has been deprived of his parish be not fully adequate to any charge that can be brought against him; that if so, he may be restored, and if not either longer suspended or totally deprived of his function. This is the usage of our Church, where severe penalties be against any who take away a person’s bread and character without the fullest proof, and this being my real opinion, and the rather as I was in some measure the cause of his censure, but which I never intended to have either lasting or inflicted on him, without full proof I do request he may have a trial that he may vindicate himself or fall, *and I will myself attend the trial and issue.*

“ I am, Rev. Sir,

“ Your very assured friend and humble servant,

“ ALDBOROUGH.”

A pleasant fellow after all this said Earl of — appears from ye funny complexion of the winding up of his letter, notwithstanding the formidable mein our doughty hero affects to exhibit in ye commencement of it. Like the scorpion there is a cure in the tail for the bite in the head. *And I myself will attend the trial.* Well to be sure it is not in ye powers of face as was said in ye last paper in praise of O’Reilly’s Viscomica, in ye powers of ye sourest and most

rigid set of muscles that ever yet adorned ye walls of a Presbyterian Meeting-house to resist the impression of so long, farcical and burlesque a declaration from right honourable lips--never at least in the stage of real life did an incident occur more laughable except perhaps that serious air and warm earnestness with which my honest friend Mr. Purcell, a neighbouring Spanish divine has in downright earnest just now vehemently pledged himself to me to demonstrate against ye Earl of A—— and the whole House of Lords, that the Curé on whose trial he sat was duly and judicially condemned according to both Canon and Council of Trent law, which he will show with the clearest evidence tho not indeed I apprehend *sine strepitu*, out of Van Espen, Rheiffenstuel, Pichler, Fagnanus and twenty other canonical gentlemen of his acquaintance whose names I cannot actually recollect, professing himself ready to meet on those grounds his illustrious opponent at any time or place your Grace, who is to be the moderator of ye dispute think meet to assign; nor have I a doubt from the well-known eccentricity of his character, but Lord A—— would instantly accept Purcell's challenge if notified to him and without hesitation descend into the arena to combat the theologian at his own weapons. What a scene, Father Purcell of Clonegall and ye Earl of A—— pitted against each other at ye approaching colloquy if permitted to be held, which it would be more than realizing ye ideal farce show of Mendoza and ye boxing Bishop. Apropos, my Lord, the Curé's cause rests now similar with your Grace. By his appeal it is actually before your tribunal, if not already decided by your Lordship, Should you at all events think proper to ordain a second hearing thereof, I trust the time appointed for that discussion will not interfere with my Rev. champion's attendance on the Christmas Confessions ye only conditions put in any more than with his noble adversarie's attention to his Parliamentary duty. The sessions as well as the stations are shortly expected to begin, and what an unlucky untoward circumstance would it occur should a call of the house perhaps be ordered on ye very day that his Lordship should be summoned to attend ye Curé's trial at your Grace's bar. Do not be angry at this intemperate and ill-timed levity. I am myself perfectly aware of its extreme impropriety, and yet I could not for ye moment resist ye impulse or help laughing most heartily several times within this half hour at this very ludicrous piece of business. God send, however, it may not end

rather so tragically. Prithee fail not, my Lord, to direct me how I am to act, and to communicate your instructions with all convenient speed should the *Supreme Council*, a Supreme Council and a . . . gone out to preside be still sitting. Did I say I have the honor hereby to vest your Grace with unlimited powers to speak in my name to every subject that may come under deliberation, and concur in the adoption of all proposed measures according to your own superior discretion and prudence. I put my own interests and those of the Diocese of Kildare and Leighlin wholly in your keeping, as I should be disposed to do with the religious concerns of the whole nation were I their guardian. But no doubt your Grace jokes on the subject of this delegated trust, as well as on Dr. Dunn's supposed hauteur and my resentment, which was all a pure jest on my part, not the smallest grounds in the world for any such surmise as your Grace seems to throw out, now I should pluck out my heart were I to feel it susceptible for an instant of any such emotion towards my ever equal, dear and respected old friend. Nothing in ye world could be further from my thoughts. How could one of your Grace's sagacity and discernment be thus similarly taken in? What is the meaning of *piorum hominum*, in ye indulgence, females are not sure thereby excluded. They have certainly been most justly characterised by the fittest as the devout sex, and would be found to come forward generally speaking, with ten times more ardent zeal, aye, and true piety in promoting this most excellent institution than the men. They will be found, I am persuaded, infinitely more than the others, besides how commit the instruction of girls to male catechists or teachers. But my grammar should here remind me that *Homo* is of ye common of two genders, which I presume solves the difficulty. I fear I shall be able to doltle or nothing, at least for the present, in this Diocese for Lombard. In reality the priests are all perfectly drained by their past and, indeed, daily subscriptions to the seminary in Carlow, which is still not completely finished and quite unfinished, very considerably indebted, besides the yearly growing rent they have generously agreed to pay. I must own I felt and looked I am sure in this account unspeakably awkward, embarrassed and pained in moving at the present junction another collection to them, which I am sorry to observe they instantly and peremptorily rejected all at once as soon as hinted so as to prevent me from daring to return at least speedily again to the charge. I spoke particularly of it to

such as had their education in Lombard, but they were the very persons who raised the greatest outcry against the measure, setting to a man their faces against it in the most open and avowed manner. Dr. Walsh's cotemporaries especially are strangely and truly, I believe, very unjustly pressed and filled with unconquerable prejudices against him and all his undertakings, which they never failed to reprobate with a very unbecoming degree, indeed, of heat and acrimony whenever I chanced to mention them or hazard a word in their commendation praiseworthy as they seem to be. I have two other ugly affairs on hands of a similar nature to Curé's, and with which I must take the liberty to acquaint your Grace by next post, as in spite of my endeavours to catch this day's post it has escaped me, and therefore I send this by an express to Castle Dermot, where I hope it will arrive timely enough to be forwarded this day to Dublin, interested as I am in receiving as speedy an answer as possible. I am in so great a hurry that I have scarce a moment to request your Grace would excuse on that score everything that needs it in this very hasty and blotted scroll. All that is most respectful and kind if you please to your illustrious brethren on my part. Pray how are Doctor O'Reilly's eyes, and when does Doctor Butler leave town? Not a word of a complaint from your Grace in Mr. O'Connor's parish since his late lucky hit; nor a line from his Grace of Cashel since his accession to, &c.

Your Grace's ever devoted,

D. DELANY.

LXXV.

LETTER OF THE FOUR ARCHBISHOPS TO HIS HOLINESS, THE 18TH
OF NOVEMBER, 1788.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

BME. PATER,

Infrascripti Praesules, Regni Hiberniae Archiepiscopi et Metropolitanus Dublinii congregati ad conservandam Unitatem Spiritus in Vinculo Pacis, atque ad fovendam uniformitatem in legibus Ecclesiasticis exequendis; postquam pluries convenerint, supplicandum censuerunt Sanctitati Vestrae, ut infra.

Primo. Pro dispensatione ab Abstinencia a Carnibus diebus Sabbathi, et Rogationum.

Secundo. Pro Relaxatione Abstinenciae ab Ovis, Feriis Sextis in quas inciderint Jejunia generalia Ecclesiastica, exceptis solum Feriis Sextis Quadragesimae, et Adventus.

Tertio. Pro Revocatione Excommunicationis Majoris contra *Liberos Muratores*, vulgo *Free Masons* latae, quoad hoc Regnum.

Quarto. Supplicandum ut supra ab Archiepiscopis Armacano, Casseliensi, et Dubliniensi pro Recitatione officii SS^{mi} Rosarii prima Dominica Octobris, translato Officio Dedicationis Ecclesiarum Hiberniae, a prima in Secundam Dominicam ejusdem Mensis.

Quoad primam petitionem observandum ducunt Archipraesules, se caeterosque per Hiberniam Episcopos, Edictis, Monitis, aliisque omnibus opportunis modis in id constanter incubuisse, ut Praeceptum de non edendis Carnibus die Sabbathi, ab omnibus eorum curae subjectis observaretur, sed frustra; praesertim in civitatibus, atque oppidis, et villis insignioribus; ubi Catholicorum cum A catholicis inevitabile commercium huic praecepto adimplendo maxime obest: Servi etiam utriusque Sexus Dominis heterodoxis ubique per Regnum famulantes, plerumque ad Carnium Esum die Sabbathi coguntur: Hinc praecepti constans violatio, absque spe ulla Catholicos ipsos, praesertim ditiores ad meliorem frugem revocandi: Quapropter cum ingens hoc Malum irremediabile sit, et in dies augeatur: Rei Catholicae in Hibernia proficuum fore existimant Praesules, si ab isto praecepto adimplendo omnino per Indultum Apostolicum liberentur Fideles Hiberni, exceptis tamen Sabbathis Quadragesimae, Adventus, Quatuor Temporum, et iis in quibus Jejunium aliquod Ecclesiasticum observandum sit. Plura sunt, eaque fortiora quae saepe dicti Praecepti adimplemento obstant in hoc Regno, ubi Haeresis dominatur, quam in Hispania, aliisque quibusdam Regionibus Catholicis, quae vel Indulto Apostolico, aut Usu inveterato, privilegio gaudent vescendi Carnibus in Sabbathis per Annum. Idem dicendum de Abstinencia a Carnibus diebus Rogationum; quae non ex Ecclesiae lege praecipiente, sed ex consuetudine, Vim habet in hoc Regno; quaeque similiter violatur, atque iisdem ipsis Incommodis obnoxia est quae supra de praecepto abstinendi a Carnibus die Sabbathi narrata sunt. Hae insuper exoptatae Relaxationes ob peculiare hujus Regni circumstantias, pauperiorum Catholicorum qui maximo numero sunt, sublevamini insigniter conferrent simulque

Angustias quibus cruciantur Episcopi, Parochi, et Confessarii ob violatum praeceptum, amoverent.

Circa secundam petitionem animadvertendum est; in Hibernia per plura Saecula viguisse Consuetudinem abstinendi Feriis quartis a Carnibus, et Feriis Sextis ab Ovis, donec a Clemente X. sub die 14 Decembris 1671 indultum fuit “ut singulis quidem Feriis, et Sabbatis respective ovis (extra tamen Quadragesimae, aliorumque Jejuniis quae Ecclesia generaliter servat tempora) uti valeant, etc.” In multis hujus Regni Dioecesibus, praefata ab ovis Abstinencia Feriis Sextis in quas incidunt generalia Ecclesiae Jejunia, nullatenus observatur; in coeteris vero violatur. Ut igitur in hac Re stabiliatur uniformis disciplina, utque amplius transgrediendi Occasio tollatur, Archipraesules subscribendi exorandum statuerunt Sanctitatem Vestram ut supra numero 2°.

Ad tertiam petitionem quod attinet; dolent vehementer hujus Regni Episcopi Omnes, vel ipsos Principes Regios, Omnes fere Nobiles, Rerum Administratores Civiles, et Militares, Senatores, aliosque innumeros damnatis *Liberorum Muratorum* vulgo *Free Masons* Conventiculis adscriptos esse: Hinc ingens difficultas, imo Impossibilitas denunciandi Excommunicationem majorem contra rebelles illos Catholicos qui talibus conventiculis aggregantur, nisi cum summo Religionis discrimine, et Episcoporum ac Sacerdotum periculo non levi: cum ob haec, et similia Motiva observari nequeat Lex, sitque propterea inutilis quoad hoc Regnum, Archiepiscopi praedicti Sanctitati vestrae supplicandum duxere, ut dignetur revocare Excommunicationis majoris censuram contra istos *Liberos Muratores* latam, quoad hoc Regnum Hiberniae; liberumque in posterum sit Episcopis ibidem constitutis, et constituendis, cum Catholicis qui dictis *Liberorum Muratorum* conventiculis adscribuntur, vel in posterum adscribentur, eo Modo agere qui ad eorum Animas lucrandas aptior in Domino ipsis Episcopis videbitur.

Ad quartam demum petitionem quod spectat; notari oportet a Clero Hiberniae ab antiquis temporibus recitatum fuisse Officium Dedicationis Omnium Ecclesiarum Hiberniae cum Octava, Dominica prima Octobris; officium vero SS^{mi}. Rosarii B. M. V. Dominica secunda ejusdem: Nonnullis ab hinc Annis Episcopi Provinciae Tuamensis in hoc Regno, Indultum Apostolicum obtinere quo universo istius Provinciae Clero potestas facta est recitandi Officium Rosarii prima Dominica Octobris, translato Festo cum Officio Dedicationis Ecclesia-

rum in Dominicam subsequentem, et secundam ejusdem mensis. Ut igitur cum Ecclesia Universa, et Provincia Tuamensi conveniant reliquae Hiberniae Provinciae, Armacana nempe, Casseliensis, et Dubliniensis, earum Archiepiscopi Infrascripti supplicandum duxerunt Sanctitati Vestrae, quatenus dignetur concedere, ut in tribus eorum Provinciis, quemadmodum in Tuamensi Clerus Universus iisdem respective subjectus, licite possit recitare Officium et Missam de Rosario B. M. V. prima Dominica Octobris; translatis in perpetuum Officio cum Octava, et Missa Dedicationis Ecclesiarum Hiberniae in secundam Dominicam ejusdem Mensis.

Haec sunt Beatissime Pater, quae Hiberniae Archiepiscopi pro bono Religionis, disciplinae Ecclesiasticae decore, et conscientiarum quiete ab Apostolica Sede, cui tanto cum Zelo, et Animi Magnitudine praesides, impetranda censuerunt. Vellent quidem, totisque viribus contendunt, ut omnia ad Ecclesiae Leges exacte conformarentur: sed ob luctuosam, heu nimis! Morum Corruptelam, luxuriantium et in dies insolescentium Ingeniorum procacitatem, perditorum hominum exemplum pestiferum et exitiale, A catholicorum potentiam, et peculiare Hiberniae circumstantias, summa prudentia, et Modamine opus est ut Catholici in officio contineantur, atque a diversorum Inimicorum insidiis liberentur: Hinc suasionibus, et precibus magis quam Auctoritate agere opus est. Injucundum profecto molestumque ipsis accidit haec tristitia annunciare; verum in angustiis constituti interpellandum existimant Supremum Sacrorum Praesidem Apostolorum Principis successorem, cui ipsius Christi Ore, et Patrum Testimonio commissum est omnium Ecclesiarum sollicitudo, totoque Orbe ligandi, solvendiue potestas: Ad Petri Cathedram, Majorum More, recurrendum putarunt Archipraesules ut supra congregati, cum ad eandem (Irenaeo teste Lib. 3, cap. 3) *necesse sit, omnes qui undique sunt fideles, convenire*: His instituti praeceptis, et animati exemplis constanter Beatitudinis Vestrae Cathedrae, quae est unitatis, devincti manebunt; *in qua* (Teste Petro Chrysologo ad Eutychem) *Petrus adhuc vivit, et praesidet, et praestat quaerentibus Fidei veritatem*; profanumque eum cum Hyeronimo (Ep. 57) reputant, quisquis non Cathedrae Petri Communionem sociatur.

Interim Pastorum Principem Jesum Christum indesinenter exorant ut Sanctitatem Vestram ad sui nominis Gloriam, et Ecclesiae Catholicae decorem, quam diutissime sospitet; atque, Apostolicam

Benedictionem super se, et Greges sibi commissos humiliter exposcentes, omni quo par est cultu, et obsequio venerabundi, et ex Animo subscribuntur, Beatitudinis Vestrae, addictissimi, et obsequentissimi in Christo servi.

Dublinii die 18 Novembris 1788.

FR. JOH. THOMAS TROY, Archpus. Dubliniensis,
Hiberniae Primas, et Metropolitanus.

RICARDUS O'REILLY, Archpus. Armacanus, totius
Hiberniae Primas, et Metropolitanus.

JACOBUS BUTLER, Archpus. Casseliensis, Momoniae
Primas et Metrop^s, etc.

BOETIUS EGAN, Archpus. Tuamensis, Conaciae,
Primas, et Metrop^s, etc.

LXXVI.

RESOLUTIONS ADOPTED BY THE ARCHBISHOPS OF IRELAND IN 1788 AND 1789.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).

Summa Actorum ab Archiepiscopis Regni Hiberniae, congregatis Dublinii die 10, et sequentibus usque ad 18 Novembris, Anni 1788.

Primo.—Supplicandum SS^{mo}. pro dispensatione ab Abstinencia a Carnibus in Sabbatis, et diebus Rogationum.

Secundo.—Supplicandum eidem pro dispensatione in Abstinencia ab ovis Feriis Sextis in quibus ex Ecclesiae praescripto jejunandum est, exceptis Feriis 6 Quadmae et Adventus.

Tertio.—Supplicandum eidem pro Revocatione Excommunicationis Majoris latae contra *Liberos Muratores vulgo Freemasons*, quoad hoc Regnum.

Quarto.—Instructiones super Confraternitatem Doctrinae Christianae Typis vulgandas.

Quinto.—Supplicandum SS^{mo}. pro Brevi Episcopis Hiberniae inscribendo super Juramentum ab omnibus Episcopis praestandum in

Actu Consecrationis. Circa hoc Praesules congregati dixerunt: Referendum Praesulibus Suffraganeis, et juxta eorum vota procedendum.

Sexto.—Supplicandum pro Recitatione officii Rosarii B. M. V. prima Dominica Octobris, et translatione officii Dedicationis Ecclesiarum Hiberniae in Dominicam Secundam ejusdem.

Septimo.—Praeceptum paschale adimplendum infra praefinitum tempus a Paulo V. pro hoc Regno; neque Episcopos in hac lege generali dispensare posse.

Octavo.—Parochos teneri ad applicandum Sacrificium pro Populo Festis diebus a quibus ablatum est praeceptum audiendi Missam, ad Normam Decreti S. Cong^{nis}. de Propaganda Fide, sub die 23 Martii, 1778.

Summa Actorum ut supra diebus 11, et sequentibus Mensis Novembris, Anni 1789.

Primo.—Supplicarunt SS^{mo}. Archiepiscopi ut, ipsis, et Successoribus Pallii usus concederetur.

Secundo.—Ut explicarentur quaedam Propositiones erroneae Fidei Catholicae Romanae falso imputatae, et ut substitueretur alia juramenti formula pro Episcopis consecrandis.

Tertio.—Ut concedatur facultas dispensandi in primo Affinitatis gradu ex copula illicita.

Quarto.—Scripserunt R. D. Curtis Collegii Salmaticensis Rectori, circa quasdam quaerelas contra ipsum exhibitas.

Quinto.—Statuerunt proximum eorum Conventum fore Anno 1792

LXXVII.

MEMORANDUM OF THE REGULATIONS AGREED UPON BETWEEN THE BISHOPS OF THE PROVINCE OF MUNSTER, AT THEIR MEETING IN LIMERICK, OCTOBER, 1789.

(FROM THE DIOCESAN ARCHIVES, THURLES).

1. That their respective Clergy are to make use of Dens' Moral Theology, as being the author they most approve.
2. That in every parish where it can be effected, a Confraternity of the Christian Doctrine be established.
3. That Candidates for Orders should be published for three consecutive Sundays, three months previous to their being ordained.

4. That the Regulations of 1786 remain unrecalled.
5. That the mulct for licenses when the parties are of different dioceses should be taken but by the Bishop of the woman.
6. That the emoluments of Baptisms, Churching, or Burials, should be received by the Pastors in whose districts such Baptisms, &c., happen.

LXXVIII.

LETTER OF THE ARCHBISHOP OF CASHEL TO THE ARCHBISHOP OF DUBLIN
FROM THURLES, 1ST MARCH, 1790.

(FROM THE DIOCESAN ARCHIVES, THURLES).

MOST HON. DEAR LORD,

Your Grace's letter of the 23rd inst. gave me inexpressible pleasure, informing me of the speedy stop you had put to any proceedings of our Irish Committee about the oath proposed in England. The fear of its being taken up in this kingdom had this long time haunted me, and was no small motive to me to cry it down as much as I could in the many letters I wrote upon the subject to my correspondents in England. I wondered (and I wonder still) how so many respectable Roman Catholics could have ever espoused it, and subscribed to printed letters of the nature of the one to the Catholics, and of the one to the Apostolic Vicars in England; they, as well as the oath, were fraught with principles most dangerous to religion, and your Lordship's letter to a member of the Irish R. C. Committee gave the due qualifications to the different propositions in the oath, and met my entire and most hearty approbation. I shall be vastly anxious to see the new form; if modelled on the Protestation, as I heard it was to be, I shall be afraid of its not being strictly orthodox, for I don't think the Protestation is so. The papers Coghlan promises to send us on the subject of this new oath, can't but be very interesting.

I remain, my ever dear and most honoured Lord, with all esteem and affection,

Your Grace's most attached and obedient servant,

JAMES BUTLER.

LXXIX.

STATEMENT OF THE CLERGY OF DUBLIN REGARDING THE OATH OF ALLEGIANCE, THE 25TH MAY, 1791.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

MY LORD,

We, the underwritten Clergymen of the City of Dublin, pursuant to your Grace's Desire, have considered and examined the following Oath, contained in a Bill for the relief of English Catholics.

PREAMBLE OF THE BILL.

Whereas, by divers Laws now in Force, divers Penalties and Disabilities have been imposed on *Papists or Persons professing the Popish Religion, or holding Communion with the See of Rome, and their Children, and Persons educated in the Popish Religion*: and certain Principles have been attributed to them which are dangerous to Society and Civil Liberty, and which they are willing to disclaim.—And whereas, &c.

OATH.

“I, A. B. do truly and sincerely acknowledge, profess, testify, and declare, in my Conscience, before God and the World, that our Sovereign is lawful and rightful of this Realm, and all other Majesty's Dominions thereunto belonging: And I do solemnly and sincerely declare, that I do believe, in my Conscience, that not any of the Descendants of the Person, who pretended to be Prince of *Wales* during the Life of the late King James the Second, and, after his decease, pretended to be, and took upon himself the Stile and Title of King of *England* by the Name of *James* the Third, or of *Scotland* by the Name of *James* the Eighth, or the Stile and Title of King of *Great Britain*, hath any Right or Title whatsoever to the Crown of this Realm, or any Dominions thereunto belonging: And I do renounce, refuse, and abjure any Allegiance or Obedience to any of them: And I do swear, that I will bear Faith and true Allegiance to Majesty and will defend, to the Utmost of my Power, against all traitorous Conspiracies and Attempts whatsoever, which shall be made against Person, Crown, or Dignity; and I will do my

- utmost Endeavour to disclose and make known to Majesty
 and Successors, all Treasons, and traitorous Conspiracies
 which I shall know to be against And I do faithfully
 and fully promise, to the Utmost of my Power, to support, main-
 tain, and defend the Succession of the Crown against the
 Descendants of the said *James*, and against all other Persons
 whatsoever; which Succession, by an Act intituled, *An Act for
 the further Limitation of the Crown and better securing the Rights
 and Liberties of the subject*, is, and stands, limited to the Princess
Sophia, Electress and Duchess Dowager of *Hanover*, and the
- I. heirs of her body, being Protestants: And I do swear, that I do,
 from my Heart, abhor, detest, and abjure, as unchristian and
 impious, that damnable Doctrine and Position, that Princes
 excommunicated or deprived by the Pope, or by the Authority of
 - II. the See of *Rome*, may be deposed or murdered, by their Subjects,
 or any other Persons whatsoever: And I do protest and declare,
 and do solemnly swear it to be my most firm and sincere Opinion,
 Belief, and Persuasion, that neither the Pope, nor any Prelate or
 Priest, nor any Assembly of Prelates or Priests, nor any Eccle-
 siastical Power whatsoever, can absolve the Subjects of this
 Realm, or any of them, from their Allegiance to said Majesty:
 And I do also, in my Conscience, declare and solemnly swear
 that I acknowledge no Infallibility, Right, Power, or Authority,
 in the Pope, or in any particular or general Council of the Church,
 save in Matters of Ecclesiastical Doctrine and Discipline only:
 And that no foreign Church, Prelate, or Priest, or Assembly of
 - III. Prelates or Priests, or Ecclesiastical Power whatsoever, hath, or
 ought to have, any Jurisdiction or Authority whatsoever, within
 this Realm, that can, directly or indirectly, affect or interfere with
 the Independence, Sovereignty, Laws, Constitution, or Govern-
 ment thereof, or the Rights, Liberties, Persons, or Properties of
 - IV. the People of the said Realm, or any of them: And that no
 Person can be absolved from any Sin by him or her committed,
 or to be committed, nor any such sin whatever be forgiven at the
 mere Pleasure or Discretion of any Priest or other Person or
 - V. Persons whatsoever: And that no breach of Faith with, or Injury
 to, or Hostility against, any Person whomsoever, can ever be
 justified, by Reason, or under Pretence, that such Person is an
 Heretic or an Infidel: And that neither the Pope, nor any Prelate,

nor any Priest, nor any Assembly of Prelates or Priests, nor any VI. Ecclesiastical Power whatever, can, at any Time, dispense with, or absolve me from, the Obligations of this Oath, or of any other Oath, Contract, Promise, Engagement, or Compact whatsoever, made to or with any Person or Persons whomsoever. And all these Things I do plainly and sincerely declare, acknowledge, and swear, according to these express Words by me spoken, and according to the plain and ordinary Sense of the same Words without any Equivocation, mental Evasion, or secret Reservation whatsoever: And I do make the aforesaid Declaration, Recognition, Acknowledgment, Abjuration, Renunciation, Promise, and Oath, heartily, willingly, and truly, upon the true Faith of a Christian.

“ So help me God.”

N.B. The marginal Numbers refer to the objectional Clauses, noticed in the following Remarks.

In this Examination we judged it adviseable to convey our Opinions in simple, unadorned Language, avoiding diffuser Discussions, for which the Subject presents an ample Field; endeavouring to unite Precision with Perspicuity. We lament we had not the forming of the Oath; as we flatter ourselves we could give every necessary Proof of our Attachment to the Constitution, and Allegiance to the Crown, in Terms as essentially strong, without alarming the Delicacy of the most scrupulous Professor of the Catholic Religion. But as the Bill was framed in England, and has passed the Commons, desirous to unite discordant Notions in the Harmony of Opinion, we candidly and dispassionately examined the different Clauses, solemnly protesting, that, unbiassed by Influence, unmoved by temporal Considerations, we would sooner surrender our Lives, than the Deposit of Faith.

Persuaded of the enlightened Polity and humane intentions of the present Government, we attribute some harsh, and seemingly obnoxious Expressions, contained in said Oath, not to unmanly Invective or illiberal Insult to a Class of Subjects, as firm in their Civil Orthodoxy, as steady and unalterable in their Religious Tenets; but to give them an Opportunity of expressing their Detestation of the imputed Doctrines and Opinions condemned in said Oath and Declaration. The Words of the Preamble to the Bill, “ Whereas, &c., certain Principles have been *attributed* to them, which are dangerous to *Society* and *Civil Liberty*, and which they are *willing* to

disclaim," authorize this Opinion, while they seem to explain the Oath to the Satisfaction of Catholics, by confining the Signification of every exceptionable Clause to *civil* Allegiance and a Disavowal of *imputed* Tenets, hostile thereto and to Society. The Legislature could never presume that Catholics are *willing* to disclaim their *real* Principles.

The first Clause being a Profession of simple Allegiance and Abjuration of the Rights and Pretensions of any Person or Persons to the Crown of these Realms, and an Oath of true Faith and Allegiance to his present Majesty and Successors, is unobjectionable; as we conceive it to be the indispensable Duty of every Subject, of every Denomination, to the reigning Powers. The only objectionable Words, viz. *being Protestants*, appeared to some of the Gentlemen inadmissible; as seeming to infer an Obligation by Oath to support Protestantism as *such*. The Majority, on the contrary, apprehended them Words to be narrative, as inserting Part of the Declaration of the Act of Settlement. An additional Reason of its Admissibility is, that though we are perfectly persuaded that his present Majesty is a Protestant, and that his Successors will, in all human Probability, be of the same Persuasion, yet we do not hesitate to swear Allegiance to him and Successors: because it is to the *Person* and *Sovereignty* of the Prince, and not to his Religion, we swear Allegiance.

In the second Clause, the Words, *unchristian*, *impious*, and *damnable*, harsh-sounding Epithets, were objected to by some of the Gentlemen, on the Head that they were not competent to qualify or give their Sanction to similar Censures; though they acknowledge the Doctrine, so censured, to be false. They granted, that if we considered the whole of the complex Sentence *deposed* or *murdered*, the Censures are mild: but as they consider *or* in *depose* or *murder* to be obviously disjunctive, which applies the Censures equally to *depose* as *murder*, they did not think it admissible, when applied to the deposing Power, which in former Ages has been practised and supported as lawful by the Opinions of many Theologians. We must here observe, that these Theologians wrote consistently with the prevailing Notions of their Time: for the deposing Power was the natural Consequence of the since reprobated Principle of the Pope's Power in Temporals—a Power we abjured in former Clauses. The Majority judged the Qualifications admissible, for the following Reasons:

First. If, by the Clause, it is understood, that Subjects or other Persons are in consequence of the Papal Excommunication authorized to depose or murder an excommunicated Prince.

Secondly. We consider Civil Allegiance as a Temporality involving the Rights of the Prince, and the Safety and Tranquillity of the Nation : hence we conclude, that to authorize an Infringement on the Rights of the Prince, or a Violation of the public Tranquillity, is unchristian, as contrary to the meek Spirit of the Gospel. The consequent Convulsions, the Effusion of Blood, the Rapines and Disorders, which mark the Horror of Civil Devastation, are a flagrant Violation of Christian Charity, which Violation must be justly attributed to the Spring, which set them in Motion, and may be consequently stigmatized as unchristian. We also judge it *impious* and *damnable* to support, as justifiable, the Violation of a sacred Oath, or the Attempt of dispensing with its Obligation, where the Rights of a third Person are involved, which is here evidently the Case. The Church or Pope has no Power in the *Civil* Revolutions of independent States, but as the Heralds of Peace by the mild Arts of Persuasion.

To come at the obvious Meaning of the third Clause, we must not consider the Words in an isolated Sense, but with reference to the preceding Declaration. We therefore admit this Clause, as it appears to us, that the Words, *affect or interfere with the Independence, Sovereignty, Laws, Constitution, and Government thereof*, only assert the Denial of any Power in the Church or Pope to interfere in the Civil Rights of the Nation. The Word *Person* seems to deny to the Church the Power of punishing its offending Members with Ecclesiastical Censures : but if we consider the prior inserted Clause, *save in Matters of Ecclesiastical Doctrine and Matters of Discipline*, it is evident, that the Right of inflicting Censures, which is regulated by Discipline, and the Power of deciding in Matters of Faith for its Members, is unequivocally established in the Church. It must then of Necessity be considered in a *civil or temporal* Sense ; otherwise the Paragraph would involve absurd Contradictions, by destroying, in the subsequent Words of the Declaration, what it clearly established in the antecedent. It would be ridiculous to suppose that the Legislature would oblige us to swear to Contradictions. By considering it then in this only rational Interpretation of the whole Clause, Assertions, that seem to militate against Catholic Principles, are perfectly reconcileable to them.

We are unanimous in admitting the fourth Clause, but could not but smile at the Expressions by *Priests* or any other *Persons*. We never understood that any Person but a Priest, had the Power of Sacramental Absolution from Sin. Every Dignitary of the whole Ecclesiastical Hierarchy derives the Power of Absolution in the Tribunal of Penance from his Priesthood.

As to the Word *discretion*, in the same Clause, it is as often and as obviously understood to mean an uncontrolled Power or Liberty of acting at Pleasure, as an Act or exercise of Judgment. The previous Word *mere* seems to determine the obvious Signification of the whole Clause, and fix it only to the exclusion of an *arbitrary, unconditional, whimsical*, and *capricious* Forgiveness of Sin, which no Catholic admits.

The fifth Clause, of not keeping Faith with Heretics, so repeatedly abjured as contrary to the Principles of natural Equity and Religion, we unanimously condemn; we think it unnecessary to dwell on this point, as our Declarations, relative to similar Aspersions, sufficiently elucidate our Opinions of this Imputation.

The only controvertible Point in the fifth Clause arises from the Word *Infidel*, as *Matrimonial* Faith, plighted between an Infidel and Christian, appears to be dissolved by the Authority of St. Paul to the Corinthians, 1st Epist. 7th Chap. and by the Discipline of the Church.

We answer, that the Clause principally refers to civil or commercial transactions between Man and Man, excluding any Privilege to cheat, rob, or plunder, or otherwise molest any Person under Pretence of a different Religion. In this Light we execrate with Abomination such *imputed* Doctrine, which never existed but in the Obloquy of Prejudice. If extended to the Dissolution of a Marriage-Contract, St. Paul, whose Authority and Divine Legation the Church and every Christian venerates, declares that the option of passing to new Engagements does not *simply* depend on the Disparity of Worship, but in Case that the Infidel Party would not cohabit with the Faithful without *contumely of the Saviour*.

The last Clause, submitted to our Consideration, was the power of dispensing in Oaths, Contracts, Covenants, &c., or declaring them null and invalid from the Beginning. This Clause, according to our Principles, is sufficiently explained by the Words, *made to or with any Person*, as we have before abjured any Power in the Church or Pope

to absolve from, or dispense with, Oaths, Vows, &c. where the Interest of a third Person is concerned. It admits of no difficulty, as it is no Contradiction to that Principle maintained by Catholics; that the Church can dispense in solitary Vows or Oaths, that is, such as are merely confined to the Individual, without any Connection with the Rights or Interest of another. The Conclusion, as not admitting Discussion, we pass in silence.

These, my Lord, are our Sentiments, which we do not presume to obtrude on any Person through a Sufficiency of Self-consequence, but declare ourselves open to Conviction from more enlightened Understandings.

We conclude by declaring our unanimous Dislike of the Oath as *harsh* and *perplexing* to the unlearned and delicate Catholic. Nevertheless, the Majority of us are of Opinion that, for the above-recited Reasons, and from the entire Complexion and Tendency of the Bill and Oath now under Deliberation, the latter is not absolutely contrary to the Principles of Catholic Faith.

We have the Honour to remain, with profound Respect,

My Lord,

Your Grace's most dutiful,

most obedient,

and devoted Servants,

Dublin, 25th May, 1791.

* RICHARD TALBOT, S. T. D. Archd. Gland. V. G., Rect. S. P. Dub.

* BART. SHERLOCK, S. T. D. Penit. D. S. P. Rect. S. Cath. Dub.

JOHN MURPHY, S. T. D. Arch. Dub. Exam. Cler. Rect. S. Mich. Dub.

WILLIAM ANDERSON, S. T. D. Prebend. Rect. S. Audeon. Dub.

JOSEPH O'HALLORAN, S. T. D. Peniten. Dub.

* JOHN DALY, O. P. S. T. M. Exam. Cler. Dub. Pr.

JAMES PHILIP MULCAILE, S. T. D. Rect. Econ. S. Michani. Dub.

CHRIST. FLEMING, Ord. S. Fran. Lect. Mm. Ex. Pl. Exam. Cler. Dub.

WILLIAM GAHAN, Ord. S. Aug. S. T. M. Ex. Prou. Exam.
Cler. Dub.

THOMAS BETAGH, S. T. D. Exam. Cler. Dub.

ANDREW DUNN, S. T. D. Prebend. Vic. S. Cath. Dub.

* M. H. HAMILL, S. T. D. Vic. Econ. S. Nicol. ext. mur. Dub.

* RICHARD FITZGERALD, S. T. D. Vic. S. Aud. Dub.

* PATRICK WARD, Ord. Carm: Discalc: S. T. P. Prior.
Dub.

The Most Reverend Doctor Troy.

 The Reverend Gentlemen whose Names are distinguished by an Asterisk dissented from the Majority in a different Manner. The two first and Mr. Fitzgerald excepted to the Words, *being Protestants*. Messrs. Daly and Ward thought the Qualifications of the deposing Doctrine, viz. *unchristian, impious, and damnable*, misapplied, and inadmissible. Mr. Hamill did not concur in admitting the third objectionable Clause.

MY LORD,

Some Persons of Rank in England having requested my Opinion of the annexed Oath, I judged it advisable to submit it, and the printed Bill in which it is inserted, to the Consideration of the Reverend and respectable Gentlemen, whose Names are subscribed to their Answer; which I have the Honour to forward to your Lordship. These Gentlemen assembled in my Presence on the 11th, 20th, and 25th Instant; and at each Meeting discussed the Subject with an Accuracy and Candour proportioned to its Importance. I send a Copy of their deliberate Report to every Prelate in this Kingdom, and to some of our Brethern in England. This interesting Business, and the very critical Situation of our Establishments in the principal Nursery of our National Clergy on the Continent, render a speedy Assembly of our Prelates in their respective Provinces highly expedient.

I expect to meet my Suffragans next Week; but shall not venture to pronounce decidedly and officially on Matters of such great Moment and Delicacy, before I am honoured with a Letter from each of the Metropolitans, communicating his own Opinion, and the Sentiments of his Provincial Prelates thereon.

Permit me, on this Occasion, to renew the sincere Assurances of
Friendship and Respect, with which I have the Honour to remain,

My Lord,

Your Lordship's truly devoted,

most obedient,

and humble Servant,

JOHN THOMAS TROY.

Dublin, 31st May, 1791.

LXXX.

THE FORM OF THE EPISCOPAL "JURAMENTUM" FOR IRELAND, THE
9TH OF JUNE, 1791.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Archiepiscopi Metropolitani totius Regni Hiberniae Sanctissimo Domino exposuerunt, quorundam Inscitia, aut Improbitate in alienum Sensum detorqueri quasdam Voces, quae reperiuntur in Formula Juramenti ab Episcopis in eorum Consecratione, atque ab Archiepiscopis in Receptione Pallii, juxta Rituale Romanum praestandi, atque propterea cum praeter eas Difficultates, quae in Regno, in quo Catholica Fides non dominatur, quotidie occurrunt, in novas etiam conjiciantur Angustias, unde quatenus Sanctitati Suae opportunum videatur, demisse petiere, ut aliqua Apostolicae Providentiae ratione consulere dignetur. Sanctitas Sua ad mei infrascripti Relationem Rebus omnibus mature perpensis benigne indulgit, ut Episcopi Regni Hiberniae in eorum Consecratione, atque Archiepiscopi in Receptione Pallii ea utantur Juramenti Formula, qua ejusdem Sanctitatis Suae permissu Archiepiscopus Mohiloviensis usus est in Imperio Moscorum, quae est hujusmodi :

Ego N. N. Archiepiscopus, vel Episcopus Ecclesiae N. N. ab hac hora in antea fidelis, et Obediens ero Beato Petro Apostolo, Sanctaeque Romanae Ecclesiae, et Domino Nostro Pio Papae VI. suisque Successoribus canonice intrantibus. Non ero in Consilio, aut Consensu, vel Facto, ut Vitam perdant, aut Membrum, seu capiantur

mala Captione, aut in eos violenter Manus quomodolibet ingerantur, vel Injuriae aliquae inferantur, quovis quaesito Colore. Consilium vero, quod mihi credituri sunt per se, aut Nuntios suos, seu Literas, ad eorum Damnum, me sciente, Nemini pandam. Papatum Romanum, et Regalia Sancti Petri, adiutor eis ero ad retinendum, et defendendum, *salvo meo Ordine*, contra omnem hominem. Legatum Apostolicae Sedis in eundo, et redeundo honorifice tractabo, et in suis Necessitatibus adjuvabo. Jura, Honores, Privilegia, et Auctoritatem Sanctae Romanae Ecclesiae, Domini Nostri Papae, et Successorum praedictorum conservare, defendere, augere, et promovere curabo. Neque ero in Consilio, vel Facto, seu Tractatu, in quibus contra ipsum Dominum Nostrum, vel eandem Ecclesiam aliqua Sinistra, vel praejudicialia Personarum, Juris, Honoris, Status, et Potestatis eorum machinentur. Et si talia a quibuscumque tractari, vel procurari novero, impediam hoc pro posse, et quanto citius potero, significabo eidem Domino Nostro vel alteri per quem possit ad ipsius Notitiam pervenire. Regulas Sanctorum Patrum, Decreta, Ordinationes, seu Dispositiones, Reservationes, Provisiones, et Mandata Apostolica totis viribus observabo, et faciam ab aliis observari. Vocatus ad Synodum, veniam, nisi praepeditus fuero canonica Praepeditione. Apostolorum limina singulis decenniis personaliter per meipsum visitabo, et Domino Nostro, ac Successoribus praefatis rationem reddam de meo pastoralis Officio, ac de rebus omnibus ad meae Ecclesiae Statum, ad Cleri, et Populi Disciplinam, Animarum denique, quae meae Fidei traditae sunt Salutem quovis modo pertinentibus, et vicissim Mandata Apostolica humiliter recipiam, et quam diligentissime exequar. Quod si legitimo Impedimento detentus fuero, Praefata omnia adimplebo per certum Nuntium ad hoc speciale Mandatum habentem, de Gremio mei Capituli, aut alium in Dignitate Ecclesiastica constitutum, seu alias personatum habentem, aut his mihi deficientibus, per Dioecesanum Sacerdotem, et Clero deficiente omnino, per aliquem alium Presbyterum Saecularem, vel Regularem Spectatae probitatis, et Religionis de supradictis omnibus bene instructum.

De hujusmodi autem Impedimento, docebo per legitimas Probationes ad Sanctae Romanae Ecclesiae Cardinalem Praefectum S. Congregationis propagandae Fidei praepositae per supradictum Nuntium transmittendas. Possessiones vero ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo, nec de novo

infeudabo, vel aliquo modo alienabo, etiam cum Consensu Capituli Ecclesiae meae, inconsulto Romano Pontifice. Haec omnia, et singula eo inviolabilius observabo, quo certior sum nihil in illis contineri, quod fidelitati meae erga Serenissimum Magnae Britanniae et Hiberniae Regem, ejusque ad Thronum Successores debitae adversari possit. Sic me Deus adjuvet, et haec Sancta Dei Evangelia.

Ita promitto, et spondeo Ego N. N. Archiepiscopus, vel Episcopus, etc.

Datum Romae ex Aedibus praefatae S. Congregationis, die 23 Junii, 1791.

L. Card. ANTONELLI, Praefectus,

A. Archiepis. ADANEN, Secretarius.

Locus ✕ Sigilli.

Concordat cum Originali. Ita testamur Dublinii, die 20 Novembris, 1793.

✕ F. JOH. THOMAS (TROY), Archiepis. Dublinien.

LXXXI.

MONITA A CLERO DUBLINIENSI OBSERVANDA, A D. 1791.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Monita Illustris. Archiepis. Dubliniens. a Clero sibi subjecto stricte observanda.

1. Illust. serio admonet quemlibet Sacerdotem ut ad praescripta Rubricarum generalium Missalis Romani Rubr. XVI. Num. 2 maxime curet, ut ea quae clara voce dicenda sunt, distincte et apposite proferat, non admodum festinanter, ut advertere possit quae legit, nec nimis morose, ne audientes taedio afficiat; neque etiam voce nimis elata, ne pertubet alios, qui fortasse in eadem Ecclesia tunc temporis celebrant, neque tam submissa, ut a circumstantibus audiri non possit; sed mediocri et gravi, quae ad devotionem moveat, et audientibus ita sit accommodata, ut quae leguntur intelligant. Quae vero secreto dicenda sunt, ita pronunciet, ut et ipsemet se audiat, et a circumstantibus non audiatur. Quae vero populo in fine Missae notificanda sunt, clara pariter et intelligibili voce enunciari debent: Contrariam indecoram praxim vehementer improbat.

2. Stricte prohibet ne ullus Sacerdos Saecularis vel Regularis celebret Missam, media Nocte Nativitatis Domini, sive in Capellis publicis, sive in privatis Domibus; vel ante horam sextam matutinam celebrare praesumat.

3. Praecipit similiter, ut Feria quarta, quinta et sexta Hebdomadae majoris, capellae civitatis Dubliniensis evacuentur, et claudantur ad horam tertiam post meridiem, nec amplius diebus istis populo aperiuntur; ad amovendas a Domo Dei, quam decet sanctitudo, sacrilegas offensiones aliter timendas.

4. Ad scandalum quoque evitandum, praecipit Parochialium Ecclesiarum Rectoribus, omnibusque Religiosorum superioribus, ne in Adoratione Crucis quae fieri solet feria Sexta in Parasceve, Vas aliquod pro receptione pecuniae, vel Eleemosynarum in suis Capellis apponant, vel apponi permittant.

5. Ne Missae in Capellis publicis nimis protrahantur, strictissime ordinat; ut nullus Sacerdos Saecularis, vel Regularis, inchoet, vel incipiat Missam Solemnem post horam duodecimam; privatam, tardius quam hora duodecima cum dimidio. In hujus Pastoralis Mandati transgressores debitis poenis animadversurum se declarat.

6. Similiter ut nullus Sacerdos Saecularis vel Regularis imposterum celebret duo Sacra in aliquo ex festis a quibus per decretum Apostolicum, ablata est obligatio audiendi Sacrum, nisi tale festum in Dominicam inciderit.

7. Ut erga Sanctos a quorum Festivitatibus per idem Decretum Apostolicum postulantibus Episcopis, ablatum est praeceptum audiendi Missam conservetur et augeatur devotio; Dies speciali eorumdem cultui in Calendario designati populo notificandi sunt singulis Dominicis unumquodque ex dictis festis immediate praecedentibus; simulque excitentur fideles ad audiendam Missam illis diebus celebrandam in Capellis oppidanis, et aliis quae non longe distant ab Aedibus Parochorum, nisi aliter dictis diebus in Sacro ministerio occupati fuerint Parochi et Sacerdotes Parochiis inservientes.

8. Intelligent Sacerdotes omnes, quibus concessa est facultas bis offerendi Sacrum diebus Dominicis, et Festivis de praecepto, ipsis non licere utramque Missam, privatim, et absque Populi concursu celebrare, nisi super hoc iisdem specialiter, et causa cognita indultum sit.

9. Ut in Fide, et Charitate roborentur Fideles, animarum Rectores, et Sacerdotes Capellis parochialibus quomodolibet inservientes, monendos, et hortandos ducit, ut quolibet die Dominico et

Festivo de praecepto, harum coelestium virtutum Actus immediate ante unamquamque Missam, dictis diebus celebrandam, clara et intelligibili voce recitent, et praeire satagant Populo, verba ab ipsis prolata devote reddituro; ad normam Constitutionis Benedicti XIV. incipientis, Cum Religiosi; quibus addendus Contritionis Actus, ad effectum lucrandi Indulgentias Catholicis hujus regni praefatos Actus elicientibus a Clemente XIV. concessas. Quoad Regulares, Illust. confidit ipsos, pro eo quo flagrant pietatis studio laudabili huic praxi sese in respectivis Capellis omnino conformaturos.

10. Ad uniformitatem conservandam in administrandis Sacramentis, atque ad abusus tollendos mandat, ut ad praescripta in Rituali Romano omnia fiant a Sacrorum Ministris, quibus minime licet aliquid adjungere vel detrahare; optat tamen vehementer, ut immediate ante vel post uniuscujusque Sacramenti administrationem, ejusdem natura, effectus, necnon Sacrae Caeremoniae breviter vulgari Idiomate coram adstantibus exponantur. Ad hanc vero uniformitatem procurandam, Rituale, seu Ordo administrandi Sacramenta Baptismi, Poenitentiae, Eucharistiae, Extremae Uctionis, et Matrimonii, ex Rituali Romano Jussu Benedicti XIV. edito extractus, quique Dublinii excusus fuit, Anno 1785, cum approbatione Ordinarii; nunc denuo ipsius auctoritate editus est.

11. Quoties publicantur Indulgentiae, atque ad easdem lucrandas hortantur Fideles, simul admonendi sunt de requisitis conditionibus; Confessione nempe Sacramentali, Communione, Precibus, &c.

12. Ut nullus Sacerdos Saecularis vel Regularis Theatris, aut profanis in horto publico musicorum Choris, ubi scandala et peccandi incitamenta nunquam desunt, sub gravi poena adsint: Similiter ut nullus Sacerdos venationibus, vel publicis equorum cursibus intersit: Dedecet enim Ecclesiasticos, qui ad perfectionem alios allicere propriis exemplis debent, istiusmodi spectaculis, et pompis interesse.

13. Etsi de moribus magis quam de vestibus curandum sit, Ecclesia tamen utrisque invigilans, et Clericorum ministerio prospiciens, vestimentorum qualitates iisdem quovis tempore praescripsit. Rerum quidem conditio non patitur ut Statuta SS. Canonum circa Clericorum indumenta exacte observentur: nil tamen impedit quin, praesertim in civitate, oppidis, et villis insignioribus, veste talari et superpelliceo utantur Sacerdotes, quoties Officiis divinis adsint. Ipsos igitur enixe in Domino hortatur, ut memores proprii Status, et decoris Domus Dei, ad incruentum Sacrificium in Capellis celebrandum non

accedant, absque veste canonica talari; neque absque eadem, et superpelliceo Missis quibuscumque solemnibus, vel Vesperis cantandis intersint. Ad vestimenta quotidiana et communia quod attinet, subnigra ea esse convenit Quia, ut monet Tridentina Synodus (Sess. xiv. Cap. 6, de Reformatione), "Etsi habitus non facit Monachum oportet tamen, Clericos vestes proprio congruentes Ordini semper deferre; ut per decentiam habitus extrinseci, morum honestatem intrinsecam ostendant, &c."

14. Psalmorum Cantum et Officii Defunctorum recitationem publicam fieri injungit ad Canonum praescripta, magno pietatis studio, vocibus apte comparatis, haud festinanter, nullisque praecisis vocabulis, ita ut pars Chori haud canere, aut recitare incipiat cum pars altera versum nondum absolverit; ut hac ratione divinae Laudes intelligantur, et Populus ad pietatem et religionem moveatur.

15. Sacerdotes omnes induantur Superpelliceo quotiescumque Sacram Communionem populo porrigunt extra Missarum Solemnia; vel quando Alba non vestiuntur.

16. In singulis Decanatibus, seu Districtibus ruralibus, regulariter habeantur Conferentiae in Theologia morali semel in Mense, a Mense Maii inclusive ad Octobrem pariter inclusive: in Parochiis vero civitatis Dubliniensis semel quolibet Mense per totum Annum. Quoad Regulares in tota Dioecesi, qui numero sufficienti in respectivis domibus degunt, servari exoptat uniuscujusque Ordinis constitutiones.

17. Permulti matrimonium contrahere volentes ita perfidi inveniuntur, ut domicilium se habere etiam cum juramento asserunt iis in locis ad quos, non animo commorandi, sed unice matrimonii ineundi fraudulenter declinant. Hinc querelae, contentiones, aliaeque maxima incommoda, quibus ut occurratur, jubet Illms. ut ignoti matrimonio non jungantur absque diligentissima inquisitione circa eorum statum liberum, domicilium, &c. Si vero dubium aliquod supersit, testes fide digni et ipsi sacerdoti ministranti jam cogniti adhibeantur, quibus potius quam contrahendis credendum est. Admoneantur etiam conjuges, ut antequam contrahant, sua peccata diligenter confiteantur; et ad Sanctissimam Eucharistiam, atque ad Matrimonii Sacramentum suscipiendum pie accedant, et quomodo in eo recte et christianae conversari debeant, diligenter instruantur ex divina Scriptura, exemplo Tobiae et Sarae verbisque Angeli Raphaelis eos edocentis, quam sancte conjuges debeant convivere. Verba sunt Ritualis Romani de Sacramento Matrimonii.

18. Cum animarum Pastoribus a Summo Sacerdote mandatum sit, proprias oves agnoscere, easque exemplo et verbi Dei praedicatione pascere, ne oves Christi esuriant, et parvuli petant panem, nec sit qui frangat eis; vult omnino, atque sub canonicis aliisque arbitrio suo infligendis poenis, districte praecipit, ut per semetipsos, si legitime impediti non fuerint, Fidei rudimenta in respectivis capellis publice statutis infra unamquamque hebdomadam diebus juventuti annuntient, et explicent, secum adhibitis e Vicariis et sacerdotibus inservientibus, quotquot pro concurrentium parvulorum numero necessarii, vel utiles videbuntur. Etsi hoc munus Pastorum praecipuum sit, omnibus tamen Ecclesiasticis commune est; quapropter Regularium opem in re tam gravi non defuturam sperat. Simili modo injungit Parochis, aliisque ad Confessiones excipiendas approbatis, sedulam in iisdem audiendis diligentiam, atque frequentem Verbi Dei praedicationem ad populi captum, et proficuum instructionem accommodatam, horis ejusdem commodis magis opportunis.

19. Omni cura invigilent animarum Pastores alique Sacerdotes, ut Fideles praecepto Paschali satisfaciant intra praefinitum tempus, nimirum a Feria quarta Cinerum ad Solemnitatem Ascensionis Domini inclusive. Qui legitime impediti non fuerint, et hoc praeceptum ut supra adimplere neglexerint, monendi sunt de gravi peccato contra mandatum Ecclesiae commisso, et de poenis ab iisdem incursis.

20. Ad Jurgia et litigia praecavenda, ac ad omnimodam conformitatem in recitatione Officii divini conservandam, stricte prohibet, ne Sacerdotes Saeculares Archidioecesis Dubliniensis utantur Directorio aliquo ab Ordinario loci non approbato; si vero dubium aliquod circa ritum, vel dispositionem festorum inter eos exoriatur, vult atque jubet, ut illud ad ipsum, uti decet, confestim deferre procurent; ut vel sua auctoritate terminetur, vel mediante nova S. Congregationis resolutione veritas detegatur.

21. Caveant omnes, ne liberiore illa quae sub legibus mitioribus afflat aura abutantur et ingenio et cupiditati licenter indulgeant. Immo quo majus secunda et laeta arrident tempora, eo studiosius mores, habitus, cultum denique totum ad modestiam, gravitatem ac sanctitatem conforment. Tridentinae Synodi (Sess. xxij. de Ref. cap. 1) monitum audiant, observentque: Sic decet clericos in sortem Domini vocatos, vitam moresque suos omnes componere, habitu, gestu, incessu, sermone, aliisque omnibus rebus nil nisi grave, modera-

tum, ac religione plenum prae se ferant; levia etiam delicta, quae in ipsis maxima essent, effugiant, ut eorum actiones cunctis afferant venerationem.

22. Memores sint Sacerdotes omnes vocationis, qua eos dignatus est misericors Dominus: Ea sancta excitari recordatione (uti sapienter monet S. Carolus Borromaeus, Concilio IV. Mediolanensi parte 3) uno spiritu cultui divino, orationi, sacrarum Ecclesiasticarumque litterarum studiis et populi instructioni vacabunt; proindeque, a conviviis et chartarum lusibus nimium protrahendis abstinere bunt, aliasque similes peccati vel pravae suspicionis occasiones evitabunt; et quo purius ad incruentum Sacrificium celebrandum accedant, propriam conscientiam accurato frequentique examine discutient! atque adeo saepe, et omnino semper cum lethalis peccati conscii sint, confitebuntur; ut ab omni vitio alieni, in via Domini ambulent.

23. Ut nullus Sacerdos Saecularis, vel Regularis, quacumque de causa jurisdictionem Ordinarii eludere, aut quovis modo turbare praesumat, excitando scilicet auctoritatem saecularem vel quoscumque laicos, eo fine, ut Ordinarii auctoritatem impediat, sub poenis a Ss. Canonibus statutis, aliisque ad ejusdem arbitrium infligendis.

Denique cum Vicariorum munus sit inquirere diligenter de vita, et moribus Cleri ipsis subditi, an Populum non tantum verbo, sed etiam exemplo doceant? An conferentiis regulariter assistant an eorum incuria divinus cultus aliquod detrimenti patiatur, et de his omnibus Relationem fidelem ad Ordinarium transmittere; sciant tales Vicarii, se munus suum haud adimplere, si praedictorum Monitorum observantiae sedulo non invigilent.

Datum ex Aedibus nostrae Residentiae die 14 Novembris, 1791.

F. JOH. THOMAS, Dubliniensis, &c.

LXXXII.

LETTER OF THE CARDINAL PREFECT OF PROPAGANDA, TO DR. MOYLAN,
BISHOP OF CORK, FROM ROME, 11TH OF AUGUST, 1792.

(FROM THE DIOCESAN ARCHIVES, THURLES.)

ILLUSTRIS ET REVME. DNE. UTI FRATER,

Allatae mihi sunt litterae Amplitudinis Tuae 8^{vo}. Junii elapsi datae, gratoque animi sensu ab Eminentissimis Patribus lectae. In

iis enim obsequium tuum erga S. Sedem observantiamque quam semper ad exemplum habuisti, dignoverunt. Quum autem R. P. D. Thomas Bray ad Archiepiscopatum Casseliensem evectus fuerit, omnem jam timorem, scrupulumque qui in animis suberat plurimorum sublatum esse vides.

Laetamur igitur ac vehementer gratulamur eum nos selegisse virum qui Ecclesiae Casseliensi praesit in quem etiam vota Episcoporum Provinciae conspirarunt. Ita enim jus Apostolicae sedis deputandi Episcopos istis Hiberniae Ecclesiis Pastore viduatis sartum tectumque manet, ejusque praeterea erga praeclarissimos ejusdem regni Antistites propensa voluntas mirifice declaratur, cum tanta judicii maturitate eos potissimum designet viros qui caeteros virtute antecellunt, laboribusque in animarum regimine exantlatis ita ad capessendum pastorale onus dignissime habentur, ut et gregi cui gubernando praeficiuntur, et caeteris collegis suis grati admodum et accepti inveniuntur. Quod sane in Casseliensis Praesulis electione factum esse ex ipsis vestris litteris die 5 Julii scriptis maxime comprobatur: eundem enim D. Th. Bray, quem eidem Ecclesiae praefici postulastis, SSmus. Dnus Noster vestra desideria antevergens expeditis litteris Apostolicis Archiepiscopum Casseliensem declaraverat ac deputaverat, &c.

Romae, 11 Augusti, 1792.

LXXXIII.

LETTER OF THE NUNCIO FROM LIEGE, 30TH OF AUGUST, 1792, TO
DR. BRAY, ARCHBISHOP ELECT OF CASHEL.

(FROM THE DIOCESAN ARCHIVES, THURLES).

ILLUSTRISIME. AC REVME. DNE. COLENDISSIME,

Omnium Bonorum vota Te in Archiepiscopum Casseliensem electum optabant. Ad haec et mea accesserunt, quum mihi satis compertum esset, ob egregias virtutes tuas Te hoc onus licet formidabile, laudabiliter posse sustinere. Benigne SSmus. Dnus. Noster omnium desideriis annuens, Ecclesiam Casseliensem suo jam donavit Pastore, Te ipsum illi praeficiens. Ego igitur summopere gaudeo, et eo vel magis quod ego ipse Breve Pontificium una cum hisce meis valeam Tibi praesentare. Gaudeo et Ecclesiae tuae, quae ex tot

antistitis sui virtutibus et zelo eximio, innumeros quidem spirituales fructus depromet. Haec observantiae meae officia, pergratum mihi feceris, si libenter exceperis. Oro, ut statim ad Te hae litterae pervenerint, mihi scribas, ut certior fiam de praedicti Brevis in tuas manus adventu. Interim fac Tibi suadeas me, quae Te velle, quaeve ad Te spectare arbitror, omnia studiose curaturum. Majori qua possum observantia subscribor.

Illmae. et Revmae. Dnis. Tuae,

CESAR, Archiep. Nisebensis N. Ap.

Leodii, 30 Augusti, 1792.

Addictissimus et observantmus. famulus

LXXXIV.

LETTER OF THE ARCHBISHOP OF CASHEL TO THE ARCHBISHOP OF DUBLIN, THE 22ND OF OCTOBER, 1792.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Thurles, 22 October, 1792.

MY VERY DEAR AND MOST HON. LORD,

Your Grace, I hope, will be so good as to excuse me, for not having acknowledged before now your Grace's last favor to me. Since the ceremony of my consecration, I have been so circumstanced that I really had not leisure to indulge epistolary correspondence, and indeed, I must have been exceedingly hurried, to refuse myself that honor and very particular satisfaction with your Grace. I return your Grace many thanks for your condescension in favouring me with the two newspapers; and I feel very gratefully your confidential and affectionate manner of writing to me, on the important subjects contained in your Grace's last favors to me. The goodness of the cause which your Grace has so zealously and effectually patronised, bids defiance to the most virulent abettors of modern Gallic principles; and I am much pleased to find that your Grace's exertions against the unhappy M'Evoy, have proved so successful.

Their Lordships, Dr. Egan, Dr. Lanigan, Dr. Teahan, and Dr. Coppinger, who honoured my consecration with their presence, most heartily reprobate the National Assembly doctrines, both civil and religious. Before unwilling, at the present moment, from what they

consider prudential and cautious motives, to join in an authentic and public denunciation of them, their Lordships seemed unanimous that their individual letters to your Grace, on the occasion of M'Evoy's excommunication, and the respective letters to your Grace, on the same subject, from the other Prelates of the Kingdom, would be sufficient to satisfy your Grace's intentions, and be productive of the desired effect. I had the honor of presenting their Lordships with your Grace's respectful and affectionate regards, and in return, I am authorised to assure your Grace of their grateful and respectful acknowledgments, and most sincere wishes.

From the very great hurry of business, &c., I now find myself involved in, and a variety of affairs of importance, in consequence of the long vacancy of these distracted Dioceses, which are unavoidably before me, I fear it will not be in my power to have the honor and happiness of paying my respects to your Grace in Dublin, and of visiting the other Metropolitans there, till towards the latter end of November. If your Grace could put off the meeting till that period, I hope to have it in my power to be in Dublin on the appointed day. On that occasion, the pleasure of which I already anticipate, I shall settle with your Grace, about the Roman remittances.

My Lord, I have the honor to be, with unfeigned respect and esteem, and with the truest attachment,

Your Grace's most devoted, and
affectionate humble servant,

THOMAS BRAY.

LXXXV.

LETTER OF THE BISHOP OF LIMERICK TO THE ARCHBISHOP OF DUBLIN,
AUGUST THE 6TH, 1793.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

MY LORD,

I return your Grace many thanks for the very particular favour you conferred on me in sending me your Pastoral Address, which was handed to me by Reverend Mr. Roche. I would be earlier in acknowledging my obligation to your Grace for the compliment conferred on me, but was absent from home this month past on a visitation with Dr. Conway, from which he is but just returned, which

obliged me also to postpone the satisfaction I promised myself on perusing your Grace's address, which I am now enjoying, and which increases the farther I go into it, from the interesting information with which it abounds, a good deal of which is new to me. Religion is also much beholden to your Grace for setting Protestants as well as uninformed Catholics right, as to the nature of the doctrine of the Pope's infallibility, the interference of the laity in the election of their Pastors, and the masterly reply you have made to the deistical observations of Mr. Sheridan; at a time that the influence of all lawful authority was in danger of being borne down by the united exertions of arrogance and ignorance, every applause is due to your Grace for stepping forward in its support, and I beg leave to congratulate your Grace on the success that has attended your exertions. Your Grace must have seen the famous letter which appeared in the publick prints some months ago addressed by Cardinal Zelada and the Pope to the National Convention, in consequence of the massacre of Basseville in Rome last January, it appeared to me to have been a fabrication contrived to degrade the Holy Father, and I am happy to inform you that I was not wrong in my opinion, as I am informed by a letter I lately received from the Prior of St. Clements, at Rome. Doctor Conway and Dr. M'Mahon are very well, and unite in their respects to your Grace in which they are most heartily joined by my Lord.

Your Grace's most obliged humble servant,

JOHN YOUNG.

Limerick, August 6th, 1793.

LXXXVI.

EXHORTATION ADDRESSED BY THE ARCHBISHOP OF DUBLIN TO THE
CLERGY OF THE DIOCESE, THE 12TH OF JANUARY, 1793.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Cum Episcopi Munus sit: exhortari in doctrina sana, et eos qui contradicunt arguere. . . . (S. Paul, ad Tit. Cap. i, v. 9) monitos vult Archiep. Clerum et populum sibi commissum, Constitutionem civicam dictam, a Conventu Nationali Gallicano pro Cleri institutione et Ecclesiae regimine injunctam, "Apostolicae Sedis judicio, ex

principiis coalescere ab haeresi profectis, adeoque in pluribus decretis haereticam esse, in aliis vero sacrilegam, schismaticam, Jura Primatus et Ecclesiae evertentem, disciplinae tum veteri tum novae contrariam, non alio denique Consilio excogitatam atque vulgatam, nisi ad Catholicam religionem prorsus abolendam. Ad hanc enim unam profitendam libertas omnis adimitur, legitimi Pastores submoventur, bona occupantur; dum reliquarum Sectarum homines in sua libertate, bonorumque possessione conquiescunt." Verba sunt ipsiusmet Summi Pontificis Pii VI. in Constitutione quae incipit: Charitas. . . Clero et Populo Regni Galliarum universo inscripta; Romae ad S. Petrum sub die 13 Aprilis Anni 1791 data; in qua etiam edicit SSmus. Pater, ut quotquot de clero qui, Juramentum de observanda dicta Conventus Gallicani Constitutione pure et simpliciter prout ab eodem Conventu praescriptum et Clero propositum fuit, emisissent; nisi intra quadraginta dies a die citata numerandos, hujusmodi Juramentum retractaverint, a cujusque Ordinis exercitio sint suspensi et Irregularitati obnoxii, si Ordines exercuerint: Suspensos pariter declarat ab Ordinum exercitio tum Episcopos tum alios omnes Clericos qui in execrandis Consecrationibus ad Normam praedictae Conventus Gallicani Constitutionis peractis Opem, Operam, Consensum, et Consilium praestiterunt; omnesque Electiones ad Galliarum Ecclesias Cathedrales et parochiales ad Formam memoratae Constitutionis a Conventu nationali latae peractas; irritas, illegitimas, sacrilegas, ac prorsus nullas fuisse, esse, et fore declarat, easque rescindit, delet, et abrogat. Tandem, comminatur Pontifex in istos omnes, nisi intra tempus praefinitum resipiscunt, se acturum gravioribus poenis quibus per Canones subjiciuntur; admonetque illos ut sibi certo persuadeant, se per Sedem Apostolicam Anathemati subjectum iri, atque illos Anathemate percussos Ecclesiae Universae denunciandos fore, tanquam Schismaticos; a Communione Ecclesiae, et S. Sedis Apostolicae segregatos.

Alteram Constitutionem quae incipit: Novae hae litterae Clero et Populo Galliarum Universo similiter inscriptam, edidit idem Summus Pontifex, Romae ad S. Petrum die 19 Martii 1792 datam, in qua priori sua jam citata Constitutione commemorata, determinatum tempus assignat a die indicata 19 Martii pro peremptoria canonica monitione secundae et tertiae equivalente; quo elapso, Omnium Ordinum Clericos Gallos ad Normam saepedictae Constitutionis Conventus Gallicani Consecrantes, Consecratos, electos, intrusos, vel

Jurisdictionem Spiritualem et Ecclesiasticam exercentes gravissime comminatur, in eos, nisi resipiscant, Excommunicationis Sententiam laturum, illosque edicturum et mandaturum ab Ecclesiastica communione segregari, et tanquam Schismaticos pervicaces habendos vitandosque esse declaraturum. Petrum per Pium loquentem reverenter de more auscultarunt nedum Centum et Viginti Septem Re non minus quam dignitate Illustres Episcopi et fortissimi Heroes Gallicani, sed quodquot per Orbem terrarum universum dispersi sunt Catholici Sacrorum Praesides, ne uno quidem excepto, ambasque dictas Constitutiones Apostolicas ut Fidei Regulis et SS. Patrum constanti Traditioni consentaneas, tota amplexata est Sancta Ecclesia Catholica; inter Catholicos enim numerandi non sunt, etsi olim canonice instituti, Praesules Senonensis, Augustodunensis, Aureliensis, et Vivariensis, utpote inter Schismaticos merito recensiti a Summo Pontifice et Ecclesia Catholica universa, postquam nefando Schismati Vires dedere sese praedictae Conventus Nationalis Constitutioni, Mercenariorum More, subjicientes per civicum, uti appellatur, Sacramentum pure et simpliciter ab ipsis praestitum; quodque Ipse Pontifex in priori sua memorata Constitutione Errorum omnium venenatum fontem et Originem declarat. Dolet supra quod exprimi potest vehementer Archiep. coactum se reperiri Clerum hujus Archidioecesis universum hoc modo certiore reddere, non paucos hujus Regni Episcopos doctrina et Religionis zelo praestantissimos, graviter apud ipsum conquestos esse de nonnullis hujus Archidioecesis, praesertim Civitatis Dubliniensis, Sacerdotibus Secularibus et Regularibus qui ignorantes quae Ecclesiae et proprii Status sunt, vel novarum doctrinarum heu nimis serpentium avidi, imprudenter loquaces se produnt coram diversarum Dioecesium incolis ingenuis Catholicis, Dublinium Negotiorum causa advenientibus. Istorum plures scandalum passi sunt ex inusitato et parum Catholico loquendi modo dictorum Sacerdotum Dubliniensium circa decreta Conventus Nationalis Gallicani Religionem et Ecclesiam concernentia: Alii autem ad propria regressi in ipsa fide vacillare cernebantur, quemdam Indifferentismum, ut ita loquamur, circa Religionem prae se ferentes; postquam audierint Sacerdotes Dublinienses de orthodoxa et sana doctrina eorundem decretorum disserentes, et Conventum ipsum Gallicanum tanquam purae Religionis vindicem effusis laudibus prosequentes. Hinc Episcoporum Gemitus remedium aliquod ab Archiep. instanter postulantium.

His deflendis et urgentibus motivis incitatus Archiep. qui ex muneris sui debito nedum periclitanti Gregis sui Saluti consulere tenetur, sed bonam etiam famam et decorem Cleri sui conservare et vindicare; imprimis declarat paucos admodum duntaxat ex Sacerdotibus Dubliniensibus eosque minus doctos, vel paradoxa ex ingenta quadam Animi levitate insectantes, decretorum Conventus Gallicani Religionem et Ecclesiam respicientium patrocinium suscepisse; impraesentiarum vero nullum prorsus, uti sperat, inter eosdem Sacerdotes inveniri dictorum decretorum Patronum vel Advocatum: Ut tamen ingentibus recensitis malis et scandalis etiam poenarum Metu imposterum occuratur, districte mandat et praecipit Archiep. omnibus et singulis Civitatis et totius Archidioecesis Dubliniensis Presbyteris Secularibus et Regularibus, sub poenis contra Clericos Ecclesiae et Praelatorum mandatis inobedientes a sacris Canonibus statutis, ne dicto, facto, scripto, vel alio modo saepedictam Constitutionem pro Clero a Conventu Gallicano sancitam vel juramentum eandem servandi Clero Gallicano ab eodem Conventu propositum, contra mentem Ecclesiae Catholicae quae unam et alteram solemniter uti supra damnavit, patrocinentur vel defendant; neve ita de iisdem aut de aliis Religionem concernentibus loquantur, ut de eorum fide et obedientia dogmaticis Ecclesiae decretis debita, merito quispiam suspicari possit.

Dedecet profecto Sacerdotes in Sortem Domini vocatos qui alios in Semitas rectas et viam Salutis ducere debent, contra constitutiones Apostolicas et dogmaticas ab Universa Ecclesia Catholica maxima in veneratione habitas, superbe insurgere, vel populum fidelem tumendum hominum, Philosophorum Nomine abutentium, figmentis Religioni infestis imbuere. Clerus Civitatis Dubliniensis totius Regni Principis, aliis Hiberniae Sacerdotibus praeire et praelucere debent doctrina sana, Verbo Vitae efficaci, morumque integritate et gravitate. Haec, et Monitorum omnium in Directorio jam typis vulgatorum exactam observantiam per Viscera Dei Nostri, per Adventum Domini nostri Jesu Christi rogat, flagitat, obsecrat Archiep. Isthac enim facientes Sacerdotes Dublinienses, iidem erunt qui jam fuerunt, et maximo numero etiamnum sunt; Boni Ministri Christi Jesu, enutriti Verbis Fidei, et bonae doctrinae, quam assecuti sunt, (S. Paul, i. ad Timoth. Cap IV. v. 6).

Datum Dublinii Pridie Id. Januarii 1793.

Fr. JOH. THOMAS, Dubliniens. etc.

LXXXVII.

PASTORAL ADDRESS OF THE ARCHBISHOP OF DUBLIN, THE 13TH OF
FEBRUARY, 1793.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

*The following Exhortation is to be read at each Mass in this
Archdiocess, on Sunday next, First of Lent.*

J. T. TROY.

DEAR CHRISTIANS,

When the very Principles of Christianity are openly attacked by the Enemies of Religion; when the Precepts of the Church are scandalously violated by her own ungrateful Children; many of whom scruple not, to ridicule her most sacred Practices as grounded, according to their impious Language, on useless Customs originating from the Ignorance and Credulity of barbarous Ages; it is by no Means extraordinary or surprising, that the Apostolical Observance of Lent, so antient, so constant, so holy in itself, should likewise be reviled. Innumerable excuses dictated in general by Self-love, and Attachment to this World, are offered by Catholics to exempt them from Fast and Abstinence at this penitential Season. Some plead a delicate Constitution, and want of Health, while, as Saint Basil observes,* they have Strength enough to bear the Excesses of Intemperance, and to lose their precious Time and Health at Cards, Balls, and idle Parties of fashionable Amusements, commonly protracted beyond the Midnight Hour: Others plead Poverty aggravated by the Dearness of Provisions, while they find Means to gratify their Sensuality and Vanity. It is notorious, that the real Poor abstain from Flesh Meat at all Seasons of the Year from Necessity; and that when the Church, from urgent Motives, grants a general Permission to use it at this holy Time, the Purchase of it is beyond the Abilities even of some industrious House-keepers. The bad Quality of different Articles absolutely necessary for the rigorous Observance of Lent, more than the Price of them, was the Cause of relaxing the Abstinence these some Years past. That pressing Motive cannot be urged at present: Wherefore, you are to observe the Fast and Abstinence according to the Laws of the Church; excepting the

* S. Basil. Serm. x. de Jejun.

Article of Eggs, which our Spiritual Superior permits you to use on every Day during the present Lent, 'till Palm Sunday included. Such weak, infirm, or other Persons who, from sufficient Motives, may require a Dispensation in the Abstinence, are to apply to their respective Pastors and others authorised to grant it, on condition, that they relieve the distressed Poor by Alms proportioned to their Circumstances; and that they observe the Fast and Abstinence, in every other respect, according to the Laws of the Church.

If ever an exemplary Humiliation before God, and Self-denial, so strongly recommended in the Scriptures to render him propitious to us, are to be practised; they must appear absolutely necessary in these Times; when Christian Nations seem convulsed, and a licentious indifference about all Religion is spreading over the Earth. "If Jesus Christ," says St. Bernard,* "fasted before he began to preach: If Elias fasted to merit his Exaltation to Heaven in a Chariot of Fire: If the Ninivites by Fasting averted the Calamities with which they were threatened: If Esther by her Fasting saved her own People, and calmed the Indignation of Assuerus: If John the Baptist fasted during his Life to prepare for the Maxims of the Gospel: If all the Saints have uniformly considered and practised Fasting as one of the Avenues leading to Salvation; what Road are we to take in order to arrive at the heavenly Mansions? The Gluttony of our first Parent has involved us all in his Ruin; and it is by Abstinence we should endeavour to save ourselves."† Your Fast, dear Christians, will not avail without Abstinence from Sin; accompany it also with Alms, and with Prayers for the Church, for her Ministers, for Peace and Harmony amongst Christian Princes, for the Extirpation of Errors, for the Conversion of Sinners, for the Prosperity of this Nation, and for your own Salvation.

In order to unite these Supplications to the Almighty in a solemn and expressive Manner, the Litanies of the Saints are to be repeated before each Mass on every Friday during this holy Season: We earnestly beseech such Heads of Families as cannot conveniently attend at the Celebration of the Divine Mysteries on these days, to read the Litanies in an audible and distinct Manner, before all Ranks of their Families, to be assembled for the Purpose of joining in Prayer, and fervently repeating the Responses. Catholics! consider that your religion recommends Mortification and Self-denial.

* Bernard. Ep. 443.

† Idem. Serm. 4. de diversis.

We preach Christ humble and crucified: You must take up the Cross to follow him into Heaven: The way to it is narrow and rugged; nor can you get over it, except by restraining your Inclinations to Evil, by sincere Compunction and Sorrow for your Sins, and by the exact Observance of the Commandments of God, and Precepts of the Church. You cannot possibly please God, and a vain World. Avoid then, we conjure you, all dangerous occasions of Sin: They present themselves daily every where, without seeking for them in Play-houses, Assemblies of Dissipation, or in immoral Company.

Fathers, Mothers, Masters, Mistresses! we call upon you as Ministers of Jesus Christ, to watch over your Families, to instruct and edify them. Do not countenance, by your Example, the Propensity of Youth to transgress the Laws of God, and of the Church, lest you should share in their Damnation. Let us all, dear Brethren, determine from this Moment to return to the Lord with our whole Hearts, by Fasting, Prayer, Tears and Sighs, arising from our Love of God, and Detestation of Sin. Let us not turn ourselves away from the Poor, lest our merciful Redeemer should turn himself from us. Be constant in the faith; enliven it by Charity, honor it by a peaceable and religious Demeanour. Spare us then, O Lord: Spare thy People prostrate before you in this acceptable Time. Vouchsafe to consider their Fast and Humiliation in thy Presence, as a Pledge of their Sorrow for having offended thee, and an earnest of their Determination to offend no more: Suffer not, O Lord! that this Island, once the favored Residence of Saints, should become the Prey of Enemies, seeking to destroy the Christian Name: May the bountiful Bestower of every Blessing grant us all his powerful Assistance against the Vanities of a perishable World, against the Corruption of the Flesh, against the Suggestions of the Devil, and crown our Victory over these combined Enemies, with a Wreath of eternal Glory. Amen.

J. T. TROY, etc.

Dublin, 13th February 1793.

LXXXVIII.

LETTER TO THE VICARS APOSTOLIC IN SCOTLAND, FROM EDINBURGH, THE
12TH OF JULY, 1793.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

George, Bishop of Daulia, John, Bishop of Oria, and John, Bishop of Morocco, Catholic Bishops in Scotland, to all the Faithful, Clergy and Laity, under their charge, health and benediction from our Lord.

DEARLY BELOVED,

It is with the greatest pleasure, that we address ourselves to you at this time, when our good God has been pleased to look upon us in mercy, and to incline the hearts of our most gracious Sovereign, and of the other branches of the Legislature, to deliver us from those hardships to which we and our forefathers have been so long exposed, from the severity of the laws, that in times of mistaken zeal, unjust prejudices, and public alarms, had been formerly enacted against us. These times, blessed be God! are now no more: Our humane and generous Legislators, after being fully satisfied as to the innocence of our tenets, the purity of our moral doctrine, our attachment to Government, and our love to the happy Constitution of our country, have, with the greatest unanimity and approbation of both Houses of Parliament, repealed the penal laws that stood against us, and extended to us, the Catholics of this country, the favour lately granted to those of England and Ireland; by which we may now enjoy the free and undisturbed exercise of our holy religion.

So great a blessing loudly demands on our part a suitable correspondence, which therefore we most earnestly recommend to you, and request from you. And, in the first place, it is most meet and just that we be grateful to Almighty God, the Father of Mercies; in whose hands the hearts of kings are, and he turns them whithersoever he pleases. To Him we owe the humane dispositions of our enlightened rulers towards us: To Him we owe the generous acquiescence, which the whole nation has shown to their conduct: To Him, then, as the supreme source of all our good, let us offer up our never ceasing praises for so great a benefit; and to our daily praises let us join the sacrifice of a contrite and humble heart, truly repenting of, and daily

bewailing our manifold transgressions and those of our forefathers, by which His wrath and indignation had been provoked against us ; that so, by an entire conversion of our hearts to our merciful God, and a faithful perseverance in His holy service, we may secure a continuation of His heavenly protection during our mortal pilgrimage here, till He bring us at last to His eternal glory.

In the second place, let us not be wanting in giving every proof of our gratitude and loyalty towards our gracious Sovereign, the best of kings, to whose paternal goodness, and the discerning wisdom of his Parliament, we owe, under God, the present indulgence. The oath of allegiance, which is required as a test of our loyalty, does not in the smallest degree interfere with or affect any article of our religious principles, and therefore may and ought to be taken without hesitation. And of this, we ourselves, and such of our Clergy as we have got together here, have given you the example.

The Holy Ghost, by the mouth of S. Paul, requires all Christians, *that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and holiness, for this is good and acceptable in the sight of God.*—(1 Tim. ii.) This then being a duty, enjoined by God himself to all Christians, with what overflowings of gratitude and fervour, must it be incumbent on us to perform this duty to our most gracious Sovereign, and those in authority under him, whom God has pleased to make use of as his ministers for bestowing so inestimable a benefit upon us ! Let it therefore be our daily care, especially at the celebration of the Holy Mysteries, earnestly to recommend our Sovereign the King, the Queen, and all the Royal Family, with all our civil Magistrates and Rulers, under whom we live, to the merciful protection of the Divine Providence, earnestly begging Almighty God to direct them in all their ways, to what is most for his glory, the eternal salvation of their own souls, and the establishment of his holy religion, of virtue, and of true piety amongst us.

To our daily prayers we must join a high respect and strict obedience to the laws of our Country ; in everything demeaning ourselves as faithful subjects, good citizens, and worthy members of society ; for to this also our holy religion most strictly obliges us, in these words : *Let every soul be subject to higher powers . . . He that resisteth the power, resisteth the ordinance of God . . . Wherefore be*

subject of necessity, not only for wrath, but also for conscience sake.—
(Rom. xiii.) And in the 12th chapter, *Provide good things not only in the sight of God, but also in the sight of all men . . . And, as much as in you lies, have peace with all men.*

Finally, we most earnestly entreat you all, *by the bowels of mercy of our Lord Jesus Christ*, to use the indulgence we have received with prudence and moderation : You know the unfavourable circumstances in which we have hitherto been : You know the mistaken notions that many, through ignorance, may still retain of us : It is only by our own Christian demeanour that their prejudices can be removed. You ought therefore to consider it as a duty we owe to both our religion and ourselves, to be extremely cautious not to give the least cause of offence to any one, but by a modest, quiet, and peaceable behaviour to convince the world that we are not undeserving of the favour bestowed upon us. This is what the Apostle S. Peter earnestly recommends to all the faithful ; and his words are particularly suited to our situation. We therefore exhort you, in his words, *to have your conversation good among those with whom you live, that whereas they speak against you as evil doers, considering you by your good works, they may give glory to God in the day of visitation. Be ye therefore subject to every human creature for God's sake ; whether it be to the king as excelling, or to governors as sent by Him, for the punishment of evil doers, or for the praise of the good ; for so is the will of God, that by doing well, you may put to silence the ignorance of foolish men.—*
(1 Pet. ii.) Wherefore, most dearly beloved, *so let your light shine before men, that they seeing your good works may glorify your Father who is in heaven ; and may the peace of God, which passeth all understanding, keep your hearts und minds in the faith and love of Christ Jesus.*

✠ GEO. DAULIEN. V. A.

✠ JOHN ORIEN V. A.

✠ JOHN MOROCHIEN. V, A. C.

Edin. 12th July, 1793.

LXXXIX.

LETTER OF THE IRISH ARCHBISHOPS AND BISHOPS TO THE CARDINAL
PREFECT OF PROPAGANDA, FROM DUBLIN, 5TH DEC., 1793.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

EMINENTISSE ET REVME DNE,

Ob varias et inopinatas horum difficillimorum temporum circumstantias, tardius quam statuebamus, in hac Metropoli convenire potuimus. Hinc ingens illa mora in responsis nostris reddendis, humanissimis ad nos a S. Congregatione inscriptis Epistolis sub diebus 23 et 25 Mensis Junii 1791, quas pari gaudio et obsequio perlegimus; ob praeclarum in iis exhibitum studium, quo res nostras communes et proprias S. Sedes Apostolica indesinenter prosequitur.

Ad rem communem quod attinet, imprimis eminet singularis illa SS. Patris nostri Pii VI. in nos benevolentia, qua dignatus est iuramentum ab Episcopis in eorum consecratione praestandum, ita ad mentem nostram componere et aptare, ut nihil ultra desiderandum sit ad calumnias adversariorum circa idem prorsus eliminandas, atque imposterum praecavendas; praesertim post egregiam istiusmodi Juramenti expositionem a S. Congregatione concinnatam. Haec expositio nuper ab Archiepiscopo Dubliniensi Typis vulgata atque Anglico etiam sermone publici juris facta, in sua *de Christianorum Civium Officiis* pastoralis Instructione, tanto omnium plausu excepta est, ut ipsemet Richardus Woodward Episcopus Clonensis A catholicus, ultro fassus sit in quodam *Monito* ad clerum suum, typis pariter nuperrime vulgato, indecorum fore veteres istas calumnias refricare, vel detenta retexere.

Alterum Apostolicae sollicitudinis et paterni amoris ejusdem SS. Dni Nostri testimonium grati agnoscimus; facultatem nempe ad sexennium pro viginti casibus duraturam, Archiepiscopis ab eodem impertitam, et suffraganeis Praesulibus ab ipsis communicabilem, dispensandi super impedimento primi gradus affinitatis, necnon in primo et secundo, ac secundo simplici affinitatis ex illicito, pro matrimoniis jam contractis et occultis; servatis conditionibus ab eadem Sanctitate Sua in decreto praescriptis. Hocce impedimentum praesertim in primo gradu rarius quidem occurrit; si vero praeter spem et expectationem nostram ultra praefinitum casuum numerum deinceps recurret, recursum habebimus vel ad Congregationem, vel ad Nuntium Bruxellensem, uti monet Eminentia Vestra, spretis aliquorum placitis

qui potestatem in istis casibus dispensandi, Episcopis jure proprio inesse, immerito contendunt.

In prolixiori ex Epistolis sub die 25 Junii praedicti anni nobis datis plura eaque insignia extant Eminentissimorum Patrum in Nos et Ecclesias nostras amoris, necnon disciplinae Ecclesiasticae conservandae studii argumenta. Ac primo quod spectat Matrimonii Sacramentum, miramur profecto haud semel Sacrae Congregationi nunciatum esse, nusquam apud Parochos adversari libros ubi Matrimoniorum et Baptismorum numerus, juxta monitum S. Concilii Tridentini, cap. 1, sess. 24, *de Reformat. Matrim.* adnotari debet; cum in nostrae pastoralis Visitationis decursu paucissimos parochos invenerimus absque hisce libris, a pluribus annis conscriptis. Quinimo mos jam in pluribus Dioecesibus invaluit dispensationes matrimoniales in libro Matrimoniorum exacte recensendi. Matrimoniorum denuntiationes non negliguntur omnino, quemadmodum rumore quodam Sacrae Congregationi perlatum est. In iisdem equidem dispensandis faciliores se praebent Episcopi quam alias vellent ob populi adversantis genium et peculiare Regni circumstantias quae huic disciplinae minime favent. Protestantium ministri in eadem dispensanda facillimi sunt. Hinc contrahentium Catholicorum ad eosdem frequens recursus. Improbi etiam Sacerdotes Catholici praesto sunt, qui censuras Ecclesiasticas spernentes, et legibus civilibus minime coerciti istos clandestine conjungere minime formidant. Plura alia huic salutari disciplinae observandae obstant. Episcopi eandem promovere student, et nunquam absque Parochi interventu super iisdem denuntiationibus dispensant.

Optima Parochorum electio Episcopis omnibus summopere cordi est, cum exinde populorum sanctificatio praecipue pendeat. Non ignorant pluries a S. Congregatione decretum esse in iisdem deligendis concursum adhibendum, juxta monita Concilii Tridentini in Sess. 24 *de Reformat. cap. 4.* Vellent profecto Episcopi hisce monitis et decretis morem gerere, et sic tandem ab angustiis liberari quibus vexantur quando parochiae vacant. Tunc, Sacerdotum minus idoneorum si non ineptorum importunis sollicitationibus, patronorum et amicorum cujusque generis, etiam haereticorum, molestis admodum officiis munitis, communiter obsidentur Episcopi; qui tamen propriae villicationis memores, illos paraeciis praeficere procurant, quos in Domino judicant digniores et aptiores. Plures Episcopi qualemcumque concursum stabilire cupientes, a proposito recessere, postquam

deprehenderint insanas *de praetensis hominum juribus* opinionones, et noxia deliramenta ita apud Nos divulgari, ut palam a pluribus etiam nuncupatis Catholicis ediceretur, non parochos solum, sed ipsos quoque Episcopos a populo in posterum eligendos et constituendos fore, ad normam nefandae constitutionis pro Cleri institutione et regimine ab infideli Gallorum conventu, religionis abolendae causa, sancitae. Hinc, quum quaelibet concursus forma qualiscumque electionis speciem apud vulgus prae se ferret, atque pro tali a Novatoribus Religioni infestis fide quidem et dolose conclamararetur, ut inde gradum facerent ad populi suffragia stabilienda, abstinendum censuere Episcopi a qualibet etsi apparenti tantum in designandis Parochis mutatione vel varietate, donec meliori uterentur tempore. Hoc si aliquando, Deo miserente, ipsis frui contingat, ea Archiepiscopis incumbet cura, ut aliqua communi consilio statuatur ratio ab Episcopis ineunda pro paraeciarum collatione, quae eorum prudentiae ac vigilantiae magis accommodata, omnibus perpensis, videbitur; iis omissis formalitatibus pro concursuum celebratione a Concilio Tridentino praescriptis, quae observari, minime possunt. Paraeciae in hoc regno nunquam, vel rarissime semestri spatio viduae relinquuntur; iisque, ut diximus, conferuntur qui magis idonei ad animarum regimen dignoscuntur.

Praesbyteri saeculares in paraeciarum collatione Regularibus praeferuntur, etsi aliquando priorum virtute praeditorum defectu, Paraeciae ab istis etiam administrantur. Nullum Episcopum novimus qui contemptui habeat Regulares, neque ullum ex Praesulibus deprehendimus, ita pravis horum temporum novitatibus indulgere, vel praejudicatae mentis opinione sic moveri, ut contra ipsos bellum intentet. Norunt omnes Episcopi nostri et agnoscunt, quot et quanta beneficia ab ordinibus Regularibus in Ecclesiam Catholicam omni aevo sint derivata. Hinc Regularium, doctrina et morum integritate praeditorum opera in Sacramentis administrandis et verbi Dei praedicatione utuntur, eosque tanquam strenuos in vinea Domini cultores et cooperatores fovent ac tuentur; hisce praesertim luctuosis temporibus, quando ob infaustum gallicanum schisma, ex scelestissimis istius Conventus Nationalis nuncupati decretis ortum, proximam Sacerdotum saecularium inopiam ingemiscimus.

Etsi Episcoporum nostrorum annui redditus undequaque provenientes vix ac ne vix quidem decenti imo competenti eorum sustentationi communiter sufficiant, ab omni quaestus cupiditate prorsus alienos se produnt; nihilque antiquius habent, quam ut ab omni

Ecclesiastico ordine quaelibet avaritiae suspicio procul arceatur, et indebiti quaestus igniculi in Ecclesiasticorum animis restinguantur. Quilibet Episcopus Paraeciam unam, *Mensalem* hic appellatam, ab se administrandam, ex indulgentia S. Sedis retinet, quam tamen resignare non valet cum successorum suorum detrimento. Super hanc providentiam peculiari quatuor Metropolitanum curae a S. Congregatione commissam, invigilabimus; ne deinceps Episcopi opus habeant Apostolicae Sedis veniam implorare, ut binas Parochias apud se retineant, contra Tridentini praecepta, *in cap. 17, Sess. 24 de Reformat.* Arcissimo residentiae debito satisfaciunt singuli Hiberniae Episcopi, Ecclesiasque sibi commissas, quolibet anno, vel intra biennium, viribus permittentibus, perlustrant, non tam passibus quam verbo et opere populum quae recta sunt edocendo, eundemque cohortationibus ad religionem, pacem, innocentiamque accendendo.

Apostolicae Petri Cathedrae, Catholicae Unitatis centro, Sanctissimoque D. Nostro Pio VI. eandem feliciter occupanti, indivulse majorum more adhaerent Episcopi nostri, memores divinae illius communionis, qua Pastores universi cum eodem centro in unum debent coalescere, ut sit unum ovile et unus Pastor, cui in persona B. Petri Apostolorum principis, ejusque successorum Pontificum Romanorum praescriptum fuit, non tantum agnos sed oves etiam pascere et gubernare, ac proprios Fratres confirmare, diligere et sublevare.

Quapropter, relationes de Ecclesiarum suarum statu quas singulis Decenniis ad Apostolicam Sedem transmittendas jurisjurandi religione promiserunt Episcopi, non grave jugum, sed suave potius quoddam istius pulcherrimae consociationis vinculum, ab ipsis merito habentur. Miramur proinde aliquos inter eos reperiri qui postremis hisce temporibus istiusmodi relationes minime transmiserint, nosque non defuturos spondemus in iisdem monendis, et quibus valemus modis excitandis, ut saluberrimo huic debito omnino in posterum riteque satisfaciant.

Non ignoramus harum Relationum praecipuum caput esse scholarum erectionem et juventutis institutionem. Hactenus quidem ob aerumnosam conditionem nostram Seminaria juxta Regulas S. Concilii Tridentini nequaquam erigi poterant. Illorum defectui aliquo modo in unaquaque fere Dioecesi suppletum est, scholarum erectione, et in nonnullis, Academiarum etiam institutione; ubi adolescentes nedum Fidei rudimentis imbuuntur, sed humanioribus etiam litteris excoluntur. Grati agnoscimus ingens quo S. Congregatio

incenditur studium pro harum scholarum erectione, atque ejusdem eximiam in hanc rem liberalitatem, annua scutorum mille erogatione comprobata. Hanc summam Archiepiscopo Dubliniensi transmissam quotannis ille inter quatuor Metropolitanos aequali ratione fideliter dividit, et horum quilibet portionem provinciae suae obtingentem, inter seipsum et Praesules suos suffraganeos pari modo distribuit. Quilibet Episcopus summam ipsi contingentem expendit, in conducendis scholarum magistris ad pauperiores in doctrina Christiana erudiendos, atque in libris opportunis comparandis. Mediocris admodum cum sit isthaec summa, Episcopi et parochi aliique etiam Sacerdotes quamplures ex modicis eorum obventionibus hisce scholis pro modulo subministrant. His tamen non obstantibus multi ex pauperioribus adolescentibus Catholicis ad protestantium scholas alliciuntur, victum et vestitum in iisdem consecuturi, quibus procurandis impares sunt miserrimi eorum genitores et propinqui. His deflendis malis accedit illud omnino maximum, excidium nempe omnium nostrorum Seminariorum in Galliarum dominio existentium ubi quatuor centum fere ex adolescentibus nostris alebantur, atque ad sacra administranda instituebantur. In praesenti hoc conventu nostro cui intersunt Episcopi Corcagiensis, Midensis, Alladensis, Fernensis, et Kerriensis, de summa hac re serio actum est, et media nonnulla excogitata ad praecavendam cleri nostri inopiam; quae tamen nonnisi in frequentiori Praesulum congressu, opportuniori tempore habendo, stabiliri nequeunt. Interim, ab omnibus in eam sententiam concordibus suffragiis itum est, nihil commercii, nihil nos commune habituros cum Universitate hac Dubliniensi Protestantium, in Cleri nostri institutione, vel in Seminariorum nostrorum erectione aut administratione; etsi contrarium statutum sit in nupero quodam decreto, seu Acto Parlamentario. Moriendum potius in simplicitate nostra omnes Praesules censuere. Praecipuae obices Seminariis erigendis sunt, nostrorum communis paupertas, et denegata adhuc a legibus facultas fundos emendi vel redditus stabiles possidendi pro nostrae juventutis praesertim Ecclesiasticae educatione. Forsan huic impedimento occurri aliquo modo poterit per fundorum collocationem in exteris regionibus Catholicis. Verum de his omnibus plenius agetur in pleniori et frequentiori indicando Episcoporum consessu. In hoc nostro congressu praeliminaria quaedam tantum attigimus, caeterorum Episcoporum judicio subjicienda et communi eorum concilio delibanda et maturanda. Scimus equidem et supra quod exprimi potest, vehementer dolemus S. Congregationem, tot missiones

Galliae subsidiis repente et infelicissime orbatas, alere et sustentare coactam esse, ac proinde effusiore liberalitate inopiae nostrae sublevandae imparem esse: illam tamen non defuturam confidimus si melior illa aliquando afflaverit aura quam, Deo miserente, speramus. Perspectum pariter habemus numerosam admodum et inclitam hanc Christi gregis portionem, nedum ab Eminentissimis Patribus, sed ab ipso etiam tenerrimo Patre Summo Pontifice Pio VI. maximi haberi, neque illum latere quam ingens et proxima sit spiritualium incrementorum jactura ex illo quo laboramus et angimur temporalium auxiliorum defectu. Cum caeteris S. Congregationis Epistolis replicandum huic nostro responso finem dabimus verbis ipsis S. Caesarii Arelatensis (epist. ad Symmach Pap.): "Sicut a persona B. Petri Apostoli Episcopatus sumit initium, ita necesse est ut disciplinis competentibus Sanctitas Vestra singulis Ecclesiis, quid observare debeant, evidenter ostendat." Ex quibus liquido patet, iis etiam quorum consiliis et opera utitur Romanus Pontifex in rebus Ecclesiasticis expediendis atque ab ipso in partem Apostolicae sollicitudinis vocatis, morem debite gerendum esse. Monita igitur nobis a S. Congregatione tanto religionis propagandae zelo, doctrinae apparatu, et humanitate data, saluberrimis etiam S. Concilii Tridentini et B. Gregorii Magni sententiis egregie respersa et illustrata, congruo obsequio amplectimur, et pro viribus exequi conabimur.

Alteram ex prolixioribus S. Congregationis epistolis sub dicto die 25 Junii nobis pariter datam, paucis expediemus; cum in SS. Patris Pii VI., sententiam circa preces nostras ipsi porrectas nedum libentissime descendamus, quin etiam maximas eidem agimus gratias quod ipsis non annuerit, obstantibus invictis ab Eminentissimis Patribus prolatis argumentis. Id solum animadvertendum ducimus consuetudinem recitandi officium Rosarii B. Mariae Virginis Dominica prima Octobris, in provincia Tuamensi, antiquam minime esse, sed ex concessionem Apostolica profluxisse ad preces Revmi. D. Marci Skerrett Archiepiscopi dum viveret Tuamensis, qui anno dumtaxat 1785, e vivis excessit. Isto permoti exemplo, atque desiderio procurandae uniformitatis cum Provincia ista Tuamensi et tota Ecclesia, unice occupati Archiepiscopi, preces pro translatione officii dedicationis Ecclesiarum in secundam Dominicam ejusdem mensis Octobris, SS. D. Nostro exhibuere. Laetamur S. Congregationem nec suspicari quidem ulla mente minus recta actos esse Archiepiscopos quando eidem SS. Domino supplicarant circa aliquorum, et nonnullarum abstinen-

tiarum relaxationem, Laetitiam hanc nostram aliquantulum immittit id quod S. Congregatio subjungit, nempe SS. Patrem aegre tulisse nullam ex indicatis precibus a se exaudire potuisse; cum persuasum sibi atque exploratum esse arbitraremur, Nos, quemadmodum in ipsis precibus ingenue declaratum fuit, et iterum modo confirmamus, Petrum per Pium loquentem reverenter audituros, ejusque mandatis et monitis, majorum itidem more, semper obtemperaturos. Hoc erga S. Sedem Apostolicam debitum obsequium a temporibus B. Patritii, gentis nostrae Apostoli, omni aevo conservatam, haereditario quodam jure possidere gloriamur, illudque intemeratum, quantum in nobis est, ad seram posteritatem transmittendum curabimus. His animati doctrinae principiis, et ecclesiasticae disciplinae promovendae studio incitati, aegre admodum ferimus S. Congregationem susurronum rumoribus nullo fundamento nixis, aures prae-buisse, indeque occasionem arripuisse nos caeterosque hujus Regni Episcopos non obscure inculpandi de neglectu vel minus recto agendi modo circa diversa non levioris momenti disciplinae capita. Suspicamur equidem istos relatores ex eorum coetu esse qui zelum prae se ferentes, ambitionem vero nutriendos, Episcopis detrahunt et molesti sunt, quia Episcopatu, quem ambierant, jure ac merito privantur. Hujus generis homines nullibi desunt. Hinc enixe deprecemur ut in posterum non inculpemur antequam Sacrae Congregationi, auditis partibus, certo constet de delicto, defectu, vel neglectu nostro et aliorum Confratrum nostrorum.

Hactenus illis ex supraindicatis S. Congregationis Epistolis respondimus, quae res omnibus Episcopis nostris communes spectant. Nunc ad postremam sub eodem Die 25 Junii datam accedimus, quae Metropolitanos nexu peculiari S. Sedi Apostolicae obstringit, cum tota sit circa Pallium de B. Petri corpore desumptum, ejusque pristinum usum et honorem, iisdem ex benignitate SS. Patris nostri Pii VI. restitutum. Pro hoc Apostolicae indulgentiae praeclaro indicio grates rependimus, sancte affirmantes nos in Pallio, exterioris cultus ornamentum minime quaesivisse sed eo unice respexisse ut per exteriorum illum ornatum intima nostra et jucundissima cum B. Petri successoribus consociatio palam omnibus innotesceret. Hisce enim miserrimis temporibus improborum et insanientium hominum mens et propositum est, Episcoporum et praesertim Romani Pontificis supremi in terris Pastoris divina jura convellere, ut facilius ipsum Christi Servatoris nostri ovile, quod unum declaravit, luporum more,

invadant, dispergant, dissipent ; inde gradum facturi ad ipsam Christi religionem penitus abolendam et destruendam. Istiusmodi tumentium hominum, Philosophorum nomine perperam abutentium, conatibus fortiter obsistemus, in idque acrius contendemus, ut fideles pastorali nostrae sollicitudini commissi, Apostolici Primatus et Ecclesiae jura auctoritatemque agnoscant et debito honore prosequantur. Sollicitudinem hanc nostram cum honoris augmento profecturam Deo auxiliante confidimus. Dum haec omnia in Sanctissimi amantissimique Patris nostri sinum ingenue profundimus, Apostolicam ejus Benedictionem super nos et Episcopos hujus Regni omnes, necnon gregem universum ipsis concreditum enixe flagitamus Deum opt. max. deprecantes ut ipsum pro sui nominis gloria necnon Ecclesiae suae incremento et decore, quam diutissime sospitet servetque incolumem.

Memores indefessae vigilantiae qua istius S. Congregationis Eminentissimi Patres rebus nostris, et harum Ecclesiarum bono consulunt, maximas quas possimus iisdem reddimus gratias, simulque bonorum omnium largitorem praecamur ut multos eosque felicissimos annos in hac vita, et Beatorum consortium in coelesti patria, Eminentiae Vestrae et Emm. Collegis suis omnibus misericorditer concedere dignetur.

Haec sunt vota nostra dum peculiari cum obsequio ex corde subscribimur, Eminentissime et Revme. Dne.

Vestri in Dno. humillimi et addictissimi servi. Dabamus Dublinii, Nonis Decembris, 1793.

✠ FR. JOHN THOMAS TROY, Archiepiscopus Dublinensis.	✠ RICHARDUS O'REILLY, Archiepiscopus Armacanus.
✠ THOMAS BRAY, Archiepiscopus Casseliensis.	✠ BOETIUS EGAN, Archiepiscopus Tuamensis.

Cum eadem sit nostra et Reverendissimorum DD. Metropolitanorum suprascriptorum mens et sententia quoad omnia et singula ab ipsis supra exposita, pari modo subscribimur.

Dublinii, die et anno quibus supra,

✠ FRANCISCUS MOYLAN, Episcopus Corcagiensis.	✠ P. J. PLUNKETT, Episcopus Midensis.
✠ JACOBUS CAULFIELD, Episcopus Fernensis.	✠ DOMINICUS BELLEW, Episcopus Alladensis.
✠ GERARDUS TEAHAN, Episcopus Kerriensis.	

XC.

MEMORIAL OF THE IRISH BISHOPS TO THE LORD LIEUTENANT, THE 14TH
OF JANUARY, 1794, WITH THE OFFICIAL REPLY.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

*To His Excellency John, Earl of Westmoreland, Lord Lieutenant
General and Governor General of Ireland.*The Humble Memorial of the Prelates of the Roman Catholic
Communion in Ireland.

MAY IT PLEASE YOUR EXCELLENCY,

Your Memorialists beg leave, with the greatest deference, to
represent to your Excellency,That a great number of his Majesty's subjects in this kingdom
are attached to the Roman Catholic Religion, insomuch that they
have submitted to legal penalties rather than abandon it.That the duties of morality have been taught, and religious rites
administered, in the manner most acceptable to this portion of his
Majesty's subjects, by a body of Clergymen educated according to the
discipline of the Roman Catholic Church. The conduct of these
Clergymen has never suffered the reproach of disaffection or irregu-
larity; on the contrary, they have been complimented on many
occasions for assiduously instructing their respective flocks in the
sacred precepts of Christianity, and for inculcating obedience to the
Laws, and veneration for his Majesty's Royal Person and Government.
Memorialists humbly apprehend that the labours of a body of men
thus occupied, are useful to the State, and that considerable detriment
would ensue to the cause of Religion, and to that of good order, which
is connected with it, if the public were to be deprived of their services.Under the laws which formerly existed, your Excellency's Memo-
rialists were obliged to resort to foreign countries for education,
particularly to the kingdom of France, where they had procured many
valuable establishments. Four hundred persons were constantly
maintained and educated therein, for the Ministry of the Roman
Catholic Religion in Ireland. In the anarchy which at present afflicts
the kingdom, these establishments have been necessarily destroyed,
and even although lawful authority should be restored, Memorialists
conceive the loss to be irreparable; for the revenues would not easily
be recovered, and as the profligate principles of rebellion and atheism,
propagated by the faction which now rules that kingdom, may not be

speedily effaced, they would not expose youth to the contagion of sedition and infidelity, nor their country to the danger of thus introducing the pernicious maxims of a licentious philosophy. Memorialists, therefore, are apprehensive that it may be found difficult to supply the Ministry of the Roman Catholic Church in Ireland with proper Clergymen, unless Seminaries, Schools, or Academies be instituted, for educating the youth destined to receive Holy Orders according to the discipline of their own Church, and under Ecclesiastical Superiors of their own Communion; and they beg leave further to represent, with all due respect and deference to your Excellency's wisdom, that said institution would prove of advantage to the nation at large, and be a matter of great indulgence to his Majesty's subjects professing the Roman Catholic Religion in Ireland.

Whilst sentiments unfavourable to the members of their communion prevailed, your Excellency's Memorialists were discouraged from seeking the means of education in their native country; but conceiving that the demeanour of the Roman Catholics has removed such ill opinion, they humbly hope that the moral instruction of a people who have been legally authorized to acquire landed property in this kingdom, and upon whom many other valuable privileges have been conferred under your Excellency's administration and auspices, may appear to his Majesty's Ministers a subject not unworthy of his Royal Consideration and Bounty. Your Excellency's Memorialists are confirmed in this hope by the opinion often and publicly expressed by respectable individuals of their Protestant fellow-subjects, that it would conduce to the public good to educate the Irish Ecclesiastics of the Roman Catholic Religion within his Majesty's dominions.

Your Excellency's Memorialists also beg leave humbly to represent that although the mode of education practised in the University of Dublin may be well adapted to form men for the various departments of public business, yet it is not alike applicable to the Ecclesiastics of a very ritual religion, and by no means calculated to impress upon the mind those habits of austere discipline, so indispensable in the character of a Roman Catholic Clergyman, that without them he might become a very dangerous member of society.

That a distinct place of education is also necessary, because the regulations of the Roman Catholic Church enjoin that candidates for Holy Orders shall be proficient in certain branches of learning, which are not included in the exercises of the University of Dublin.

That even where the Roman Catholic is the established Religion, candidates for Holy Orders are obliged to receive the most important part of their education in Seminaries distinct from the public Universities.

That many persons who destine themselves to the Ministry of the Roman Catholic Religion in Ireland, are not sufficiently opulent to bear the expense of education in the University of Dublin, and of constant residence in the metropolis; it is therefore the more necessary to provide literary instruction for them on more easy conditions; and although the liberality of the present heads of the University might induce them to receive persons on the foundation, yet neither could a sufficient number be thus accommodated, nor would it prove grateful to the feelings of the parties, and many other inconveniences might arise, if young men should observe great temporal advantages conferred upon their fellow-students, whilst they were restricted to the humble walk of a subordinate ministry.

From these considerations, and conceiving that piety, learning, and subordination would be thereby essentially promoted, your Excellency's Memorialists are induced to undertake the establishment of proper places for the education of the Clerical Youth of their Communion. Being advised by counsel that his Majesty's Royal License is necessary, in order legally to secure the funds which they may appropriate for that purpose, they humbly beg leave to solicit your Excellency's recommendation to our Most Gracious Sovereign, that he will be pleased to grant his Royal License for the endowment of Academies or Seminaries for educating and preparing young persons to discharge the duties of Roman Catholic Clergymen in this kingdom, under Ecclesiastical Superiors of their own Communion.

JOHN TROY,

Rom. Cath. Archb. of Dublin.

For myself, and on behalf of the Prelates of the
Roman Catholic Communion in Ireland.

January 14th, 1794.

Dublin Castle, January, 1795.

SIR,

The Memorial which you laid before the Lord Lieutenant from the Roman Catholic Prelates of Ireland, praying a recommendation to

the King for the Grant of a Charter of Incorporation to competent persons of their own Communion, to carry into effect the establishment of Colleges, Seminaries, Schools, or Academies, for educating and preparing young persons to discharge the duties of Roman Catholic Clergymen in this kingdom, under Superiors of their Communion, and his Majesty's Royal License to receive such donations as shall be appropriated to that purpose, having by his Excellency's command been referred to his Majesty's Prime Sergeant, A. Horney, and Solicitor-General, to report their opinion what might legally be done therein, I am commanded by his Excellency to acquaint you that they have accordingly laid before him a report, stating that by the Act passed in the 33rd year of the reign of his present Majesty, the prayer of the Memorial cannot legally be complied with, and I have the honour to send you herewith, by command of his Excellency, a copy of the said Report at large.

I have the honour to be, Sir,

Your most obedient humble servant,

T. HAMILTON.

Rev. Dr. Troy.

XCI.

LETTER OF THE S. CONGREGATION OF PROPAGANDA TO THE IRISH
BISHOPS, THE 6TH OF SEPTEMBER, 1794.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

PERILLRES. AC RMI. DNI. UTI FRATRES,

Ex decretis quae ad vos, Praesules Amplissimi Sac. Congregatio PP. Cardinalium mittit, intelligetis, quantae curae Patribus Eminentissimis fuerit, ut Summus Pontifex postulatis vestris annueret, eaq. tandem per interpositam Sac. Congregationis ipsius auctoritatem tribueret, quae jamdudum a vobis postulabantur. Gratulantur itaq. : EEmi PP. vobiscum, quod votis vestris fuerit

satisfactum, gaudentque hanc sibi opportunitatem fuisse oblatam significandi vobis, quo grati animi sensu respondere tantis vestris in Vineam Domini laboribus studeant, quibus vos universi Ecclesiarum vestrarum incremento, nedum stabilitati consulitis.

Gaudent etiam eo a vobis animo accepta fuisse, quae iidem ad vos de suffraganeis vestris scribi jusserant: nimirum istorum nonnullos (contra ea, quae a Sixto V. in Constit. *Romanus Pontifex* sancita sunt) cum ad SS. Apostolorum limina ipsi accedere nequeant, delegare neglexisse Procuratores suos, neque de actis, ac de statu Ecclesiarum suarum Sac. Congregationem docuisse, quemadmodum censuris etiam impositis eadem Constitutio facere statis temporibus singulos Episcopos jubet. In quo laudant vehementer vos, qui et graviter tuleriti id omisum ab istis fuisse, et polliciti fueritis operam daturus ne quid hujusmodi in posterum Sac. Congregatio doleat; Quae sane si Ecclesiarum istarum notitia careat, minus etiam consulere ipsarum commodis per suam auctoritatem poterit.

De promulgationibus matrimoniorum PP. EE. iterum vos etiam, atque etiam rogant, ut qua estis prudentia quam cautissime facultate illas dispensandi, quam vobis Sacra Tridentina Synodus facit *Sess. 24, Cap. 1, de Reform. Matrim.*, et in liberandis a promulgationis onere iis, qui matrimonium inituri sunt, nihil vos, nisi ex ejusdem Tridentinae Constitutionis praescripto, ac disciplina faciatis.

Atque hos S. Synodi Canones etiam in creandis Parochis iidem EE. PP. rogant vos, ut omni studio servandos curetis. Etsi enim ea sit istius Regni constitutio, ut propter eam ad eligendos Parochos juxta Tridentinas Leges haberi competitorum concursus nequeant, nihil tamen prohibere videtur, quominus ex ejusdem S. Synodi praescripto, iudicibus idoneis convocatis privatim saltem cognoscatur de doctrina, ac moribus eorum, qui Paraeciis praeficiendi sunt. Quem morem si in Parochis creandis semper tenueritis, eos semper Sacrorum Antistites, et divini sermonis interpretes habebitis, quorum ab integritate, ac doctrina magnum auxilium poterit Catholicis istis suppeditari. Neque vero aliud quidquam (quod vos etiam pro sapientia vestra cognoscitis) tam a nobis videtur esse providendum, quam ut eorum perspectam fidem ac virtutem habeatis, qui animarum vestrae curae concreditarum vobis, veluti sponsores fiunt, ne si quid

forte ab iis in pascendo grege vestro peccatum fuerit *vos cum apparuerit pastorum princeps requisiturus gregem suum de manibus vestris, ei respondere nequeatis: Pater quos dedisti mihi custodiri et non perdidisti ex eis quemquam.*

Quam ipsam ob causam etiam curandum vobis Sac. Congregatio censet, quanto maximo studio per vos fieri poterit, ut ii omnes, qui administri sacrorum sunt, ita in rerum divinarum tractatione versentur, *nihil ut coacte, sed omnia spontanee*, nihil turpis *lucris gratia, sed omnia voluntarie faciant.* Siquidem perspectum est ad conciliandam fidem Sacerdotio apud homines, atque apud eos etiam, qui *ex adverso sunt*, nihil tam valere, quam si quos ii animarum esse cultores sciunt, eosdem noscant etiam esse pecuniarum contemptores, contra vero nihil a Sacerdotio magis multitudinis animos abalienare, quam si quid in eo quandoque deprehendatur, quod avaritiam suboleat. Qua sane continentiae laude semper Ecclesiae vestrae floreant, si in Sacramentis administrandis, in Paroeciis tribuendis, in omnibus denique, quae gratis facienda sunt, semper Religionis ratio, nunquam pecuniae, habeatur. Quae tamen nos Sac. Congregationis nomine ad vos scribimus non ad labem ullam notandam, quae in Ecclesiis istis inoleverit, sed ad pericula omnia praecavenda, ne quid huiusmodi unquam possit inolescere.

Denique Sac. Congregatio universa maximas Vobis gratias agit, majores habet, debitam vero, ac meritam referre se nunquam posse profitetur, quod vos scholis, ac Seminariis ex demenso vestro constituendis tam sapienter, ac sedulo Clericorum istorum institutioni prospiciendum statueritis. Opus sane dignum paterna charitate vestra, dignum Apostolicis vestris studiis, Praesules clarissimi, vos excogitatis, atque huiusmodi quod in tanta rei Catholicae perturbatione prodigii loco non modo apud nos, sed etiam apud omnem posteritatem habebitur, quo vel uno omnia fausta Catholicae Religioni istis in Regnis ominari nos possumus. Jamdiu nos multa fieri in regionibus istis videmus, quae indicio nobis sunt respicere de caelo Deum nationes olim sibi carissimas velle, easque suaviter ad magna aliqua Religioni universae gloriosae sensim comparare. Ad ea quae vidimus, si hoc etiam, quod vos aggressi estis accedat, magnus cumulus ad hanc bonorum omnium spem erit accessurus. Itaque in hanc curam incumbite, opus urgete, efficite, ut per studium, instantiam, largitatem vestram tanta, ac tam praeclara res ad exitum perducatur; illudque constituite nulla alia re vos aut sapientius, aut

stabilius Catholicorum istorum commodo, et Ecclesiae universae gloriae consulturos. Valete.

Amplitud^{um}. Vrarum.

Uti Frater studiosissimus

L. CARD. ANTONELLUS, Praef^s.

A. ARCHIEPUS. ADANEN, Sec^{rius}.

Romae, 6 Sept^{ris}, 1794.

XCII.

PETITION OF THE CLERGY AND FAITHFUL OF NEWFOUNDLAND, TO THE
HOLY FATHER, THE 20TH OF NOV., 1794.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

BME. PATER,

Cum inter multa eaque praeclara facinora, quae faelicissimum Sanctitatis Vestrae Pontificatum illustrant, atque exornant, illud haud minimum sit, quod Fideles Orthodoxos Americae Septentrionalis Incolas, paucis ab hinc annis, mirum in modum consolatus sit Fidemque simul, Catholicam amplius dilatavit, valdeque consolidavit per providam institutionem primi illius Regionis Episcopi Reverendissimi nimirum D. Joannis Carroll Episcopi Baltimoriensis: Nos Infra-scripti tali exemplo, tantaque benignitate animati nomine nostro, omniumque Catholici nominis Incolarum Insulae *Terrae novae* nuncupatae, provoluti ad pedes Sanctitatis Vestrae humillime deprecamur quatenus clementer dignetur in Episcopum instituere, Cum titulo in partibus, et in Vicarium Apostolicum, praeclarum et dignissimum Praefectum Missionis nostrae R. P. Jacobum Ludovicum O'Donel Ordinis Fratrum Minorum de observantia. Hoc siquidem facto illud procul dubio consequetur, ut et maximum ipsi Religioni Emolumentum, ingens nobis Solatium, atque perenne Sanctitati Vestrae decus sit accessurum. Supervacaneum porro fore arbitramur, Sanctitati Vestrae recensere quam utile nobis foret, in tanta locorum distantia, Pastorem apud nos habere Episcopali Characterе insignitum, qui munia Episcopalia pro Fidelium consolatione possit obire, Sicut consulto

omittimus elogium meritorum praeclarissimi Viri a nobis commendati; quippe cum ejus eximiae, et singulares Virtutes compertissimae jam pridem evaserint S. Congregationi de propaganda fide. Quare de summa Clementia, ac Pastoralis sollicitudine Sanctitatis Vestrae confisi, in osculo pedum beatorum prosternemur, Apostolicam benedictionem implorantes. Datum ex Insula Terrae novae, Die vigesimo Novembris, A.D. 1794.

Fr. EDMUNDUS BOURKE, Ord. Praedicatorum

Missionarius Districtus Placentiae.

Fr. THOMAS EWER, Ord. Min. Strictioris Observae.

Missionarius Districtus de Ferryland.

Fr. PATRITIUS PHELAN, Ord. Min. Strictioris

Observae, Missionarius Districtus Harbor Grace.

GULIELMUS COMAN, Generosus Incola S. Joannis.	MARTINUS DELANEY, Generosus Incola S. Joannis.
HENRICUS SHEA, Generosus Incola S. Joannis.	JACOBUS SHORTALL, Generosus Incola de Ferryland.
LUCAS MADDOCKS, Generosus Incola S. Joannis.	JOANNES COADY, Generosus Incola de Ferryland.
TIMOTHEUS RYAN, Generosus Incola S. Joannis.	GULIELMUS MULLOWNY, Generosus Incola de Harbr. Grace.
JOANNES WALL, Generosus Incola S. Joannis.	JOANNES QUARRY, Generosus Incola de Harbr. Grace.
JOANNES BULGER, Generosus Incola S. Joannis.	DEMETRIUS HARTRY, Generosus Incola de Harbr. Grace.
MICHAEL MARA, Generosus Incola S. Joannis.	JOANNES POWER, Generosus Incola pro se aliisque Districtus de Magna Placentia.
JACOBUS POWER, Generosus Incola S. Joannis.	JOANNES KEARNEY, Generosus Incola pro se aliisque Districtus de parva Placentia.
PATRICIUS POWER, Generosus Incola S. Joannis.	
DAVIDIUS DUGGIN, Generosus Incola S. Joannis.	

XCIII.

LETTER OF THE IRISH BISHOPS TO MR. GRATTAN, THE 2ND OF
FEBRUARY, 1795.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

SIR,

We, the underwritten Roman Catholic Prelates of Ireland, having on behalf of ourselves and absent brethren, already expressed our wants and wishes respecting Clerical education, in the Minutes submitted to your revision and correction, take the liberty at present to explain some of them more particularly, in order to remove misapprehensions, which may furnish an occasion of perplexity or equivocation.

As the principle of our application to Parliament seems universally admitted, we shall confine ourselves to those parts only of the detail to which, as we hear, objections have been made.

It is said, that as our plan extends to the education of the Laity, the appointment of Professors to lecture on Philosophy, Mathematics, Rhetoric, and the languages, which are common to Clergy and Laity, should not be vested in the Bishops only, because these branches of learning are not intimately connected with religion and morality, and much less with the peculiar duties of Ecclesiastics.

We cannot subscribe to this position, as experience has convinced us of the fatal impressions made on youth, in all times and places, particularly in France, by infidel, seditious, or immoral professors even of Grammar, and proved the necessity of scrupulous attention to the principles and conduct of every teacher previous to his admission into any seminary or school. It is always more advisable to prevent evil in this manner than punish the whisperers of Atheism and Jacobinism by a controlling power in the Bishops to expel them; moreover, the exercise of this control will appear odious to many, must occasion clamour, and would frequently excite disputes between the Bishops and lay friends of those unworthy professors or lecturers.

These observations, as you will perceive, are grounded on a supposition that the intended Colleges are to be regulated on the precise plan presented to your consideration. We extended it to *general instruction* on the suggestion of our zealous and patriot agent at London, who constantly assured us that it was the earnest wish of the Duke of Portland, Earl Fitzwilliam, Mr. Burke, and others, that

the laity should not be excluded from the benefit of public instruction in the proposed Colleges.

It appears from our printed Memorial to Lord Westmoreland, of which we enclose a copy, that our original views were confined to Clerical education only. This continues to be the great object of our anxious wishes and solicitude; and as no one, to our knowledge, controverts the exclusive competency of the Bishops to superintend and regulate it, we are perfectly satisfied to arrange the education of persons not destined for the Sacred Ministry on another proper plan, to be hereafter concerted.

As four hundred *Clerical* students are absolutely necessary to preserve the succession of the Roman Catholic Clergy in this kingdom, we have, after very mature deliberation, judged it expedient to establish one House in each province for their education. It is needless now to enter into a detail of our motives. They are many and weighty. We shall mention one: By our having a College in each province, the opulent and religious Catholics will be more strongly excited to grant donations to an establishment in their own neighbourhood, than they would be to others at a great distance, which many of them may view with jealousy, and feel hurt at not being equally accommodated.

We confidently hope that these four Colleges will equally partake of the National bounty in whatever sum it may be granted by Parliament.

It never was our wish or intention that you should introduce our plan of education, or any part of it, into Parliament, until the Bill on General Emancipation shall be disposed of, as we always considered the success of this to depend, in a great measure, on that of the other.

We understand that the appointment by us of a Medical and Chymical Lecturer is objected to from our incompetency to judge of his knowledge in these sciences. It was our design to consult learned professional men on the choice of such Lecturers, after ascertaining their principles and conduct. Neither did this measure of a Chymical or Medical Professor originate with us. It was likewise suggested by our agent at London, as recommended to Government from motives of humanity. We shall most readily give up that point, if required, as it made no part of our own original plan.

With the firmest reliance on your brilliant exertions in promoting

the measure we have so much at heart for the advantage of society in this kingdom, and with due deference to your instructions in conducting it on our parts, we have the honour to remain, &c.

Dublin, 2nd February, 1795.

JOHN THOMAS TROY, of Dublin.
 THOMAS BRAY, of Cashel.
 FRANCIS MOYLAN, of Cork.
 GERARD TEAHAN, of Kerry.
 WM. COPPINGER, of Cloyne and
 Ross.
 JAMES CAULFIELD, of Ferns.
 DANIEL DELANY, of Kildare and
 Leighlin.
 DOMINICK BELLEW, of Kilalla.
 EDMUND FRENCH, of Elphin.
 RICHARD O'REILLY, of Armagh.

BOETIUS EGAN, of Tuam.
 P. J. PLUNKETT, of Meath.
 HUGH O'REILLY, of Clogher.
 MATT. LENNAN, of Dromore.
 JOHN CRUISE, of Ardagh.
 JOHN M'MULLAN, of Down and
 Conor.
 CHARLES O'REILLY, Coadjutor of
 Kilmore.
 CHARLES DILLON, Coadjutor of
 Kilfenora and Kilmacduagh.

XCIV.

MEMORANDUM OF THE IRISH BISHOPS ADDRESSED TO THE LORD LIEUTENANT, THE 11TH OF FEBRUARY, 1795.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

The Roman Catholic Prelates of Ireland beg leave to express the grateful sense they entertain of the Lord Lieutenant's benevolent declaration to Rev^d. Doctors Plunkett and Teahan on Friday last.

Availing themselves of his Excellency's gracious condescension, they take the liberty to represent that, notwithstanding the legal permission granted to Roman Catholics in his Majesty's service to practise the duties of their religion without any restraint, many of them enlisted under this condition expressly stipulated, have been and are deprived of that advantage by their respective officers, and some of them compelled to attend the Protestant worship. An extraordinary instance of this violation of law has recently occurred

at *Carrick-on-Suir*, in the person of *James Hyland*, a private in the 14th Dragoons.

It is needless to detail the circumstances of his case, as they are notorious. The Prelates, therefore, only remark, that nothing can more effectually injure the military service, particularly in these times, and prevent the desirable union of all his Majesty's subjects in this kingdom, which it is his Excellency's avowed and laudable intention to promote, than any appearance of persecution on the score of Religion.

To obviate similar illegal and revolting abuses in future, it is humbly suggested to his Excellency to issue a proclamation, or otherwise intimate the Law authorizing every soldier on the Irish establishment to profess the Religion of his conscience, and to practise the duties of it publicly. Those duties can never exempt any soldier from obeying the lawful commands of his military superiors.

The proclamation, or other official intimation, will promote the military service, into which Catholics cannot enter conscientiously, if restrained from assisting at Catholic worship, or obliged to attend at any other.

Relying on the wisdom of his Excellency, the Prelates humbly hope that the very important measure of a suitable education for their Clergy will be carried into effect with all convenient despatch. A scarcity of Roman Catholic Clergy is already felt in many districts. Four hundred were constantly educated for the sacred ministry in France. A similar number is necessary to preserve the succession of Catholic Priests. The Prelates will thankfully receive whatever sum may be granted by the bounty of Parliament, and faithfully expend it, with responsibility to such persons as shall be appointed for the purpose by Government.

As present circumstances may render it inconvenient to grant a sum adequate to their wants, they humbly request that until the intended College or Colleges shall be opened for the admission of Clerical students, the annual sum to be granted by Parliament be paid to such Catholic Bishops as shall be appointed administrators, in order that the clerical education be forwarded without delay.

Finally, they confidently hope that the appointment of Presidents, and of every Professor or Lecturer in the Clerical College or Colleges, may be entrusted solely to a certain number of Roman Catholic Prelates to be incorporated; and this they conceived to be the more

indispensably necessary, as the poison of Atheism and Jacobinism may be as effectually communicated by a teacher of Mathematics, Rhetoric, or of Grammar, as by any Professor of the Sacred Sciences. This has been but too fatally exemplified in France. To preserve the people from this dreadful contagion is the peculiar duty and constant study of the Roman Catholic Clergy in general, and especially of their Bishops, who, by being thus invested with the exclusive superintendency over the education of their clerical youth, will be enabled more effectually to inculcate by precept and example the great principles of Religion and Morality, inseparably connected with the duties of allegiance to our most gracious Sovereign, and obedience to the Laws.

Dublin, 11 February, 1795.

XCV.

MINUTE OF QUERIES ADDRESSED TO THE BISHOPS OF IRELAND, WITH
THE ANSWERS, THE 17TH OF FEBRUARY, 1795.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

The underwritten Prelates anxious to forward the religious views of their Venerable Brethren, now and lately assembled in this City, respectfully submit the following queries to their consideration, and request an answer to each for their particular instruction and government in prosecuting the important business of Clerical Education with his Majesty's Government, Parliament and others. These instructions are the more necessary as circumstances may occur which may require prompt decision, and render it impossible to receive timely information from their absent brethren, in whose name they are to act, and whose sentiments they wish to adopt.

Dublin, 17 February, 1795.

RICHARD O'REILLY,
JOHN THOMAS TROY,
P. J. PLUNKETT.

Queries.

1. Can the Acting Prelates above-mentioned, or any of them, agree to the appointment of President or Professors in the intended College or Colleges by Government, Parliament, or any lay authority; and if not, what degree of interference on the part of any of these is admissible?

2. What answer are they to make to a proposal of nominating our Bishops by the King?

3. Can they agree to a presentation of Bishops by the Diocesan Clergy only, with exclusion of the Provincial Prelates?

4. In what manner are the Bishops to advise the Pope on this subject?

Answers.

We, the under-written Prelates, having appointed the Most Rev. Richard O'Reilly of Armagh, John Thomas Troy of Dublin, and Right Rev. P. J. Plunkett of Meath, to treat with Government, Parliament, and others on the very interesting subject of Catholic Education in this Kingdom, with full authority to determine in conformity with our sentiments which we have expressed to them, do hereby further empower them, or any of them, to intimate a general meeting of the Prelates in this City, whenever they shall think it necessary or expedient for the purpose of establishing and perfecting a plan for Catholic Education in this kingdom. Notwithstanding our confidence in the zeal, judgment, and discretion of the above-mentioned Prelates, which preclude every apprehension of their acting improperly or imprudently in the business committed to their management and care, We, the under-written Prelates give the following answers to the above queries:—

To the first.—Negatively. No interference is admissible.

To the second.—The proposal is to be resisted *in limine*.

To the third.—They cannot.

To the fourth.—Not to agree to his Majesty's nomination if it can be avoided. If unavoidable, the king to nominate one of three to be recommended by the respective Provincial Bishops.

XCVI.

PASTORAL ADDRESS OF THE ARCHBISHOP OF DUBLIN, THE 6TH OF
AUGUST, 1795.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

*To the Rev. Pastors and other Roman Catholic Clergy of the
Archdiocese of Dublin.*

REV. SIRS,

The following Instructions and Exhortation are to be read at each Public Mass, on three Sundays immediately subsequent to your receiving them, and as often afterward as you shall respectively consider expedient,

I am very sincerely Rev. Sirs,

Your most devoted Servant in Christ,

JOHN THOMAS TROY.

Dublin, August 6, 1795.

DEAR CHRISTIANS,

Altho' you must be sensible, that nothing has been neglected on the part of your Pastors, and other spiritual Teachers, to inspire you with Sentiments becoming good Christians and useful Members of Society, so forcibly inculcated by the principles of our Holy Religion, and constantly exemplified in the conduct of real Roman Catholics : We find it indispensably necessary at present to exhort you in the most earnest manner to a peaceable demeanour, and respectful obedience to the Laws.

You cannot forget the earnestness with which we have repeatedly cautioned you against the insidious arts of designing men, to involve you in their mischievous attempts to subvert the orderly subordination established by divine Providence, for the preservation and happiness of Society.

We cannot sufficiently express our regret, that this pastoral solicitude for your spiritual and temporal prosperity, seems to have made no impression on many, who ceasing to be Christians, obscure and dishonour the bright name of Roman Catholic, which they affect to retain ; by their avowed contempt of Ecclesiastical, and every other Authority. Their flattering seducers are perfectly convinced, that the transition from disrespect towards spiritual guides, to the contempt of temporal rulers and rejection of legal restraint, is easy and rapid :

Hence, their incessant efforts to vilify the Priesthood by calumniating the Clergy, whom they represent to the unthinking multitude, as insensible to the distresses of the poor; with a malignant design of destroying the salutary influence of Religion and its Ministers, without which anarchy and licentiousness must necessarily succeed order and government. The fatal effects of these poisonous insinuations on a great number of daring offenders, who style themselves *Defenders*, are visible and alarming. Combined together under the specious sanction of what they sacrilegiously denominate an Oath, often compulsory and always tendered by unlawful authority, their progress is marked by disorder and plunder; and, not unfrequently, by bloodshed. Some of them in different counties have expiated their crimes by an ignominious death: Others have been transported; and too many have changed their habitations, to propagate their irreligious and seditious system, in places hitherto remarkable for the ordinary conduct of their inhabitants.

We little expected that any of our beloved flock would associate with those misguided or designing Offenders: and much less that the sacred name of Religion would be profaned, as we hear it is, to justify their most irreligious and unwarrantable conduct: We are equally surprised at hearing that these nefarious proceedings are considered by some, as the result of a plan devised by Roman Catholics in general to destroy the Established Government. Under this accumulation of delusion in some, and of obloquy in others, we cannot be silent; and consider it our duty to remove both, as far as lies in Us, by declaring in the Name of God, and of the Roman Catholic Church, as we have often done on similar occasions:

1. That We detest and abhor every proceeding of persons associated under the title of *Defenders*, or of any others, tending to injure the property or person of any one; or to disturb the public peace. We condemn such scandalous Transgressions, as contrary to the laws of God, to the principles and canons of the Roman Catholic Church, and to the dictates of reason: Wherefore, we consider those unhappy *Defenders*, and other similar delinquents, as a disgrace to Christianity, and outcasts of Society.

2. We in like manner declare, that the Oaths of Association taken by those *Defenders*, instead of being in any manner binding, are only Bonds of Iniquity; and consequently unlawful, sinful, wicked, and damnable.

3. We regard those amongst the *Defenders* who call themselves Roman Catholics, as unworthy of that name, and as scandalous and rotten members of our Communion; from which we hereby denounce them separated and cut off, 'till such time as they shall repent and amend.

4. We declare, that such weak, deluded, or wicked persons of our Communion, as have entered into the execrable combination of *Defenders*, have sinned by taking their Oath, and will sin still more heinously by observing it; whether they have taken it freely or forcibly.

5. We declare, that the Sacrament of reconciliation is not to be administered to any person, even when in danger of dying, suspected of having abetted what is generally understood by *Defenderism*; and much less to anyone who shall have taken the Oath of Association, unless he shall previously express his detestation of the unchristian principles on which the combination is grounded, and solemnly promise that in case of recovery, he will secede from it, and never more be engaged in it.

Finally, If after this solemn notification, any Person calling himself a Roman Catholic, who has taken, or shall hereafter take the Combination Oath of *Defenders*, and shall depart this life after refusing to make the abovementioned abjuration and promise, he is to be considered as having died impenitent and unworthy of the suffrages of the faithful; and by the very fact deprived of the usual funeral rites prescribed by the Catholic Church.

We make all these solemn declarations in conformity with her invariable doctrine, and the constant language we have used, whenever a spirit of combination has prevailed amongst *White-Boys*, *Right-Boys*, *Tradesmen*, or any other description of people including Roman Catholics.

We conjure them in the name of God and the Church, to desist from disturbing the public peace, and scandalising our Holy Religion by despising our Pastoral admonitions, which are dictated by our paternal love for them, and a tender attention to their spiritual and temporal welfare. By persevering in their enormities they expose themselves to disease, imprisonment, and to a sudden or ignominious death, to be succeeded by a miserable eternity. These are the lamentable and only consequences to be expected from their outrageous proceedings.

May God in his mercy inspire them with perfect sorrow for their past conduct, and prevent the bitter recollection of their having disregarded our repeated exhortations.

We beseech you, dear Christians, to join us in fervent prayer for their speedy conversion, as a necessary condition to secure their happiness in this life, and a glorious immortality in the next, which we sincerely wish to you and them, through the merits of our crucified Lord and Redeemer Jesus Christ. Amen.

J. T. T.

XCVII.

LETTER OF THE BPS. OF THE PROVINCE OF DUBLIN TO HIS HOLINESS,
THE 5TH OF JUNE, 1796, WITH LETTER OF CARDINAL GERDIL, THE
17TH OF DECEMBER, 1796.

*Epistola Episcoporum Provinciae Dubliniensis, ad SS. D. N. Pium VI.
Circa Constitutionem, Auctorem Fidei, Condemnatoriam Errorum
Synodi Pistoriensis.*

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

BEATISSIME PATER,

Quamquam serius ad nos infrascriptos Provinciae Dubliniensis in Hibernia Antistites pervenerit diu exoptata Sanctitatis Suae constitutio dogmatica, condemnatoria errorum infaustae Synodi Pistoriensis; nulli tamen priores nobis ac promptiores, obedientiam, venerationem, atque religionem in eandem praestare unquam poterant: quandoquidem, (ut Hugonis Hetheriani. Lib. 3. Cap. 10. de Process. Spiritus Sancti verbis utamur) “Æquum est ratum habere, quod tanta Ecclesia decernit, quod tantus Pontifex annuntiat. Qui autem primae sedis, immo totius orbis praesuli resistunt Christi dispositioni resistunt; et, nisi resipiscant, contumaciae iudicio plectuntur. Quicunque Christi naviculam spernit, incaute navigat, et nisi plumbeas molas pervicacitatis abjiciat, influent in eum maria.”

Praedictam ergo auream constitutionem, ceu ab immobili Petri cathedra ad nos missam, intimis medullis atque toto cordis affectu excipimus, veneramur, atque amplectimur; et a grege nobis concredito, (quem, Deo opitulante, nulla ejusmodi Pistoriensium errorum contagia

hactenus laeserunt) observari prospiciemus, conscii ex S. Irenaeo, patre antiquissimo, "Sedem tuam propter potiore principalitatem eam esse, ad quam confluunt qui sunt undique fideles."

Quocirca, quemadmodum Patres Calcedonenses lecta auditaque epistola dogmatica S. Leonis Magni plena voce plaudentes dixerunt; "Petrus per Leonem locutus est," ita nos Constitutionem Beatitudinis Vestrae audientes, in has voces incunctanter laeti erupimus: *Petrus per Pium Oracula fundit.*

Qua in re nescimus profecto quid admirari potius debeamus, procacitatemne, audaciamque hominum petulantium, qui majori periculo, et foediori scandalo quam eorum inter quos hic versamur, vel prope ipsum Catholicae unitatis centrum, et Apostolicum verticem, tam absurda et impia effutire non erubere: An robur invictum, pastoremque vigilantiam Sanctitatis Tuae in arcendis e caula Dominici gregis lupis, noxiisque ac virulentis herbis evellendis, salutaribusque plantandis; atque abscissa Zizaniorum mala radice, electis seminibus in Evangelico agro conservandis.

Gratulamur itaque Beatitudini Tuae, quod et superioribus annis, et postremis insuper, magnam tibi Deus exercendae Apostolicae auctoritatis et virtutis, tot profligatis, contritisque erroribus, materiam suppeditarit: quod inter caetera Catholicae nostrae fidei credibilitatis testimonia, ac monumenta non postremum tenet locum; ut S. Augustinus contra epistolam fundamenti his verbis asseveravit: "Tenet nos in Catholica fide, ab ipsa Sede Petri, cui pascendas oves post resurrectionem suam dominus commendavit, usque ad praesentem (tuum) episcopatum successio sacerdotum," qui omnes, pro re nata, emergentes ex orco errores Vaticanis fulminibus debellarunt.

Perge porro, Beatissime Pater, Magne Pontifex Pie, eadem qua coepisti prudentia, magnanimitate, et fortitudine Christi Naviculam deinceps diutissime gubernare: Dum nos interim faustiora ac tranquilliora tempora Beatitudini Tuae suppliciter exposcentes ab eodem clementissimo Domino, pro cuius gloria tot tantosque labores et aerumnas perpessa est, apostolicam benedictionem imploramus.

F. JOH. THO. (TROY) Archiep. Dubliniensis,
DANIEL (DELANY) Epus. Kildarien. et Leighliniensis,
JACOBUS (CAULFIELD) Epus. Fernensis,
JACOBUS (LANIGAN) Epus. Ossoriensis.

Datum Kilkenniae, nonis Junii,
anno salutis, 1796.

Responsum.

PERILLUSTRES ET AMPLISSIMI D.D.

Datas ad Sanctissimum D.D. nostrum praeclaras dignasque omni laude amplitudinum vestrarum litteras detulit ad me vir spectatissimus R. D. Concanen, ad Sanctitatem Suam vestro per me nomine perferendas; quibus litteris eximium vestrum in excipienda Apostolica ejus Dogmatica Constitutione, cujus initium *Auctorem Fidei*, qua Pseudo-Synodi Pistoriensis errores damnantur, sensum, animumque, vos ipsos sic affectos ostenditis, ut quo diutius illa est a nobis expetita constitutio, propterea quod non nisi serius ad vos pervenerit, eo alacriore studio illam amplexi sitis; et ita quidem nemini ut concedatis qui *promptiore animo debitam ei venerationem et obedientiam praestare unquam potuerit*. Ego vero cum in hoc mihi demandati gratissimi officii munere insigne a vobis in me profectum beneficium lubens agnoverim, tum et mihi vehementer sum gratulatus oblatam simul in eo perfungendo facultatem optatissimam, qua non minus grato munere vos vicissim remunerari valeam. Nec enim, ut animati estis, laetius quidquam existimo nuntiari vobis posse; quodque libentius pro vestra pietate audiat, quam quod jam licet mihi ad vos referre, non parum certe in hac tristitia temporum levaminis et solatii amantissimo patri per amantissimas vestras litteras ablatum esse. In iis ille cognitum sibi jam pridem, perspectumque recognovit pristinum istud vestrum erga se, atque hanc Apostolicam Sedem egregium studium, vestram assiduam in omni tuendae religionis officio sedulitatem, et diligentiam cum pari raestantis doctrinae laude conjunctam, qua, opitulante Deo, factum est, ut Pistoriensium errorum contagio nullam adhuc vestrae curae concrediti Gregis partem attigerit. Ac ipsi quidem pro vestra sapientia recte ac merito miramini, eo usque progressam impudentium hominum temeritatem, et audaciam, quos non puduerit talem, tantamque errorum colluviem prope Sacra ipsa Apostolorum limina profundere. Audax certe facinus, ac tale quo tentando haud alienum suspicari, grandius quiddam astutos homines animo praecepisse. Jamdudum tota illa factio, ut se sanctioris vetustatis vindicem jactaret in vulgus, nimiamque multos multis ex partibus fallaci ea specie ad se traxisset, sentiebat tamen, quamdiu nulla foret paullo graviore auctoritate munita, tamdiu propter illud ipsum factionis, et sectae nomen, se semper in ea procaci contentione inferiorem futuram, quam adversus Apostolicae Sedis dignitatem, quin et Episcopalis

totius ordinis cum Apostolica sede, ut par est, consentientis universitatem faedo non minus quam irrita conatu suscepit. Huic aver-
tendo incommodo id agere caeperunt sectae principes, suisque
tandem artibus assecuti sunt, ut per unum seductum Antistitem,
tumultuosa evocata concione, sua demum Dogmata sacrae velut
Synodalis, et Canonicae sanctionis praesidio firmata, in clarissimae
civitatis luce prodirent. Tum sibi visi sunt optatam Sedem nactos
esse, in qua pestilentiae suae Cathedram haberent constitutam, quam
Cathedrae veritatis in Petri Sede Divinitus collocatae fidentius oppo-
nerent. *Verum est Deus in Israel* (1 Reg. c. 17, v. 46) *qui apprehendit
sapientes in astutia eorum, et pravorum consilia dissipat* (Job 5, 13,
1; Cor. 3, 19) Cum percrebesceret in dies fama Synodi, eamque sui
fautores in exteras quasque nationes sua cujusque lingua propagare
satagerent, tum vero *intonuit de Caelo Dominus* : * *Vox Petri audita
est, Vox virtutis ad destructionem per Dei potentiam omnis altitu-
dinis extollentis se adversus scientiam Dei.* Hac voce, cui continuo
voces responderunt clarissimorum undique plaudentium Antistitem,
periculosa Synodus sic brevi obsolevit, ut quam auctores sui, et
Asseclae velut perenne victricis suae causae monumentum posteritati
propagatum iri confidebant, ea nonnisi sua damnatione pene jam
innotescat, inflictis nempe notis quibus inusta est ad turpitudinis
memoriam sempiternam. Scilicet haec est in Petri Sede, et Succes-
sione infixata vis, et auctoritas, quam sapienter vos ipsi, Auctore
Augustino, *inter caetera Catholicae nostrae fidei credibilitatis testi-
monia, ac monumenta non postremum tenere locum*† animadvertitis,
quippe qui et *conscii estis ex Irenaeo Patre antiquissimo*—Eam Sedem
esse ad quam propter potiore principalitatem necesse est omnes
Ecclesias, omnes qui sunt undique Fideles confluere—Et revera
sapientissimus ille Pater, et Doctor aetati pene suppar Aposto-
lorum, cum multiplicium quae jam exortae fuerant sectarum
varietati, unum Ecclesiae Catholicae per Orbem diffusae in una Tra-
ditione Apostolica consensum opponeret, ut ejus consensus fidem
faceret, non per singulas successiones eundem existimabat ad earum
cujusque sensum exquirendum, quod vix, aut nullo modo, fieri posse
intelligebat, Verum unum opus, idque satis esse, ad illam unam
maximam, omnibus notam, in urbe Roma constitutam Ecclesiam
intendere, in qua scirent omnes Apostolicae doctrinae plenitudinem
sic depositam esse, ut per ejus Pontificum Successionem in omnes

* Ps. 17, 14.

† Cont. haeres. l. 3, c. 3.

Ecclesias dimanaret, indeque praeconium veritatis descenderet, quo haereses omnes ubicunque terrarum exortae, aut exorturae profli-garentur. Ita totidem pene verbis Irenaeus, quod et subjecto statim illustri exemplo confirmat Ecclesiae Corinthiorum pene quos cum non pax modo, sed et ipsa doctrinae integritas paucorum improbitate in maximum prope discrimen venisset, utramque notat ille nullis conquisitis aliarum successionum consiliis, et sententiis, sed unis plane Clementis Romani Pontificis potentissimis litteris reparatam esse: Quo insigni facto id ab initio Petri Successor praestitit, quod aeterno Dei consilio dispositum erat, in omne futurum tempus a Petro praestandum, *audire scil. gentes per os ejus verbum Evangelii, et credere.** Haec nimirum Romana illa fides est, quae, ut Apostolo teste, jam tum annuntiabatur in universo mundo, sic et universi mundi fidem repraesentabat, ut merito summus ille Lugdunensium Antistes in ea fide fidem universalis Ecclesiae spectandam proponere, ac dissitis quibusque Sectis opponere non dubitaret.

Utinam vero Vestram istam, Praesules Amplissimi, quotquot ubivis gentium praesunt Ecclesiis in veneranda sacrae illius vetustatis memoria retinenda plenam religionis, et pietatis invictam constantiam aemulari non pigeat, ut simus omnes *perfecti in eodem sensu et sententia.†* Nec se quisquam sinat invidiosis quaestionibus implicari, quae contentiones pariunt, nec ad aliud valent, quam, si non ad plane discindendum, saltem ad aliquanto relaxandum arctissimum cum Apostolicae Cathedrae principatu consociationis vinculum qua perfectae unitatis, quae propria est Corporis Christi, firmitas continetur.

Quibus ego rebus commemorandis, quae Vestram certe sapientiam non fugiunt, si paullo fui longior, quam ferat epistolae modus, et ratio, velim existimetis non id eo factum, quod putem vos a me doceri oportere, qui contra malim, valdeque cupiam cum vestra eruditione, cum et Vestris exemplis proficere; sed unum hoc mihi propositum esse, quod et ipsi mihi jucundum, nec vobis pro vestra humanitate molestum fore spero, *simul consolari in Vobis per eam, quae invicem est, fidem vestram atque meam.‡* Interea Deo Opt. Max. gratias quas possum maximas ago, qui vos miserit fideles, ac prudentes Ministros, et Dispensatores, ut *fructum afferatis, et fructus vester maneat:§* semper in orationibus meis rogans eum, quantumvis indignus, et obsecrans, ut ad Ecclesiae suae subsidium, et incre-

* Act. 15, 7, Rom. 1, 8. † 1. Cor. 10, 10. ‡ Rom. 1, 12. § Joh. 15, 16.

mentum amplitudines vestras quam diutissime velit servare nobis incolumes.

AA. V.V.

Servus verus,

HYAC. CARD. GERDIL.

Perillustribus et Amplissimis DD. Archiepiscopo, ac Primati
Dublinien. Caeterisque Episcopis ejus Suffraganeis.

Datum Romae, hac die 17 Decembris, 1796.

XCVIII.

LETTER OF THE CARDINAL PREFECT OF PROPAGANDA, TO THE EPISCOPAL BOARD OF ST. PATRICK'S COLLEGE, MAYNOOTH, WITH THE BISHOPS' REPLY, A.D. 1796.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

PERILLUSTRES AC REVERENDISSIMI DD.

Ea semper fuit firma, constansque hujus S. Congregationis in Ecclesiam Hiberniae, avitae Sanctitatis laude spectatissimam summa cum existimatione conjuncta dilectio, ut quemadmodum ex adversis, quae quandocunque ipsi acciderint, magnam semper tristitiam, magnumque dolorem corde hauserit, sic nunc vicissim vestrae consors laetitiae summopere gaudet, nec sibi minus quam Vobis de optatissimo nuntio gratulatur quod litterarum Vestrarum significatione nuper accepit; Potentissimi nempe, Clementissimique Regis, Augustique Senatus eximia liberalitate, ac munificentia, copiam Vobis, facultatemque factam esse instituendi, erigendique peramplum Seminarium pro Adolescentibus ad Sacrum Ministerium informandis. De quo tali tamque prospero eventu, cum ante omnia immortales largitori bonorum omnium Deo. Opt. Max. gratias habere debemus, tum et istud vehementer expetendum, quod sedulo a Vobis praestitum iri non dubitamus, in hoc tam insigni accepto beneficio, omni qua par est, grati et obsequentis animi significatione dignos Vos fuisse comprobetis. Quod si nefas debito huic officio erga eos deesse, quos adversarios patimur, quid non iis debeamus, per quos dat Nobis Deus, ut horum benignitate sublevati quietam, et tranquillam vitam in omni pietate degere valeamus?

Atque id quidem eo felicius cessurum Vobis, propitiante Deo,

confidimus, quo pro perspecta jamdudum, planeque cognita praestanti Vestra virtute certiores sumus, nunquam vos desituros in haec duo potissime Pastoralis vestrae sollicitudinis munera incumbere; primum ut Juvenes in sortem Domini vocatos curetis dignis hac sacra vocatione praeceptis, et moribus imbuendos, ut quemamodum praecipit Apostolus, proficiant in fide, et dilectione, discant sobrii esse, prudentes, pudici, modesti, non cupidi, non vinolenti, non litigiosi, nemini dantes ullam offensionem, solliciti servare pacem in unitate Spiritus, tum insuper saepe seduloque admonendi principibus, et potestatibus subditos esse, ut nunquam istos poeniteat, immo sibi potius eo magis in dies plaudendum existiment de insigni hoc suo in Catholicos collato beneficio, quo certius ipsis constiterit insitum illud erga sublimiores potestates inviolatae fidelitatis obsequium, Catholicae Professionis maxime proprium, quod Apostolico mandato Divinitus praescriptum, probe nostis, quam sancte, quam sedulo fuerit a S. Congregatione Alumnis suis ubivis terrarum degentibus omni tempore commendatum.

Alterum est, in quo summo semper studio cura evigilavit Pastorum Ecclesiae, ut qui Sacris Disciplinis addicti sunt Adolescentes, bonae, sanaeque doctrinae verbis erudiantur, quae dein ubi opus fuerit, potentes sint, aliis, ut monet Apostolus, fideliter tradere, qua etiam diligenti cautione, ut et omni alia ope providendum est, ne in gregem irrepant aliquando, aut serpent latius perniciosarum opinionum, seu potius errorum portenta, quae miseris hisce praesertim temporibus insana quaedam philosophandi libido in humani generis perniciem invexit, quam ea mox consecuta est flagitiorum scelerum, impietatum generis cujusque faeda, tetraque colluvies, jam ut nemini obscurum esse queat, quin dilapsa semel ex hominum mentibus notitia Supremi Numinis, simul cum extincta religione sensus omnis humanitatis extinguatur.

Neque minus curandum, ne sint inter Vos, qui falsa zeli specie inducti, licere sibi putent Sacra Dogmata, Dogmatumve consecrata vocabula emollire, quo facilius discissas Sectas ad concordiam cum Catholicis ineundam allicere valeant, quasi non secus ac si de forensi lite ageretur, fas esset de Verbo Dei transigere, cujus depositum Ecclesiae creditum est incorrupta fide custodiendum: Imprudentes sane, qui non advertant in mundanarum rerum omnium perpetua inconstantia, et mutabilitate, hanc plane unam Catholici Dogmatis inviolatam ab origine integritatem, non nisi una quoque Divini Sui Conditoris admirabili virtute sustentari potuisse, in qua una proinde

immutabili constantia Digitus ipse Dei patentem omnium oculis, eandemque splendidissimam notam impresserit, qua una Divina Religio se sua luce a ceteris Sectarum quarumcunque variantibus commentis secerneret.

Quo majori reprehensione digni se produnt, qui Catholicos sese profitentes, dum suo nutu, et arbitrato, spreta communi Ecclesiarum auctoritate Doctores Legis esse volunt, in profana, et vaniloquia convertuntur, quibus etiam dum agnoscunt, ultroque fatentur dissensiones, jurgia, contentiones oriri, in his tamen obfirmato animo persistunt, haud satis attendentes, quo instinctu concitetur spiritus iste contentionis, cujus consuetudinem non habet Ecclesia Dei, per quem turbata Ecclesiae pace Spiritus veritatis contristatur, Spiritus Dei, qui Deus est pacis, et non dissensionis.

Cui gliscenti malo comprimendo cum aia multa, tum et istud pro Vestra Sapientia intelligitis, quod paullo ante indicatum est, valde profuturum, si Juvenes, qui Vobis commendantur, sanae doctrinae pabulo enutriendi, discant in primis non altum sapere, sed sapere ad sobrietatem, ne et ipsi juvenili quodam impetu animi elati, sese cupidius illis implicant peregrinis, noviter inductis, ad exquisitoris cujusdam eruditionis fallacem speciem compositis, et adornatis opinionum commentis, quibus non paucos reprobae, suspectaeve notae Scriptores audiant ad aliquam ut nemini certe Catholico invidendam nominis, et famae celebritatem pervenisse. Miseri, qui sese Auctoribus temere committant, quos scire debeant et falli, et fallere potuisse: Saepius proinde admonendi, quod praeclare dictum est ab Augustino, *doctrinam veritatis positam esse a Deo in Cathedra Unitatis*; ut qui tutum se ab omni errandi periculo praestare velit, ad illius Apostolicae Cathedrae auctoritatem se conferat, quam sciat sic a diebus antiquis dispositam esse, ut per Os Petri perpetuo in ea victuri audirent Gentes Verbum Evangelii, et crederent. Absit propterea, ut Catholicus quispiam satis sapiens sibimetipsi videri velit, ut eum pudeat ex ejus Sedis Magisterio pendere, a qua una maximus Doctor Hieronymus, ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Verum cum et nonnullae adhuc supersint quaestiones, quae in Scholarum disputationibus in utramque partem salva fide, et pace versantur, magni quoque refert statuere, quibus potissimum Ducibus, ac Magistris in earum explicatione utendum sit. Quo in delectu ne diutius haesitandum sit, faciunt duo illa, quae se statim omnium oculis offerunt splendidissima Ecclesiae lumina, et ornamenta Augus-

tinus et Thomas, quorum excellenti doctrinae Orbem prope totum Theologicae Disciplinae complectenti, eo tutius fidere quisque valeat, quo ampliora illis omni aetate, Sapientum omnium consensu, Summorum Pontificum notissimis Decretis tributa sunt plena laudis, et commendationis insignia.

Horum ductu nimia quorundam, nimiumque dissoluta in tradendis morum regulis facilitas ita vitabitur, ut Evangelicae Caritatis mansuetudo, et suavitas ab ea quae propria est Christianae institutionis salutari severitate nunquam disjungatur.

His tot tantisque adjumentis cum Pastoratus Vestri Ministeri viva vox accesserit plena gravitatis, et sapientiae minime profecto dubitandum, quin ex florente ista lectissimorum Adolescentum corona, quos in spem Ecclesiae Curae Vestrae commendatos Sacra Congregatio amantissime complectitur, quam plures, juvante Deo idonei prodituri sint Ministri Christi Jesu, qui providentes bona coram Deo, et hominibus, doctrinae veritatem Sanctitate vitae illustrent, et comprobent: Quorum conversatio e Coelis in terram deducta vel ipsos nostros Obtrectatores in sui admirationem rapiat eosque ad glorificandum Deum in veritatis agnitione facilius adducat.

Interea dum Sacra Congregatio in sua Vobis omnia Studia, et officia defert ex animo, Deum Opt. Max. summis precibus rogare non desinit, ut Vos Vestri semper simillimos Sibi, Ecclesiaeque universae quam diutissime servet incolumes.

AA. V.V.

Romae, 9 Julii, 1796.

H. CARD. Gerdil Praef.

CAESAR ARCHIEP. NISIBENUS, Sec.

Perillustribus ac Reverendissimis D.D., Archiepiscopis,
et Episcopis Praefectis, seu Commissariis Regalis
Collegii Catholici S. Patricii in Hibernia.

Responsum.

EMINENTISSIME ET REVERENDISSIME DOMINE,

Post acceptam ab Archiepiscopo Dubliniensi pergratam Eminentiae tuae nobis infrascriptis Regalis Collegii Catholici St. Patritii Curatoribus, ad diem 9 Mensis Julii, proxime praeteriti inscriptam Epistolam, nonnisi hisce diebus una convenire potuimus. Nulla interposita mora, perlecta est in ipso praesentis nostri Conventus exordio, cum omnium nostrum laetitia et plausa singulari. In illa

namque cognovimus tum consiliorum gravitatem summam, tum eximiam prudentiam doctrinae sacrae et eloquentiae luminibus ornatam, denique caritatem illam, qua S. Congregatio sibi semper constans et par rebus nostris studere et patrocinari non cessat.

Pro tam insigni EE. PP. in nos et hanc Hiberniae Ecclesiam Studii et Amoris monumento, gratias agimus quam maximas, simulque spondemus ac pollicemur nihil nos, opitulante Deo, pro viribus nostris non acturos, ut quae tam sapienter et opportune ab Eminentia tua nobis commendantur, pro Religionis bono, et sacri nostri Ministerii decore, ad effectum perducantur.

Hoc a nobis exigit misera, qua utimur, temporum conditio. Siquidem compertum est, divinas humanasque leges ab impiis faederatis hominibus Philosophorum titulo proterve abutentibus jacere palam spretas et conculcatas, illorumque conatus et molimina eo omnia spectare, ut oblitteratis, si fieri possit, in hominum mentibus Religionis principiis, quibus vel ipsa totius civilis Societatis fundamenta innituntur, corruptae Naturae cupiditatibus liberius indulgeant, et obsequium spiritualibus et terrenis potestatibus debitum omnino excutiant. Quae inde secuta sint omnis generis Calamitates et Mala quis ignoret? Quis neget? Quis bonus non defleat?

Nostrum profecto est praecipue, immo cujusvis ordinis Ecclesiasticorum, hisce ingentibus malis ex novorum errorum portentis scaturientibus, agmine facto et in aciem instructo, quantum possumus occurrere Verbo Vitae in doctrina sana, et exemplo irréprehensibili; ut eos qui contradicunt efficaciter arguere valeamus.

Ad juvenes in sortem Domini vocatos atque sacris disciplinis in Collegio imbuendos quod attinet, maxime interest, uti sapienter monet Eminentia tua, ut sanae doctrinae pabulo enutriantur, atque a noxio vel suspecto arceantur: Cavendum item ab inutilibus et stultis quaestionibus quae lites generant. In dubiis vero de quibus salva fide et pace in Scholis hinc inde disputatur cum Nobis exploratum sit quot, et quam eximiis praeconiis Summi Pontifices et Ecclesia universa omni aevo exornaverint doctrinam S. Augustini et S. Thomae fidelissimi ejus interpretis, hos tanquam duces et Magistros in ejusmodi quaestionibus amplectendos et sequendos curabimus.

Neque minus nobis cordi erit, omni qua par est grati et obsequentis animi significatione, dignos nos comprobare insignis accepti beneficii a Serenissimi Regis nostri Augustique Senatus liberalitate et Munificentia; itemque pro tali tamque prospero eventu bonorum omnium largitori DEO. OPT. MAX. immortales gratias habere.

Ingemiscimus profecto vel inter eos qui Catholicos se profitentur nonnullos reperiri, qui vel falsae pietatis specie, vel ingenii luxuriantis illecebris adducti, dogmata dogmatumque ab Ecclesia Dei sancita vocabula emollire et extenuare conantur; et spreta communi Ecclesiarum omnium auctoritate, Doctores legis se exhibentes, ad vaniloquia et profana convertuntur; non satis attendentes concitari inde Spiritum Contentionis cujus consuetudinem non habet Ecclesia Dei. His constanter opponemus praeclarum Augustini effatum—doctrinam Veritatis positam esse in Cathedra Unitatis—proindeque vere Catholicorum Nemini licere a Sedis Apostolicae Magisterio se subducere, a qua una Maximus Doctor Hieronymus ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Hanc salutarem sentiendi et loquendi regulam a Majoribus nostris accepimus, quibus nulli priores unquam fuere in agnoscenda tuendaque Romani Pontificis suprema in universos Christi fideles divinitus instituta jurisdictione et auctoritate: Cujus, ut et caeterorum Catholicae fidei dogmatum sacratissimum depositum nobis commissum, fideliter custodiemus inviolatum, Successoribus nostris tradendum.

Interim, Nos et Collegium cui praesumus S. Congregationis patrocínio enixe commendantes necnon Deum Opt. Max. indesinenter exorantes ut Eminentiam Tuam, ad Ecclesiae bonum et decus, quam diutissime sospitet servetque incolumem, singulari cum obsequio ex animo subscribimur.

Eminentissime Domine,

Vestri humillimi et addictissimi in Domino Servi,
Dublinii, 17 Nov. 1796.

FR. JOH. THO. Archiep. Dubliniensis, etc.

BOETIUS, Archiep. Tuamensis.

P. J. PLUNKETT, Epus. Midensis.

PHILIPPUS, Derrensis Epus.

DANIEL, Epus. Darensis et Leighlinien.

THOMAS HUSSEY, Collegii Praeses.

RICHARDUS. Armacanus, etc.

THO. Archiep. Caseliensis.

FRAN. MOYLAN, Epus. Corcagiensis.

GERARDUS TEAHAN, Epus. Kerriensis.

EDMUNDUS FRENCH, Epus. Elphinensis.

XCIX.

PASTORAL ADDRESS OF THE ARCHBISHOP OF DUBLIN TO THE FAITHFUL
OF THE DIOCESE, THE 16TH OF FEBRUARY, 1797.

(FROM THE DIOCESAN ARCHIVES, DUBLIN).



In the name of the Father, and of the Son, and of the Holy Ghost.
Amen.

Cantemus Domino, gloriose enim magnificatus est, &c.
Exod. 15.

Let us sing to the Lord, for he is gloriously magnified. ²²Almighty is his Name. Thy Right Hand, O Lord, is magnified in strength. With the blast of thy anger the waters gathered together. The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill. But the wind blew, and the sea covered them. They sunk as lead in the mighty waters. Who is like to Thee among the strong, O Lord? Who is like to Thee, glorious in holiness, terrible and praiseworthy, doing wonders? EXOD. xv.

Such, dearest brethren, were the inspired ejaculations of the children of Israel when delivered from their captivity in Ægypt. Freed, as we now are, from the late terrors of impending invasion menaced and actually attempted by an enemy become desperate from the exhausted state of their own country, and eager to satiate their rapacity in this; we cannot more emphatically express our grateful acknowledgments to our merciful God for this wonderful deliverance, - than by addressing his divine Majesty in the sublime words of our text. "The Lord hath shewn might in his arm: He hath scattered the proud in the conceit of their hearts." (*Luke i. 51.*) "The Lord thundered from heaven, and the Most High gave his voice." (*Ps. xvii. 15.*) "Hail, snow, stormy winds have fulfilled his words." (*Ps. cxlviii. 8.*) Yes, "They opened a pit, and have fallen into it." (*Ps. vii. 16.*) "Their snare is broken, and we have been delivered." (*Ps. cxxiii. 7.*) "Blessed be the Lord who hath not given us to be their prey." (*Ps. cxxiii. 5.*) "Our help is in the name of Lord who made heaven and earth." (*Ps. cxxiii. 8.*)

Our gratitude to the bountiful Father of mercies on this very momentous occasion should be proportioned to our reverence for religion, and to our regard for the happiness of mankind; because the maxims which have influenced the proceedings of the usurpers of

power in France during the progress of an unparalleled revolution are equally subversive of both.

After their infidel preceptors had infused the poison of seduction into the minds of a great people by means of a licentious philosophy which became too fashionable, these unprincipled and audacious men succeeded unfortunately in dissolving the sacred bonds which connect man with his Creator, the Supreme Ruler of the world. By a series of usurpations and a repetition of the most atrocious crimes they have seized the administration of a government cemented with blood, and supported by sacrilege, confiscations, requisitions, pillage, and terror.

These impious demagogues have destroyed every thing valuable and dear to man. They have torn up the very foundations of society and of religion. They have reversed every thing. Neither the hallowed altar nor an antient throne occupied by a long succession of illustrious monarchs has escaped their sacrilegious and unrelenting fury. Throwing off all restraint from either law or religion, and acting in direct opposition to both, they are capable of committing, and have committed, every crime in the black catalogue of sins." "They provoke God boldly" (*Job* xii.) and "strengthen themselves against the Almighty." (*Job* xv. 24.)

Thus are these great transgressors characterized in many other passages of the sacred writings, which plainly describe the fatal designs and attempts of all those who have deserted every school but that of *Machiavel*. To them the very idea of religion or virtue appears criminal. From one excess they pass to another, until their impiety which necessarily leads to licentiousness and sedition becomes obstinate and ungovernable. The practical consequences of these maxims, equally disastrous and detestable, fill the honest, the religious mind with horror and consternation. Public security vanishes before them, and the passions concentrating in the baseness of self-gratification, the inclinations of these dogmatizing philosophers become entirely carnal and brutalizing.

Ah Christians! how far removed are these homicidal, ostentatious legislators from that genuine and amiable patriotism inspired and invigorated by the vital principle of Religion! How dreadful their state, between the disconsolate prospect of eternal sleep after this mortal life, which they affect to believe, and to regard with philosophic indifference; and the invincible apprehension and fear of the terrible

judgments of a just and outraged God, which they would vainly stifle in their hearts ! What, in fact, is man without the inestimable gift of divine faith in revealed Religion ? It has ever been the curb of the wicked, the hope of the just, and the only permanent bond and cement of society.

The sad and frightful picture which France exhibits to an amazed world, must fill the Christian and every humane beholder with deep concern and anxiety. The sincere and pious Roman Catholic, viewing it with the eye of religion, adores the inscrutable judgments of God ; but is not surprised at the complicated iniquities of the persecuting Apostates from the religion of Christ. Faithful to the engagements contracted at his Baptism, and having constantly in view the consoling philosophy of Holy Writ, he is persuaded that profane men, "who have made shipwreck concerning the faith" (1 *Tim.* 19) are unhappily become like unto those mentioned by St. Paul (*Eph.* xi. 12.) "Without Christ, alienated from the conversation of Israel, and strangers to the Testaments, having no hope of the promise, and without God in this world," because as the same Apostle remarks (1 *Rom.* 28) "as they liked not God in their knowledge, God delivered them up to a reprobate sense, to do those things which are improper."

Abandoned thus to themselves, their grand object is to display in the most lofty terms of exaggerated panegyrick all the specious allurements, all the fascinating illusions of a seducing but current philosophy, with which they labour to adorn their glittering phantom of *Liberty* and *Equality*. What deceits have not been practised, what crimes have not been perpetrated under the sanctioned abuse and misapplication of these magical sounds ! They have operated like enchantment on the minds of unreflecting millions, who, under the delusive prospect of securing future happiness to themselves and their posterity, were led to commit every crime that could gratify the ambition of their corrupt leaders. But nothing is held criminal by the remorseless rulers that promotes the accomplishment of their private views. The Lord, however, "the great and terrible God" (*Exod.* xv.) has pronounced *Anathema* against the proud sages of the world, and the threats of Omnipotence cannot be vain. "I will destroy, says he, the wisdom of the wise, and the prudence of the prudent I will reject." (1 *Cor.* i. 19.) As their wisdom is but folly in his sight, he will defeat them as he lately did on our coast, for, "he catcheth the wise in their craftiness, and disappointeth the counsel of the wicked."

(*Job* xiii., 1 *Cor.* iii. 19.) “ They will shudder at the manifestation of his wrath, and will be crushed by the terror of his name.” (*Job* xii. 11.) “ They will be destroyed by the weight of their infidelity. The wicked man shall fall by his own wickedness, and the unjust shall be caught in their own snares.” (*Prov.* xi. 5, 6.)

Contempt of religion the offspring of infidelity, and libertinism, the parent of anarchy, authorized by the rulers in France during the period of an eventful revolution, are the real primary causes of all the calamities with which it has pleased the Almighty, in his wrath, to afflict that most unfortunate kingdom. We know alas! and bitterly lament that in other countries also the conduct of many Christians is in direct opposition to the principles and precepts of the religion which they affect to profess; and frequently this opposition is so manifest, that were we to judge of their principles by their constant practice, we should not hesitate to pronounce them infidels. But, it has been reserved for the modern philosophers and legislators of France to darken and disgrace the latter years of the eighteenth century of Christianity with maxims ominous to mankind, and to systematize irreligion and anarchy.

Infidelity then and libertinism, avowed infidelity and libertinism authorized and fostered by the despotick rulers of France, are the primary and operating causes of all the calamities which desolate that kingdom. Yes, dear brethren, they are: we repeat it, because this awful and important truth cannot be too forcibly impressed on your minds.

To these detestable and destructive systems we are to ascribe the sophistical theory of abstract but impracticable *rights* of man, and the uniform silence on his *duties* to God studiously observed by the constitution framers and revolutionary dictators of France. *Hence*, their malevolence to pious institutions, and their incessant and atrocious persecution of the faithful ministers of religion: *hence*, their veneration for the putrid and mouldering remains of their infamous preceptors and associates, avowed atheists and libertines, which they triumphantly enshrined in the most august and magnificent edifice in Paris raised to the worship of the living God, and since converted into a pagan Pantheon: *hence*, their prostration of churches, their profanation of sacred vessels and ornaments; the robbery, the imprisonment, the transportation, the massacre of the orthodox clergy: *hence*, their encouragement to the ignorant and the profligate

amongst the clergy to rebel against their lawful and canonical superiors, and to sanction by oath a system of church government subversive of her divine rights, and contrary to her dogmas and discipline: *hence*, the vile apostacy from the faith of Christ of some amongst the comparatively few clergy who had conformed to the new ecclesiastical code; their abdication of the priesthood, and renunciation of its functions in obedience to a command of their atheistical and tyrannick masters, which impiously and scurrilously denounced the sacred ministry as a knavish and hypocritical imposture: *hence*, the emigration of myriads of honourable and respectable Frenchmen of every description, preferring exile and beggary to irreligion and disloyalty: *hence*, the indefinite number of others who have perished in prisons, or on scaffolds, or by the daggers of hired assassins: *hence*, the execrable murder of their lawful Sovereign, the most benevolent of Monarchs, by the sentence of a self-created and incompetent tribunal, which usurped and combined the functions of judges, jurors, and accusers: *hence*, their sworn hatred to Royalty, and annual festival to commemorate the horrid deed and the triumph of regicide; as if kingly government wisely administered were essentially incompatible with the social rights and happiness of subjects: *hence*, their choice of a wild ungovernable democracy as most congenial to their licentious principles and to their formal declaration that insurrection is a *sacred* duty: *hence*, the introduction of manners the most profligate and abandoned, the most savage and ferocious, which have barbarized a people heretofore humane and polite: *hence*, their decrees concerning marriage, licensing divorce at the will of either party after a month's notice, and degrading the matrimonial connexion, holy, honourable, and indissoluble in itself to a state of authorized concubinage, and encouraging the total corruption of morals, and the total disconnection of social life: *hence*, their insidious declaration of undefined *Liberty* to countenance licentiousness, and of undescribed *Equality* to sanction plunder and the subversion of all order, whenever crimes could promote their selfish views: *hence*, the institution of blasphemous and indecent rites, the erection of altars, the chanting of hymns in honour of their vitiated and perverted reason, to which as to a Divinity the homage of idolatrous and impure worship has been offered.

That nothing might be wanting to complete the fanaticism of impiety, decades and other fanciful determinations of time have been

substituted by the philosophical rulers in France in place of the Sundays, Weeks, and Festivals of the Christian calendar, in order, if possible, to extinguish in the minds of men the very idea of a Deity and of revealed religion. For this infernal purpose schools are established at publick expence to poison succeeding generations. The design however has been in some measure frustrated by the heroick constancy of many Martyrs, and the clamours of others panting for religion. A motley one of anarchical complexion called *constitutional* is permitted, but only as a tolerated evil. It is neither Catholick, nor Protestant, nor Presbyterian, nor assimilated to any particular profession of Christian faith that ever existed, except in the adoption of errors solemnly condemned by the Catholick Church, and in the persecution of all those who are in communion with her visible head.

We have only sketched a few outlines of the dismal effects produced by the impious philosophy of modern French legislators and rulers. Volumes would be necessary to enumerate them all.

Were the fatal operation of these mischievous principles confined to France alone, every religious, every feeling mind would deplore the calamity; but, alas! it has extended in various degrees to other countries by the incessant intrigues of their artful emissaries, and principally by the rapid progress of the Republican armies.

Although we are confident that but few, and hope that none of our beloved flock are so irreligious, so stupid or insane as to adopt, abet, or admire principles which necessarily lead to the extinction of all religion, to the subversion of all authority, to the destruction of property, and to the most dreadful anarchy and confusion; we should not comply with our pastoral duty did we not caution you against them. We have on different occasions discharged this duty, and shall not cease to warn you of any approaching danger to your religious principles and morals. At present we earnestly beseech you, dearest Brethren, to reflect seriously on the situation of France where the horrid consequences of systematick infidelity and licentiousness have been wofully realized, and on the melancholy fate of those countries into which the French arms have penetrated, with the most positive but vain assurances of friendship and protection to the deluded unfortunate inhabitants. This plain simple reflection alone should be sufficient to put you on your guard, and we trust it will, against any attempts to seduce you from your attachment to religion, or from that allegiance to his Majesty and duty towards Superiors of every

description which it inspires and inculcates. Do not then approach the rotten tree of French Liberty, if you desire to live. It bears forbidden fruit, fair to the eye but deadly to those who taste it. Rooted in corruption, it vegetates only to destroy. Evils innumerable lie concealed under its branches and shining foliage bending under an exuberant weight of crimes. Such is the boasted tree of liberty, and such its baleful fruit presented to us covered over with the fairest flowers of ill-applied oratory, and under the imposing names of *Liberty, Equality, Amity, and Protection*.

If Christians attended more diligently than many of them do to the punctual observance of their duties, the discussion of speculative rights and systems of government would not divert them from a more useful application of their thoughts and time. The performance of relative duties by rulers and subjects, by superiors and inferiors, would effectually secure mutual happiness, because we cannot suffer wrong when all comply with their respective obligations towards God and their neighbour. We need not remind you that every human being is our neighbour in the gospel spirit of our holy religion, which dictates the love of our enemies, of the adversaries of our faith, and the return of good for evil. In vain will you search for this genuine benevolence and liberality, the peculiar and dignifying characteristic of true religion, in the farraginous laws and multiplied constitutions of French philosophers published since the year 1789. It is utterly incompatible with their infidel system which breathes hatred to the virtuous, and especially to those who oppose their impious designs.

Cherish then, dearly beloved Brethren, the mild, the beneficent religion of Jesus Christ, which has been the general faith of this nation since the auspicious ministry of our great Apostle St. Patrick : cherish also the admired constitution of our country, which empowers the King, the Lords and Commons of Parliament to watch over and protect our liberties, to secure our persons from assault and our property from pillage.

To act in conformity with the invariable tenets of our holy religion, we should respect the rulers and others placed by Divine Providence in authority over us, obey them and the laws in civil concerns and in every thing that does not militate against the duties of our religion : in a word, we should "Fear God, and honour the King." (1 *Pet.* iii. 17). This is not merely an advice to be followed as expediency may suggest, it is a precept which we are bound to

fulfil after the example of the primitive and other sincere Christians, who in every age were the most dutiful subjects even when persecuted for their faith which thousands of them sealed with their blood, recommending obedience to the governors and to the laws.

The Roman Catholicks of Ireland have illustrated this doctrine in a singular manner by their loyal and virtuous conduct during a long and painful trial. Neither fines, confiscations, transportation, nor even death itself denounced against them in some cases, could weaken their faith, or diminish their loyalty: faithful to their principles, the Pastors and the flock adhered to them with heroic fortitude, and left an inestimable inheritance to their successors and descendants. May it be preserved and transmitted to the latest posterity.

We are far, very far indeed, from suspecting that any well informed Roman Catholick is unwilling to follow the noble examples of religious constancy which we have mentioned, or unmindful of his duty towards God or of his allegiance to the King. Their past meritorious conduct is a certain pledge of their observing both. On this important point we principally wish to instruct the ignorant of our communion, they being most exposed to the artifices of designing and ambitious men, who may address them under the mask of friendship and tempt them to a violation of their duty. It would indeed be shamefully unbecoming any Roman Catholick of Ireland, after witnessing happier days than his fathers experienced, to aggravate disloyalty by ingratitude to our rulers. No invidious clamour, no intemperate declamation, nor any conduct calculated to irritate and excite their jealousy and resentment, should cloud the bright dawn which has happily succeeded our former gloom. It is only by a continuation of the same exemplary demeanour which attracted the first and progressive rays of illumination, that we can reasonably expect to enjoy hereafter a brighter sunshine.

In every country there are men who, from various motives which we shall not examine at present, are disposed to censure and calumniate all orders of our hierarchy, and to ascribe the most ingenuous, the most disinterested and meritorious conduct of Bishops and Priests to selfish and sinister views. If you should enter into conversation with any such persons on the subject of this instruction, they will lament with great gravity of countenance and equal vehemence of language our ignorance of the *rights* of man, and our having

profaned the sacred ministry by preaching new and unfashionable doctrines to ingratiate ourselves with our temporal rulers.

We shall furnish you with a very plain answer to this unfounded observation, should it be made in your presence. Tell them that the doctrines we this day announce and shall hereafter occasionally repeat, are as ancient as Christianity and coeval with divine revelation. Tell them that the doctrines of the Catholick Church are immutable, and the very same at this day as preached by her Divine Founder and handed down to us by the Apostles and their successors. Tell them that these doctrines were adhered to by the primitive Christians when persecuted to death by the pagan Emperors during the long period of three hundred years. That these martyrs obeyed their cruel persecutors and their laws in all temporal concerns. That they prayed for them and for the prosperity of the empire when tortured and tempted by every violence and every artifice to abandon the religion of Christ, at the risk and frequently with the loss of life and property. And finally, that in every succeeding age to our own times the conduct of all good Roman Catholicks has been exactly similar under every form of settled government, whether it tolerated their religion or not.

We readily admit that neither this doctrine nor religion of any kind is fashionable amongst the panegyrists of modern French principles and the advocates of speculative *Rights* of man, which cannot be reduced to practice without injury to society; neither is this doctrine of revealed religion palatable to the taste of carnal and worldly men, who do not look beyond the grave and are intent only on gratifying every passion, every selfish inclination which the gospel commands us to mortify and repress. The Christian religion has been propagated in direct opposition to fashion, to prejudice, to sophistry, and power. It preaches Christ persecuted, reviled and crucified; humble, patient and obedient. This Lord of Lords and Master of the world vouchsafed as man to pay tribute to Cæsar and obey the laws, in order to prove the duty of loyalty and submission to temporal rulers by his own example. He commands us "to give to Cæsar what belongs to Cæsar, and to God what belongs to God." (*Matt.* xxii. 21.)

This, dear Brethren, is the invariable doctrine of the Catholick Church, uniformly preached in all parts of the world, and religiously practised by every worthy member of her communion. In the exercise of our humble ministry, we have constantly endeavoured to inculcate it, as well before as since the relaxation of the penal laws against us;

and particularly whenever ignorant or irreligious persons of our own and other communions, under the assumed appellations of *White Boys*, *Right Boys*, *Defenders*, or other names, disturbed our internal peace in consequence of oaths administered to one another, and under the pretext of redressing grievances. We have availed ourselves of such disagreeable occurrences to instruct the rioters, and to remind all our beloved Flock of their duty, and to explain the wicked tendency of combination oaths in general.

Oaths are solemn appeals to the God of Truth, who cannot deceive or be himself deceived. Neither the kissing of a book, nor the expression *I swear*, is necessary to constitute an oath. Whenever we call on God, on Heaven, on his presence, or on any thing sacred to witness or attest the truth of our resolutions or declarations, we take an oath. We should never, if possible, make this awful appeal. "Let your speech, says our Divine Redeemer, be yea, yea, no, no: for whatever is more than these cometh of evil." (*Matt. v. 37*). All rash, profane, unnecessary oaths are forbidden by this command, but it does not forbid to swear in truth, justice and judgment, to the honour of God, our own or our neighbour's just defence. "Thou shalt swear as the Lord liveth, in truth, and in judgment, and in justice." (*Jer. iv. 2.*) To affirm a known falsehood upon oath is against *truth*, and abominable perjury. To swear without knowledge of the subject to anything equivocal or doubtful, to promote secrecy on oath without knowing what is to be kept secret, to swear to any purpose without due consideration, is against *judgment*. To promise on oath any thing which may excite or promote rebellion, the invasion of an enemy, sedition, disturbance of publick peace, injury to any community or to any individual in person, property or reputation, is contrary to *justice*. Compulsory oaths, though not always contrary to truth and justice, are unlawful for want of *judgment*. Oaths taken at the desire of others without competent authority to tender them, are unlawful for the want of *necessity* and *judgment*. To render an oath lawful and acceptable to God as an act of religion honouring his divine veracity, all these conditions should accompany it. If taken without one only of them, the oath is sinful; and if contrary to *justice* is null and void, consequently sinful when taken, and doubly criminal when executed. The prospect of redressing grievances by means of unlawful oaths can never justify or excuse them, because it is sinful to commit any evil whatever with a view of effecting the greatest

good. Such is the gospel doctrine concerning oaths taught by the Roman Catholick Church. We have explained it, that you may be on your guard against any attempts of incompetent persons to recommend and disseminate oaths, under various pretences. This motive will, we flatter ourselves, appear just, and sufficiently apologize for our digression from the immediate subject of this instruction, to which we return.

You cannot forget, dear Brethren, the debt of gratitude which we owe to our beneficent Sovereign George III., and to an enlightened Parliament, for many substantial benefits of the constitution restored to us during his Majesty's reign. It is our duty to discharge that debt with cheerfulness by a peaceable and loyal demeanour, by supplicating the Almighty to protect his Majesty and the Royal Family, to direct his Parliaments and Ministers in their proceedings for the prosperity of his Kingdoms, and the general happiness of all his Subjects. Thus, and thus only, can you merit the further attention of his Majesty and Parliament to your well-founded claims on their justice and liberality. Thus have our Brethren in different parts of the kingdom, and particularly in the South where the late danger of invasion was most immediate, deserved the commendation and applause of all their good fellow-subjects, for their alacrity and loyal exertions in opposing the designs of the French on this country.

"Let us bless the Lord, let his praise be ever in our mouths," (*Ps.* xxx. 3) for having repulsed and dispersed this proud enemy, whose meditated attack, if successful, would have been followed by massacres, bloodshed, violation of your wives and daughters, by requisitions of men, money, provisions, and clothing, by the interruption of publick Catholick worship, by the probable loss of religion itself and of every thing dear to man. The pretended advocates of liberty would endeavour to plant the terrific despotism of France in our fertile soil, after manuring it with the blood of victims to conscience and honour. They would pillage the rich, debase the gentry, and after depriving the honest, loyal artizans and labourers of their small pittance, would degrade them to the level of beasts of burden by their equalizing system.

This, dear Brethren, is not a fanciful or exaggerated description of the innumerable evils from which the mighty Ruler of tempests has mercifully preserved us. It is a faithful copy from the mournful picture exhibited in *France* itself, and in those countries which expe-

rience the calamity of French dominion or fraternity. Our privileged island is by a singular providence exempted from poisonous animals. Vouchsafe, we humbly beseech thee, O Lord, to preserve it likewise from the contagious infection of French Liberty and Equality, from French anarchy and confusion, and also to grant in your infinite mercy that these noxious and baleful plants may be ere long eradicated from that unhappy country.

Protected as we have evidently been by the omnipotence and memorable providence of our Gracious God, preserved thereby from numberless misfortunes, how can we duly express our gratitude to our merciful Deliverer? No words can express the glowing sentiments of gratitude that should, and we trust do, animate our hearts for so providential a deliverance. Nevertheless, as he does not despise an humble heart (*Ps. iv. 18*) and devout prayer is agreeable to him, let us fervently beseech his Divine Majesty to accept our humble but sincere tender of Thanksgiving for his great mercy towards this Kingdom, in preserving it from impending danger and ruin.

It is to unite and combine the pious effusions of these religious sentiments that we are assembled here this day: For the same purpose, and to render them more acceptable to the Eternal Father through the infinite merits of our Blessed Redeemer who is the High-Priest and Victim, the unbloody Sacrifice is offered in remembrance of him in the different Chapels of the Archdiocese.

Join us then, dear Brethren, in offering the incense of grateful prayer on this day of solemn Jubilee, accompany the pious Minister of the altar in his oblation of the spotless lamb our Saviour and Mediator, and let the same intention direct your private devotions during the course of the day.

Persuaded as you are that our late deliverance is the gift of Heaven, you will the more fervently unite in the general expression of gratitude, and thereby intimate to our unbelieving enemies themselves that we do not ascribe our preservation to their temerity nor to our own strength or prudence, but to the "God of Armies only, (*Js. x. 24*) to the Lord, strong and mighty." (*Ps. xxiii. 8*).

The force of our implacable enemy must have been considerably weakened by their late disasters on our coast: but their rage for dominion and plunder remains undiminished, and may urge them to hazard another attempt to invade this Kingdom. Beseech then the Almighty to continue his merciful protection, and to increase if pos-

sible the noble enthusiasm of generous loyalty inspired by religion and patriotism, which so honourably distinguished the Irish nation on the late occasion of alarm, and which warns our hearts in the present hour of civil and religious exultation.

Consider seriously, dearest Brethren, that infidelity and the pride of reason from which it springs, are the fatal sources of that torrent of multiplied crimes and misfortunes which has deluged France, unfortunate France, with blood ! Consider also that France is but an instrument in the hands of the Almighty Ruler of Empires to manifest to surrounding nations the direful consequences of infidelity, and to awaken in all a due sense of the importance and necessity of religion, the mysteries of which are so profanely ridiculed and its duties so scandalously neglected by too many professing themselves Christians. Oh, how terrible are the judgments of God ! we should be warned in time by the fate of France, lest we experience the same.

Without religion, no society can long exist. It affords consolation to man, and support to good order and to the administration of government under any constitution. *Without religion*, the Monarch, the Viceroy, the Doge, the Senator, the Prime Minister, in a word the executive power, becomes arbitrary, capricious, despotick, and cruel. *Without religion*, subjects become licentious, arrogant, ungovernable and seditious. Factious men, availing themselves of these dispositions, madden the people to rebellion, and under the mask of patriotism usurp the powers of government, and destroy the constitution of their country. Neither the liberties of the people nor the authority of rulers under any constitution or form of government can survive the downfall of religion, which, by inculcating the relative duties and obligations of all, is an equal restraint on rulers and subjects ; and for that reason should be equally cherished by both, as an impregnable barrier against the abuses of power and the excesses of liberty. It is therefore not only the duty of supreme governors and of all placed in authority to protect religion, but likewise their interest ; because, as we have remarked, they cannot long retain their lawful power and station without it. When the altars of France were demolished, the throne also tottered to its fall, and quickly after sunk upon their ruins.

What an awful and instructive lesson to mankind ! What a warning to all ranks of society ! “ And now, O ye Kings, understand : “ receive instruction you that judge the earth.” (*Ps. xi. 10*). It is a royal prophet who gives the salutary admonition.

The mere external profession or protection of religion will not avert the evils we have mentioned, and preserve either rulers or subjects from them ; it is moreover indispensably necessary that its precepts be fulfilled, and its duties practised ; otherwise religion is nothing more than an inanimated lifeless skeleton and profane mockery, deserving the punishments and not the blessings of heaven.

As war is necessarily attended in its progress with manifold calamities and uncertain in its issue, and is often inflicted as a punishment on the guilty ; let us humbly implore the " God of peace," (*Heb.* xiii. 20) to bless and second the pacifick dispositions of our benevolent and gracious Sovereign, whose parental and feeling heart bleeds for the sufferings of his faithful subjects, and pants to restore to them the blessings of a secure peace. Pour forth your souls in tears of repentance, and in supplication to the throne of mercy for pardon of past transgressions. Purify your hearts from all criminal or profane attachments, and convince yourselves of your own sincerity, and excite others to an imitation of your conduct by the practice of every virtue, particularly of charity towards your distressed fellow-creature, of that tender and compassionate charity most acceptable to the common Father of all, and which, as he himself declares by the mouth of an inspired writer, " covereth a multitude of sins." (1 *Pet.* iv. 8).

You will thus effectually recommend yourselves to a merciful Father, who will be " gracious to you, and remember his covenant with you," (2 *Maccb.* i. 2,) and " send you peace," (2 *Maccb.* i. 4,) an honourable and permanent peace.

Such, dearly beloved Brethren, are the sacred duties which from the chair of truth we conjure you to discharge faithfully. Implore the gracious Bestower of every good, of every blessing, to accept our humble thanksgiving, and to continue his protection of our dear country ; offer up your most fervent prayers, but pray with pure hearts, for then only can you expect to obtain his favour or assistance.

Remember that being the almighty Arbiter of the world and wise Disposer of all human events, he uses battles and other incidents of war as the instruments of his providence, in rewarding or punishing the nations that resort to arms, whether from ambition or from the necessity of defence.

We shall conclude in the words of God himself, spoken to the

Children of Israel and to all nations by the mouth of his servant *Moses*. Reflect on them, we pray you, with particular attention.

“ I am the Lord thy God. If you walk in my precepts and keep
 “ my commandments, I will give peace in your coasts. You shall
 “ sleep, and there shall be none to make you afraid. If your enemies
 “ attack you, you will put them to flight ; you will pursue them, and
 “ they shall fall before you ; but if you will not hear me and fulfil all
 “ my commandments, and contemn my judgments so as not to do
 “ those things which are appointed by me, and to make void my
 “ covenant, I will set my face against you, and you shall fall down
 “ before your enemies, and shall be made subject to them that hate
 “ you. You shall flee when no man pursueth you, and you shall be
 “ delivered into the hands of your enemies. I will send fear into
 “ your hearts ; the sound of a flying leaf shall terrify you, and you
 “ shall flee as it were from the sword ; for I am the Lord your God.”
 (*Levit. xxvi.*)

“ May the God of peace himself sanctify you, dearest Brethren, in
 “ all things, that your souls and bodies be preserved blameless for
 “ the coming of our Lord Jesus Christ. Amen.” (*1 Thess. 23*).

C.

LETTERS OF MOST REV. DR. CARROLL, FIRST ARCHBISHOP OF BALTIMORE,
 AND MOST REV. DR. CONCANEN, FIRST BISHOP OF NEW YORK, TO
 THE ARCHBISHOP OF DUBLIN.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

I.

Baltimore, August 11th, 1788.

MY LORD,

I was honoured with your Grace's letter of May 16th, by the
 Rev. Mr. Ryan, who arrived at Philadelphia the first of this month,
 and is now with me. I am happy in taking this occasion to open a
 correspondence with a prelate of your distinguished character, and
 hope your Grace will allow me to apply to you with confidence and

liberty in all matters which may intervene between this country and Ireland relative to the welfare of religion. Mr. Ryan I will endeavour to place, agreeably to himself and advantageously to some Catholics destitute of all spiritual assistance. He is not willing to accept an appointment in the country, in one of the western counties of Pennsylvania, where a large colony of Irish Catholics are soliciting a priest, and offer him a maintenance. He has turned his eyes on Charleston, South Carolina, where a clergyman is likewise wanted.

My very good friend, Mr. O'Brien of New York, has informed your Grace of the reason I have to be dissatisfied with the unaccountable conduct of the Rev. Mr. S——, lately returned to Ireland. I should remain perfectly easy in the self-conviction of having afforded him no cause of dissatisfaction, but quite the contrary; were it not that misrepresentation may deprive this country of the services of some valuable assistance from Ireland. To prevent this, I have written fully to a gentleman of your city, Mr. Mulcaile, whom Mr. O'Brien recommended to me, and with whose character he brought me acquainted. I shall desire him to communicate the contents to your Lordship, that you may be convinced, with how little candour Mr. S—— has conducted himself in this business, and that no impressions may be received as if I were not disposed to give employment to as many virtuous and well-informed clergymen as a maintenance can be procured for. But one thing must be fully impressed on their minds, that no pecuniary prospects or worldly comforts must enter into the motives for their crossing the Atlantic to this country. They will find themselves much disappointed. Labour, hardships of every kind, coarse living, and particularly great scarcity of wine (especially out of the towns) must be borne with. Sobriety in drink is expected from clergymen to a great degree. That which in many parts of Europe would be esteemed no more than a cheerful and allowable enjoyment of a friendly company, would be regarded here in our clergy as an unbecoming excess. Your Lordship will excuse this detail, and know how to ascribe it to its proper motive, that gentlemen applying to come to this country may know what to expect.

I have the honour to be, with the greatest veneration and respect,

My Lord,

Your Grace's most obedient and humble servant,

J. CARROLL.

II.

Dumfries, Virginia, July 2nd, 1789.

MY LORD,

A few days before I left Baltimore with a view of visiting some of our scattered congregations, I was honoured with your Grace's letter of February, in which you have, in a manner the most obliging, communicated to me the intelligence of Mr. S——'s pamphlet—shall I call it—or libel. I had received, a week or two before, the pamphlet itself from a printer in Philadelphia. I reserved to myself to write to your Grace with the thankfulness which is due to you, and fully, as soon as I should return to Baltimore. But having this moment met, accidentally, a gentleman of character, who sails in two days for Cork, I would not omit the opportunity of informing your Grace, that I will draw up a few observations on the pamphlet as soon as I can get a little leisure, and send them for your reading and that of those other Rev. Prelates who have, in a manner so obliging, prevented the intended bad effects of the malicious publication. You will add to other obligations that of presenting my respectful thanks to those Fathers of our Church, and will excuse this uncouth piece of paper, the best I could get in a little tavern where I found the bearer of this.

I have the honour to be, with the greatest respect,

My Lord,

Your Grace's most obliged and humble servant,

J. CARROLL.

Most Rev. Dr. John Troy,
Dublin.

III.

Baltimore, Nov. 9th, 1789.

MY LORD,

I did myself the honour of writing a few lines to your Lordship from Virginia, the last of June, or the beginning of July. I then returned my sincere thanks for your great and generous endeavour to discountenance a pamphlet full of falsehood and malignity, and I requested your Grace to be the interpreter of my sentiments of gratitude to the other most Rev. Prelates who joined your Lordship so readily in condemning it.

I lament with your Lordship that there are not more clergymen

in the United States. They are large enough, and offer a field wide enough for many more labourers. But unfortunately almost all who offer their services have great expectations of livings, high salaries, &c.; and these our country does not afford. Most of the stations to which salaries are annexed, are occupied; and I find few, or, to speak more properly, I find none willing to commit themselves entirely to the care of Providence, and seek to gather congregations, and livings, of consequence, by fixing themselves in places where no missionaries preceded them. Your Grace knows, it was thus that religion was propagated in every age of the Church. If clergymen animated with this spirit will offer their services, I will receive them with the greatest cheerfulness, and direct their zeal where there is every prospect of success; and will make no manner of distinction between Seculars and Regulars.

I am, with great veneration and respect,

My Lord,

Your Lordship's most obedient and humble servant,

J. CARROLL.

IV.

London, July 23rd, No. 28 King-street, Bloomsbury.

MY LORD,

I was favoured with your Grace's most obliging letters of January 25th, about two months ago, and would have sooner acknowledged the honour done to me, had I not been in daily expectation of setting out for Europe, which, however, was not in my power before June 9th. I am now on my voyage to England for consecration. When the subject of an American Bishopric was first started, I received so pressing an invitation from a most respectable Catholic gentleman in England, that I unwarily promised to be consecrated in his chapel if the appointment should fall to my lot. Had it been otherwise, I should have hesitated between Ireland, the land of my forefathers, and Canada, though, on the whole, I flatter myself that my going to England may be attended with some advantages to the cause of religion within my extensive diocese.

It is probable that I shall hear much on the subject of the oath when I am in England—hitherto I have never seen it, though I have heard of the disagreement amongst the VV. AA. I shall be very cautious in forming, and more so in uttering, any opinions whilst I am there.

I shall pay every attention to the subject mentioned in your Grace's separate letter.

I am happy to inform you that Messrs. Fleming, whom I have placed in Philadelphia, and Burke, who supplies Mr. O'Brien's absence in New York, give general satisfaction. The former unites all those talents which conciliate esteem and love, and serve for the most useful purposes. The latter is moral, assiduous, and disinterested. Another of your brethren in religion, Mr. Keating, from Lisbon, was just arrived when I left Baltimore. He is much commended by Mr. Fleming, and will be fixed near Philadelphia.

Mr. O'Brien has been to the Havanna, is gone to La Vera Cruz, and in his last letter from the former place, informs me of his intention to cross the Isthmus of Panama, go to Acapulco, Lima, etc., and return to New York in 1793, when he hopes to have collected sufficient to pay off their debts in New York, and finish their church.

I have the honour to be, with the greatest veneration,

My Lord,

Your Grace's most obedient servant,

J. CARROLL.

v.

MY LORD,

What excuse shall I offer to your Lordship for my long delay in acknowledging the honour of your most obliging favour of August 5th? I received, with all the pleasure which the subject would admit, your Lordship's congratulations on the event which has lately taken place, and which is to me a matter of so great consequence, and, I may add, of some consequence to the cause of religion. I believe that I told your Lordship before the reasons which determined my choice on England for consecration. I flatter myself that my voyage hither has not been unprofitable to the cause over which it is now our common duty to watch, in preference to everything else.

Mr. Donnellan has, within these few days, communicated to me the papers you mention. I have read them attentively, and they are such as I humbly conceive would be of benefit if more generally communicated. Since my arrival I have carefully avoided taking any part in the present controversy amongst the Catholics, though I have been urged on all sides. If I had seen any prospect of bringing the principals on each side of the question to a good understanding with

each other, most certainly I would have attended much more than I have done to the cause in controversy, and probably should have formed a very decided opinion. At present I can only say, that the oath, in its present form, appears to me inadmissible ; that it implies a renunciation of the pastoral powers of the successor of St. Peter ; and that its obvious meaning is different from that which the advocates for the oath affix to it. This I have not said to a soul excepting now to your Lordship, and even to you I deliver this opinion, not as one which is founded on much investigation, but as one which forced itself on my mind when I read the oath.

My baggage has been on board some days : the wind keeps the ship in the river, which I hope to leave very shortly. I was greatly obliged to their Lordships (of your province) who offered me their congratulations through your Lordship. May God pour His blessings plentifully on your and their arduous labours for the extension of the faith ! I shall always esteem it a happiness and honour to hear from you. Cardinal Antonelli, in a late letter, recommended me to let your recommendation accompany all priests who go from Ireland to America. In consequence I referred to your Lordship for such recommendation, a Mr. Phelan, a Capuchin friar and postulant for our mission.

I have the honour to be, with the utmost respect,

My Lord,

Your Lordship's most obedient servant,

J. CARROLL.

London, October 3rd, 1790.

VI.

Baltimore, August 24, 1791.

MY LORD,

I recur to your Lordship with the utmost confidence in every concern of religion, where your advice, direction, or co-operation can be obtained. Such is my esteem for your Grace, and the abilities to direct and guide with which God has blessed you, not only for the good of your own country, but also, I trust, of this. I stand now in need of three clergymen for the service of poor abandoned Catholics. They promise faithfully to provide a comfortable support for their pastors. As I know of no country but Ireland which can supply

our wants, I presume to make them known to your Grace, not doubting but you will, with your wonted zeal, make known my desire to some virtuous clergymen. Allow me to request, that none may be selected for this service, of whose fitness your Grace has not the fullest conviction, either from personal knowledge or from such testimony as is entirely satisfactory. The stations for which they are destined require men of solid and approved virtue, for they will be left in great measure out of the reach of control or eye of inspection; consequently, unless they be thoroughly established in the habits of a sacerdotal purity of manners, sobriety, and of zeal, they will not be qualified for that destination which is intended. Besides this first requisite of an irreproachable conduct, strength of bodily health is absolutely necessary to undergo the fatigues and constant hardships of labour and diet to which they will be exposed. Finally, they will be placed amongst strangers and bitter enemies to our faith and Church, who will often seek opportunities of engaging in controversy, and not unfrequently with much dexterity. This renders it advisable and indispensable for the clergymen to be gentlemen fond of study, of improved understandings, and, above all, skilled in theological science. If your Lordship can find out such, disengaged from more important employment, and zealous to bestow their labours in my diocese, I shall ever esteem it a great favour to receive them from your hands. If your Grace can obtain a character, corresponding to that which I have drawn, of the Rev. Mr. Henry Campbell, curate of Belfast, I shall wish him to be one of the three. I received lately a letter from him, well and sensibly written. He says, that Dr. Karny, President of the Seminary at Paris, the Bishop of Down, in whose diocese he now is, and the Archbishop of Armagh, his native bishop, will bear testimony to his conduct. I shall refer him to your Grace, and if approved of by you, I will receive him.

Our friend Mr. O'Brien was well in Mexico last May, collecting dollars for his church in New York. His vicar, Mr. Michael Burke, of your order, the excellent Mr. Fleming, and his young friend Mr. Keating, are likewise well.

I have the honour to be, with the greatest respect and veneration,

My Lord,

Your Grace's most obedient and humble servant,

✠ J., Bishop of Baltimore.

VII.

Baltimore, April 16, 1792.

MY LORD,

I am duly honoured with your Grace's favours of Jan. 2nd and Feb. 4th, and highly obliged to you, as I have had cause often to be, for your Lordship's continued attention to the advantage and progress of true religion and sound morality in my diocese, which are so much dependant, under God, on the good conduct of the clergymen employed in it. I paid due attention to your account of Mr. Campbell, who, in a late letter, declines for the present his proposed voyage to America, and from which I collected that he was deeply immersed in the politics of the North of Ireland. If Mr. Paine be the master of his opinions on government, as, from some expressions I presume he is, he has fallen into bad hands indeed, for if Paine's principles be true, government is far from being a blessing. I mean hereby government, its form and constitution, which will never be fixed or steady, but continually liable to be dissolved by the turbulence and endless variety of human systems.

I understand by Mr. Campbell's letter, that a principal mover in the business of the North, and in coaliting Catholics with Presbyterians, is a person from this country of the name of Digges. With him I am not acquainted, but pretty well with his character, and I am induced, by a solicitous regard for the Catholics of Ireland, and for your Lordship in particular, to mention some circumstances relating to Mr. Digges, which need not be mentioned farther than you will find it necessary. He is of respectable family and connections in this country, no one more so; in his early youth he was guilty of misdemeanours here, indicating rooted depravity, but amazing address, but even this could not screen him, and his friends, to rescue him from the hands of justice, and themselves from dishonour, sent him out of the country. He went first to Lisbon, where fresh misconduct compelled him to seek refuge elsewhere. He arrived in England at the beginning of the American War, and with his wonted address and insinuating manners, engaged himself deeply into the familiarity of all the Americans in England, and the lords and commons who combated the ministry on the subject of the American War. He even wrote such good accounts of the designs of England to the American negotiators at Paris, that they conceived the highest confidence in his zeal for their cause, and entrusted him with the disposal of large sums

of money for the relief of American prisoners languishing in England; but all this time, as it was afterwards known, he was a spy for Lord North, and employed by him in some important business. He never applied the money sent him. After the War he continued his malpractices, but has sufficient dexterity, by shifting his scenes of action, and displaying extraordinary abilities, to gain confidence for a time. You may easily conceive how dangerous it would be for such a man to obtain any degree of trust in the management of your concerns, which require such sound heads and hearts.

Your acquaintance the Rev. Mr. O'Brien, will return from Mexico, having had considerable success, but not equal to his expectation.

My sincere and fervent prayer is, that it may please Almighty God to preserve harmony amongst the Roman Catholics of Ireland, and dispose them to listen to the lessons of wisdom, which you will give them, and grant them that degree of liberty, and of the civil rights of their country, which will make them happy here and hereafter.

I am, with the utmost veneration and esteem,

My very good Lord,

Your Grace's most obedient and humble servant,

✠ J., Bishop of Baltimore.

VIII.

Baltimore, August 11, 1792.

MY LORD,

Your Lordship's last letters gave me little encouragement to hope for any clerical coadjutors from your kingdom. Even the Rev. Mr. Gilmer has not yet arrived, though I had the honour of writing to your Lordship immediately after the receipt of your letter, and requesting his immediate departure, engaging to pay here at his arrival ten guineas, if he came immediately. This money is deposited with me by a body of distressed Catholics, who are without a clergyman, and who wait impatiently for his arrival.

Notwithstanding the discouragement given in your last letter, I still make bold to request your Lordship to make known, as occasion may offer, the very great distress under which this diocese labours for want of clergymen, and the repeated assurances which I receive from those who are in want of them, that they shall be comfortably provided. If your respectable brethren in the episcopacy will be so condescending

as to communicate this notice, and be very careful not to give dismissorials to, or recommend any, whose character and principles are not immaculate, I would receive with the utmost joy at least six such clergymen.

I have been informed lately that your divisions are likely to be healed, and that under the authority of your name, and attention to your prudent and vigorous advice, the Catholics of Ireland are likely to obtain a re-establishment of other and more important civil rights than have yet been conferred on them. God grant that this may be true.

Our religious establishments are multiplying in these States. But owing to the fewness of our clergy, divine service is kept in them so irregularly, that they do not produce half the good effects which otherwise they would. Praying that it may be in your Grace's power, as much as it is your inclination, to remove the obstacles I have mentioned, I assure you with veneration and the utmost esteem and respect, that I have the honour to be,

My Lord,

Your Grace's most obedient servant,

✠ J., Bishop of Baltimore.

IX.

Baltimore, May 10, 1793.

MY DEAR AND VERY HONOURED LORD,

The Rev. Mr. Gallagher presented me with your Lordship's favour of Feb. 3rd. As his talents are commended by so good a judge as your Grace, and he gave indeed a very pleasing specimen of them in a sermon before the congregation of this town, I have appointed him to the cure of Charleston, South Carolina, which is a place requiring a man of considerable abilities, which Mr. Gallagher possesses, and great purity of manners, which I likewise hope is another trait of his character.

We are waiting with great anxiety, not only for the news to be expected on French affairs, but those likewise which concern so deeply the fate of Catholicity in Ireland.

I have the honour to remain, with the greatest esteem and veneration,

My Lord,

Your Lordship's most obedient and obliged servant,

✠ J., Bishop of Baltimore.

X.

Baltimore, July 19, 1794.

MY LORD,

I had the honour of writing to your Grace on the 12th instant, and acknowledging your favour of March 24th. I would not break in again so soon upon your more important occupations, were it not for the present occasion of writing by a very deserving and intelligent member of this congregation, returning to his own country. Mr. Mullanphy is the person, who, during his residence here, has conducted himself much to his credit, and, I hope, to his temporal advantage. Regular in the discharge of his religious duties, he has recommended himself to general approbation. I wish that I may get the acts of my synod transcribed in time to send them by so good an opportunity; but it having come upon me rather unexpectedly, I am fearful that they will not be ready before his departure. He has discernment and information fully sufficient to make known to your Grace whatever you may desire to hear concerning the ecclesiastical and political state of this country. In particular, he can tell you how much the decency of religious service has been interrupted and disturbed here by the profaneness of the numerous French democrats, who, from the West Indies, have inundated our country, and Baltimore in particular. Nor is this the only mischief they have attempted. By indefatigable industry they have succeeded in instituting, within the bosom of our towns, democratical societies, pregnant with all the materials of anarchy and violent hostility against Britain, though evidently adverse to the interests of America. To oppose the mischief meditated by, and fomented through the machinations of these societies, we stand in need of the firmness, the undaunted courage, the personal influence, and consummate prudence of that wonderful man, our President, Washington. It is impossible for a person not thoroughly acquainted with our situation, to know how much depends, at this time, on one man for the happiness of millions. We, the lovers of peace, and, I may add, the sincere friends of religion, fervently pray that the equitable conduct of Great Britain towards America, and her adoption of rational principles respecting the rights of commerce of neutral nations, may strengthen our arms against the violence of the abettors of French politics. If any respectable clergyman can be spared for America, no more favourable oppor-

tunity can be found than of coming with Mr. Mullanphy on his return hither.

I have the honour to be, with the utmost respect and veneration,

My Lord,

Your Grace's most obedient servant,

✠ J., Bishop of Baltimore.

XI.

MY LORD,

I am favoured with your Grace's most obliging letter of March 22nd, and exceedingly obliged to you for the information it contained, and still more for the friendly, and, to me, honourable manner in which it was communicated. Your kind condolence on the loss this diocese has suffered by the death of two of our most respectable and valuable ecclesiastical members, during the disorder at Philadelphia, revived that remembrance of them which always affects me with the most lively grief, as well as deep concern for the well-being of my diocese. I can truly say, that their loss is irreparable to me; for I have not, amongst the clergy here, any men capable of filling that void which their deaths have made. Your Lordship was acquainted with Mr. Fleming's merits, and they could not have been exercised anywhere more to the credit of religion than at Philadelphia, where he was universally loved and esteemed. Mr. Groesel, his companion in life and death, and my designated coadjutor, was equally esteemed; but being a German, and consequently not speaking our language with the same purity or with as much facility, could not render his talents so conspicuous to the most numerous part of the congregation.

The measure which your Grace, in conjunction with your episcopal brethren, is meditating, the erection of seminaries for the education of churchmen, is worthy of your wisdom, foresight, and solicitude, and, I think, the times are favourable so far as to afford a very reasonable hope of the design being countenanced by government. Government must see the importance, and even necessity of religious restraint on the minds of men, and that everything which will operate against those principles of anarchy and insurrection which desolate so great a portion of Europe, deserves support and encouragement. The ministers will therefore conclude that they ought to patronize a

plan, digested and pursued by those prelates, whose lessons inculcate so fervently the duty of legal obedience and submission, and especially by your Grace, who has so ably supported and recommended principles adverse to licentiousness and a forward indigested spirit of pretended reformation. I allude to your excellent pastoral letter which vindicates us Catholics so completely from many groundless charges, and gives such excellent cautions against the prevailing spirit of *ecclesiastical*, no less than civil democracy, as Mr. Milner justly terms it. It was my duty to have thanked your Grace much sooner for your valuable present of that *letter*, and I must claim your indulgence for my neglect. We are threatened here with the dissemination of the French political errors; our alliance with them, and the habits of intimacy formed during the war between many Americans and some French officers, who have since taken a leading part in their revolution, are active means of spreading the infatuation, and it requires all the firmness and integrity of our great President Washington and the persons acting under him, to withstand the torrent. Still, I hope he will succeed, and, methinks, I discover in our fellow-citizens much less effervescence than agitated them three months ago. For, at that time, besides the industry of democratic societies, formed professedly, as many think, under the influence and direction of French agents, England gave us too much cause to be dissatisfied with her, and to throw ourselves into the arms of her enemy, by lawless depredations on our shipping. I lately received with many other books, a *review* of the attack made on your pastoral letter, but it has not been yet in my power to read one page of it, and I was the less eager to do so as nothing in your pastoral wanted vindication with me. I have likewise had for some time Mr. Robert Plowden's answer to his brother Francis, and find in it that accuracy and solidity of theological information which renders our old divines so much safer guides than modern refiners in theology. Mr. Plowden is only too redundant in some places, and engages too far in some questions of a very delicate nature, and, I think, not necessary to his subject; perhaps, likewise, he does not distinguish enough between *theological* or religious intolerance, which is essential to true religion, and *civil* intolerance. To me it appears that this defect has led him into some mistakes, of which his opponents, if he meets any, may avail themselves.

The acts of my synod have not been printed: they are too unim-

portant, and some of them improper for the public eye. I had no time to digest them, and was too little acquainted with canonical and disciplinary subjects to make them such as they should be; it was only a feeble attempt to introduce the holding of synods, from which I am sensible much good may be derived. But though they are not printed, I will engage one of our students in the seminary to transcribe and transmit them to your Grace, and will beseech you to read them with indulgence, and suggest, with your wonted prudence and wisdom, the improvements which your experience, and your predecessors' directions, have enabled you to perform with much advantage to me.

I have the honour to be, with the greatest esteem and veneration.

My Lord,

Your Grace's most devoted and obedient Servant,

✠ J., Bishop of Baltimore.

Baltimore, July 12, 1794.

XII.

George Town, June 22nd, 1795.

MY DEAR AND MUCH RESPECTED LORD,

I have been long favoured with your Grace's most instructive and pleasing letter of October 18th, 1794, and lately with that of the 10th of last March. A very serious and long illness, which confined me during the whole winter, and from the effects of which I am endeavouring to recover by the country air and gentle exercise, has been the principal cause of my long delay in answering your first letter. Messrs. Ennis and Rossiter give me hitherto every reason to rejoice at the acquisition made by my diocese of two so respectable and worthy characters. The former is now stationed at Philadelphia, and the other about thirty miles distant from it. I had no opportunity of experiencing the good qualities which all accounts concurred in attributing to Mr. May. It seems that during a few days' residence at Philadelphia, he must have contracted the yellow West India fever, for he arrived very sick at Baltimore, where the same disorder then raged. I lodged him at my house, though I did not much apprehend the nature of his disorder. But it soon manifested itself in so violent a manner, that he died three days after. Since his death another Irish gentleman, and of the order of St. Dominic, Mr. Bodkin

arrived from London, destined to live with a private family, but the arrangements were not made agreeably to the promises given in London, and he went to seek a brother in the West Indies.

I am glad that the statutes made in our synod met with your Grace's approbation. The English hymns, etc., sung in time of Mass, and other offices, are not, indeed, a part of the liturgy, but fill up those intervals which in Italy, etc., are generally taken up with symphonies, solos, or some motet, not always connected with the office of the day.

The late change in your administration will, I much fear, put a stop to your recovery of your just rights, and in all events, even if justice should be done to you, the merit of conception will be lost by the ungracious manner of its being yielded. It will carry evident marks of the present system being rather given up through fear, than abolished from a principle of doing right. I consider two circumstances, since the recall of Lord Fitzwilliam, as decisive with respect to the unfavourable sentiments of the British ministry; the dismissal of your deputies to London without an answer to your petition, and the sending over to Ireland of several regiments. In these critical circumstances, it is a great consolation to me that so many excellent and enlightened characters, clerical as well as laymen, direct the measures of the Roman Catholics, and particularly that your Grace is so much consulted, not only from regard to your exalted station, but much more on account of your prudence and consummate wisdom. It is my fervent prayer that you may draw still more safe direction from the source of eternal wisdom and truth. I have beheld hitherto with admiration, the behaviour and sentiments of Irish Roman Catholics, nor could I wish anything to have been done or said otherwise by them, excepting some few expressions in the address to Mr. Grattan, and some speeches in Francis's chapel, which border too much on the affected philosophical language of infidelity, by paying too many compliments to the superior wisdom and light of the present times, beyond those of our ancestors. These expressions were certainly not unnoticed by your Grace. Excuse my long letter, which has hardly left me room to repeat, that I am, with veneration,

Your Grace's most humble servant,

✠ J., Bishop of Baltimore.

XIII.

Baltimore, December 14, 1795.

MOST REV., GOOD, AND HON. LORD,

Your highly esteemed favour of August 25 is replete with so much wisdom, and displays so strongly the excellency of those principles which govern your Grace's conduct in the perilous and perplexing circumstances of Ireland, that I cannot sufficiently admire and adore that all-knowing Providence, which placed you in these times in your conspicuous station. That some have impeached your conduct cannot be surprising. To act with temper, and to use that accommodation which best effects the good purposes wished for by every friend to religion, requires talents and a command over one's self which few possess; and in the course of my experience I have learned that it is much more difficult for a good man to resist the heated zeal of impetuous, though well-meaning advocates of a good cause, than to quell the violence of bold impiety or open persecution. Your situation is peculiarly trying. Some men of splendid names and great political character are enlisted in the Catholic cause; their favour, friendship, and exertions deserve and command your attention, and, perhaps, expect your entire deference, while at the same time, your Grace may have much reason to think that other considerations of a nature personal to themselves, and affecting their connections, carry them forward with too much velocity. To preserve an even tenor in such a complication of difficulties, and to avoid being heated by a contact with their feelings, is a special effect of superior wisdom or supernatural grace. Both, I doubt not, direct your measures, and the time will come, I trust, when all will do you the justice which is so richly due to you.

Since I received your last concerning Mr. Dulany, I have written to the clergyman who visits the congregation contiguous to him, to inform him of my wish and readiness to serve him. I was not far from him in the course of last Summer when I first heard of him, and that your Grace interested yourself for him. He is employed, as it has been related to me, by the managers of some great navigation works on the river Susquehanna, and I inform his friends, with pleasure, that he is duly mindful of, and attentive to his religious duties. Had he applied to me before he took his present engagement, it would have been perhaps in my power to get him into good business

in the public buildings and employments in our rising city of Washington. My brother was then one of the commissioners for superintending and directing those works, but age and infirmity induced him, about eight or nine months ago, to retire to a private life. This notwithstanding, if Mr. Dulany should quit his station, (a thing not unlikely on account of the unhealthiness of the place), I will endeavour to promote his interest.

Your Grace has received, I hope, long since, a bill for ten guineas, on account of your advance to Mr. Gallagher.

I am, with veneration and the greatest esteem and respect,

My Lord,

Your Grace's most obliged and humble servant,

✕ J., Bishop of Baltimore.

XIV.

MOST HON. AND VERY DEAR LORD,

Mr. Carr forwarded to me from Philadelphia your Grace's very pleasing and highly esteemed favour of February 15.

I have not yet had the pleasure of seeing Mr. Carr, but the character he has established already at Philadelphia, and the great satisfaction he gives to my vicar-general there, and designated coadjutor, the Rev. Mr. Neale, afford the best grounds for confidence in his future exertions. I cannot indeed express the satisfaction I derive from the prospect of advantage to my diocese from his arrival, and those it reaps from the talents and virtues of Messrs. Ennis and Rossiter, and as far as I am indebted to your Grace's recommendation of these worthy clergymen, so far I feel the full weight of my obligations. Messrs. Carr and Rossiter are commissioned by their brethren in Ireland to endeavour to form an establishment for their order in these States, in which endeavour they shall have every encouragement and aid in my power. I wished, indeed, that they would have directed their views for an establishment towards our great western country, on and contiguous to the river Ohio, because if able and apostolical men could be obtained to enter on that field, it seems to me that it would become a most flourishing portion of the Church of Christ, and there the means of future subsistence, may be secured now for a very trifling consideration. I have made known to them my opinion, leaving them however at full liberty to determine

for themselves, and Philadelphia seems now to be the place of their choice, *quod felix, faustumque sit.*

If, in consequence of the wreck of religious foundations in France, there should be some truly respectable characters that retain the spirit of their institutions in all its purity, and wish to contribute to their revival, I am of opinion that the United States present a good opportunity of effecting their desires, provided they have been provident enough to save some small part of their capital to meet the first expenses. The climate of Georgia, about two hundred miles or less distant from the sea coast, is one of the finest in the world, as I am well informed by some Catholics on whom I can depend, and who have emigrated thither from this state. There health and plenty are found; considerable bodies of land are offered to any Catholic clergymen, and their successors, approved by the Bishop, who will settle there and exercise our ministry for the neighbouring faithful. I have been endeavouring for a long time to send an experienced and virtuous priest for their comfort, but can procure none but Frenchmen, who know too little English to begin such a work, and who would not be acceptable to our brethren there. The persons destined to undertake the introduction of religious institutions into this country, besides having the aforementioned qualities, should be not altogether unacquainted with mankind and the conducting of ordinary business, and should be educated in so liberal a manner as to be above the meanness and servility which, unfortunately, characterize too many of those who have been habituated to depend almost entirely on their talents for interesting or importuning the charity of others. Men of this latter cast, or the institutions that are calculated to form them, are not fit for the present state of this country.

Pardon, my dear Lord, this interruption of your Grace's precious moments. I was led to it by reflecting that, in your elevated rank, you must hear often of the views, and know much of the situation of the Irish clergy, secular and regular, and that you have been, and will be always disposed to afford every assistance in your power to this diocese. I am much concerned at the continuance of disturbances in your kingdom, which, I think, will never totally subside while so great majority of the people, Catholics and dissenters, are held in such a state of inferiority by so small a portion of their fellow-citizens. The sense of this inferiority will be more keen as political knowledge will become more general amongst all classes of people, and this event must

come on very fast for a variety of reasons, and especially in consequence of the right now restored to Catholics of keeping schools. The wish of every considerate man is, that your governing powers may be induced, by a sense of justice and policy, to remove every oppression; our times have seen so much of the dreadful consequences of the people attempting to remedy themselves their political evils, that a wise administration will always prevent by timely interposition and reasonable concessions, a resort to popular explosions. We have had some fears of that kind for ourselves, in consequence of discontents fomented against our treaty with Great Britain, but the wisdom and dignified firmness of our excellent president, supported by a vast majority of independent men throughout the United States, have defeated the projects of the enemies of peace.

I have the honour to be, with the greatest respect and profound veneration,

My Lord,

Your Grace's most obedient and devoted servant,

✠ J., Bishop of Baltimore.

Baltimore, May 25, 1796.

XV.

(No date; but written about the year 1796.)

MY DEAR AND MOST HONOURED LORD,

I enclosed to your Grace about three months ago a second of exchange for ten guineas, as soon as I had received advice that the first had never come to your hands; and for fear of any farther disappointment, I now enclose the third of same tenor and date.

I know not whether our accounts from Ireland concerning the interior state of it may be depended on; I sincerely hope not, as they are unfavourable to the country generally, and to the Catholics in particular. The intelligence from Italy is likewise very distressing, and gives much cause to fear the inroad and devastation of religion and piety in that country. The best, and indeed, the only solid rock of assurance in such disastrous times, are the promises of the Gospel, and the providential interference of the great Governor of the universe to perpetuate and render his Church conspicuous, amidst all the efforts of impiety, rage, and mortal enmity to destroy and obliterate

her. Here is our anchor of faith, and foundation of our hope. I am with the greatest esteem and veneration,

My Lord,

Your Grace's most obedient and affectionate servant and brother,

✠ J., Bishop of Baltimore.

P.S.—I commit this to the care of Mr. Somers, a young man of decent manners, who with his brother has entered into promising business here.

XVI.

New York, June 4th, 1806.

MOST REVERED AND HON. LORD,

The Rev. Mr. Byrne who arrived at this fort about a month ago, transmitted to Baltimore your Grace's esteemed favour of March 15th, and circumstances having required of me an earlier visitation, than I expected, to New York, I have had the pleasure of meeting Mr. Byrne here, and satisfying myself by verbal enquiry on a subject very interesting to me, the state of your Grace's health, the past and present arduousness of your situation, and the triumph of your virtues and character over the virulence of such Protestant Bigots as the conductors of English Reviews. Dr. Betagh complied faithfully with his assurances to your Grace of sending the pamphlets on Irish affairs. Here I found them, and shall pay such attention to them at home, as my leisure will allow; particularly to the discussion in the English Court of King's Bench on your behalf against the libeller.

It is true that the Holy See has acceded to my request of dividing this unwieldy diocese, and left the mode of doing so almost entirely to myself; but there are so many difficulties in the arrangement, that, the business is arrested at every step. The two great difficulties to be overcome are the selection of subjects to fill the intended sees; and the means to provide for their decent support. The first obstacle may be surmounted, but it is difficult to find any way of removing the latter.

Being exceedingly harrassed with visits and conferences on all kinds of business during my residence, and having returned from the country only half-an-hour ago, I am obliged to dispatch and dismiss these hasty lines, or omit the opportunity of expressing to your

Grace the renewal of my assurance of the respect, gratitude, and veneration with which I have the honour to be,

My most Rev. and dear Lord,

Your Lordship's most obedient and obliged servant, and brother
in Christ,

✠ J., Bishop of Baltimore.

XVII.

Washington, Sept. 28, 1808.

MOST REV. AND HIGHLY RESPECTED LORD,

Three days ago your Grace's most esteemed favour of July 4th was received by me at this place and brought the first intelligence of those resolutions so interesting to this portion of the Church, which have been formed and carried into effect at Rome, according to your extract from Right Rev. Dr. Concanen's letter. To your Lordship I am highly indeed indebted for immediately forwarding the advices you had received, which are so far truly gratifying, inasmuch as they open a prospect of my relief from a great part of that burden which I could no longer bear. They moreover afford consolation on account of the known virtue of the newly appointed Prelates, who will have their zeal confined to objects nearer to them and more within the sphere of their activity. In a word, I promise myself many excellent effects from the measure adopted by the Holy See, and the complete establishment of an ecclesiastical province. I give myself no credit for being at the head of it ; for it was in some sort the result of prior circumstances. Respecting the arrival of the new Bishop of New York, my hopes and fears are nearly balanced. The detention of American merchantmen in the continental ports of Italy and elsewhere affords no grounds to expect that he can procure his passage by that route ; but I hope that he may succeed by the way of Sicily. He probably has with him the official documents for the erection of the new Episcopal Sees, and it is much to be wished that he may have left Rome before its occupancy by the French army. If his Lordship should chance to be in Ireland, may I pray your Grace to present to him my cordial congratulations, to assure him of my esteem and respect, and of my earnest wish for his arrival. Already I have sent notice to New York of his appointment, and required that every suitable preparation be made for his reception.

Has your Lordship any expectation of Catholic Emancipation

during the present reign? Whatever can be done by argument, has been effected. The English Protestants, not only with respect to this great question of a mixed nature, political and religious; but likewise in all their controversies with us purely religious, are fairly beaten off the ground, and there remains for them nothing but misrepresentation, of which they are conscious, and abuse, the mean resource of sordid interest, alarmed with the apprehension of no longer enjoying exclusively the riches of the State. I have heretofore been used to cover with the cloak of invincible error, the wanderings of our Protestant Brethren, wherever there was room for an excuse; but since the revival of controversy, there is no pretence, I fear, for any person of reading and ordinary judgment to screen himself under the shelter of ignorance. Our Executive never interferes in the discipline, doctrine, or regulations of any religious society. They were not consulted nor took any part in the appointment of our Bishops, or of the Church of England, or Methodists. But I have understood that the King of England, or his Governor in Canada, requires that the Bishop be not appointed without his approbation; and since it has become a question, and brought into discussion, whether the King's approbation shall be necessary for the Bishops of Ireland, I do not see how it can be avoided.

Our embargo, now unnecessary in the opinion of our best men, still continues, and renders our communication with you less frequent. Our rulers at this place are dispatching this evening a dispatch vessel to England, and promise to send this carefully. Be so obliging as to assure my worthy and learned confrere, Dr. Betagh, of my sincere friendship and esteem. Would to God we could receive authentic advices concerning our holy persecuted Pope!

I have the honour to be, with veneration and respect,

My good Lord,

Your Grace's most devoted servant and Brother,

✠ J., Bishop of Baltimore.

XVIII.

MOST REV. AND HON. LORD,

Having already acknowledged your Grace's condescension in forwarding your advices from the Right Rev. Bishop of New York, I wish that it were now in my power, in return for your kindness, to inform your Lordship of his being placed on his Episcopal Chair.

But this is not yet the case, and it remains still very uncertain when his church will be made happy by that event. I have been advised through a letter from Abbé Walsh of Paris to Dr. Egan, Bishop Elect of Philadelphia, that Dr. Concanen was still at Rome, on the 13th of September. There have been various accounts of his coming through France, and embarking on board of one of our national dispatch vessels to that country. It is true, that through interest made for him by some of my friends there, a passport has been obtained to travel in that course, and the American Minister and Consuls will facilitate his embarkation ; but his Lordship in a letter of August last, states very material objections to that route recommended to him. His arrival at this critical period is the more desirable, because he would be able to give a more authentic account than any known here of the past and present condition of his Holiness, the provisions made for the government of the Church, and the advice which the best and most learned Bishops and Divines recommend to the first Pastors, to those of the 2nd order, and to the faithful generally in these disastrous times. Is it not advisable, Most Rev. and Hon. Lord, for the Bishops out of the controul of Napoleon, such as those of Ireland, England, and Scotland, to which may be added those of the dioceses of Spain and Portugal which are not yet subdued, to communicate with each other and concert the best measures for the preservation of the Church ? Should anything of this kind be proposed, I shall rely on your Grace for information.

The Rev. Mr. John Byrne, who with your Grace's permission came into America some years ago, having remained for the term limited by his *Exeat*, was preparing to return to Dublin when he was attacked last Autumn with a violent bilious fever. Thinking that it would be subdued by the vigour of his constitution, he would not take the medicine used in similar cases, till it was too late to have effect. He died in October, I believe, at the College of George Town, with great sentiments of piety. I would write on this subject to Dr. Betagh, but cannot at present, nor is it perhaps necessary, for surely the clergyman in whose hands he died, and who has administered on his property, did not neglect sending immediate advice of this melancholy event.

I have read with much pleasure the proceedings of the Irish Bishops in the case of the schismatical French Priests ; and be assured, my highly respected and Most Rev. Lord, that I speak not the

language of flattery in saying in these most disastrous times for religion, there is no body in which I place so much dependence as in your Grace, and your Right Rev. and highly respected Colleagues.

With respect and veneration, I have the honour to be,

My Lord,

Your Grace's most devoted servant, and

Brother in Christ,

✠ J., Bisp. of Baltimore.

XIX.

Baltimore, March 21st, 1810.

MOST REV. AND DEAR LORD,

My great Nephew, grandson of my eldest sister, is going for Ireland to prosecute a claim, which appears well founded, to a property in Ireland, not indeed of any considerable value, and yet sufficient to justify him in looking after it. Probably he was induced more easily to undertake the voyage by the natural desire of young men to travel into foreign countries, and especially into the land of their forefathers. He will probably go to Dublin, in which case I shall charge him to present these lines to your Grace, or if he should send them on sooner, at all events not to pass through that city without paying his most respectful duty, and imploring your Archiepiscopal benediction, and receiving your paternal counsels for his conduct in a country quite new to him.

By the last or preceding packet I had the honour of writing to your Grace, on a variety of subjects, one, which interests the whole Church, has most assuredly engaged the attention of every Catholic, and more especially that of your Lordship, and your Brethren in the Episcopacy; I mean the liberation of our Holy Father the Pope; and if he should sink under the weight of years and oppression, the disastrous and perplexing circumstances which must arise. When it is considered that none remain of the College of Cardinals, or, if any, so few that reasonable exceptions may be taken at any choice of the successor to be made by them only, what other remedy remains but for the Prelates of the Church who are yet able to give a free vote, to interfere and provide for the extraordinary exigency? And yet how and where can they be gathered together? These and many other considerations obtrude themselves on our minds at this

time, which perhaps will be still more critical before this will get into your Grace's possession. His Holiness's Nuncio, who followed the Court of Portugal into Brazil, has written to me twice from that country, expressing his solicitude for the welfare of the Church, and relating his communication on the aspect of affairs with the Prelates, Spanish and Portuguese, in S. America, of whose rectitude he entertains a favourable opinion. At that time he did not know of the Pope's violent transportation from Rome, nor consequently of his mysterious incarceration. By my last letters from England of the last of September, it seems that they were as ignorant as ourselves of his place of confinement. How earnestly do I now wish for Bishop Concanen's arrival! He will probably bring some instructions, or at least the opinion of the most virtuous and learned Theologians, as to the conduct to be pursued by the first pastors of the Churches. A very superficial work, published nearly three years ago in France, by one Beaufort, a lawyer in France, found its way hither, a single copy. I have read it, and its errors, not Theological only, but historical, betray much and shameful ignorance both in Divinity and fact. It is, in every instance, in favour of Protestantism. It would deserve no mention, but for the patronage of the French Government, which gave it an extensive circulation, sending it through all Bonaparte's dominions by the post, free from postage, though it was bulky. Thousands and thousands were thus distributed gratis. One of its principal objects is to render Napoleon the spiritual as well as temporal head of the Church, at least wherever he exercises despotic sway. From the day when I read it, I was afraid that the Emperor would attempt to adopt and realize the scheme of his fulsome flatterer, and Napoleon's recent conduct forebodes his taking into his own power those prerogatives which seemed attached to the Chair of St. Peter; in a word, declare himself head of the Church throughout his empire. Notwithstanding these gloomy appearances, the recollection of the many manifestations of Divine power in rescuing the Apostolical See from the tyranny and artifices of violence and infidelity, power never perhaps more singularly displayed than about and immediately after the death of Pius VI., afford powerful grounds of confidence in the same protection. I have noticed in the public prints that the Catholics of Ireland are to be joined this year by those of England in their annual petition; but your King, it is presumed, will be persuaded to persevere in his rejection of the prayer of it.

Should not every thinking man be struck by comparing the peaceable demeanour of Catholics under the injustice done to them, and the violence which would be openly pursued by reformers, if, having a physical force such as that of the Catholics of Ireland, their demands were rejected with the contumely and scorn affected in the Houses of Parliament?

I have the honour to remain, with the highest respect,

My Lord,

Your Grace's most devoted and obedient servant,

✠ J., Bishop of Baltimore.

xx.

We, undersigned, by Divine permission, and with the approbation of the Holy See, Archbishops and Bishops of our respective Dioceses, to our beloved Brethren, grace and peace from God our Father, and from the Lord Jesus Christ.

The many outrages committed against the person of our chief Pastor, Pius the VII., the Vicar of our Lord Jesus Christ in the government of his Church, and the invasion of the patrimony of the Holy See, have been long known to you, our beloved Brethren, and excited in your breasts sentiments of deep affliction and indignation. These acts of aggression were not only unprovoked, but to avert them our Holy Father employed all means of forbearance, meekness, paternal admonition, charitable remonstrances, and even condescension, as far as his conscience and duty would allow him, and thus evincing his sincere desire to preserve peace, unity, and true religion in the whole flock committed to his charge. But fruitless were his endeavours to restrain violence, and infuse principles of justice. The work of oppression went on to its consummation in defiance of all law, natural and divine. After suffering with that placid constancy which only the God of fortitude could inspire the disrespectful and insulting treatment, and being stripped of the dominions, which had been held by his predecessors for more than a thousand years, to the immense benefit of the Christian world, he was first made a prisoner within the walls of his own palace, and then, as was his immediate and holy predecessor of blessed memory, Pius the VI., forcibly dragged away from the Chair of St. Peter, and the sacred ashes of the Apostles; he is detained in a foreign land as a prisoner, and debarred

from communicating with any part of the flock committed to his pastoral care and solicitude. Thus has Divine Providence permitted him to drink of that cup, and share in those sufferings, of which the first of his predecessors, St. Peter, and many after him, had so large a portion to the end, that their constancy in resisting the impiety of the enemies of Jesus Christ might be as conspicuous as their high rank in the Church of God, and that their public testimony for the honour of his sacred person and religion might confound, and leave without excuse, the malevolence or ignorance of those men who continued to calumniate the Bishops of Rome as corrupters of the Faith, and worship of God the Father and his blessed Son, the Saviour of mankind, for whose sake so many of them sacrificed their liberty and their lives.

But, though the Church is glorified by their meritorious sufferings, it is not less the duty of all its members, during the oppression of our common Father, to offer up our fervent prayers for his deliverance from the power of his enemies, that he may freely and efficaciously exercise, for the advantage of our souls, his important pastoral duties. When St. Peter, Prince of the Apostles, was cast into prison by the impious Herod, and loaded with chains, the primitive Christians regarded it as a common calamity, and *prayer was made without ceasing by the Church to God for him*, Acts, ch. 12, v. 5. Their prayers were graciously heard, and *an Angel of the Lord stood by him—and the chains fell off from his hands*, v. 7.

Encouraged by their example and success, let us beseech the Almighty Founder, Preserver, and continual Protector of His Church, to manifest His power in these, our days, as heretofore, by delivering our chief Pastor out of the hands of his enemies, and restoring peace and tranquillity, so that he and other pastors under him may again everywhere, and in all freedom, minister to their respective flocks in all holy things. To render our prayers acceptable before God, they must proceed from penitential hearts, deeply humiliated by a sense of their past transgressions, fully resolved to follow no more their sinful lusts and disorderly affections, and filled with an assurance of obtaining mercy and favour through the merits of our Saviour Jesus Christ. Wherefore, on every Sunday and festival, either immediately before Mass or Sermon, the respective pastors shall recite the 120th Psalm, with the prayer hereto annexed; and all priests, at the daily celebration of Mass, besides the proper Collect, shall add that for the

Pope, as in the Missal—*Deus, omnium Fidelium pastor et rector, &c.* These directions are to be observed, till further notice. May the Grace of God, through Jesus Christ, and that peace which the world cannot give, remain always with you.

Baltimore, Nov. 15th, 1810.

JOHN, Archbishop of Baltimore.

MICHAEL, Bishop of Philadelphia.

JOHN, Bishop of Boston.

BENEDICT JOSEPH, Bishop of Bardstown.

Psalm 120.

I have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven and earth.

May he not suffer thy foot to be moved! neither let him slumber who keepeth thee.

Behold, he shall neither slumber nor sleep who keepeth Israel.

The Lord is thy keeper; the Lord is thy protection upon thy right hand.

The sun shall not burn thee by day—nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul!

May the Lord keep thy coming in, and thy going out, from henceforth, now, and for ever!

Glory be to the Father, &c.

As it was in the beginning, &c.

V. Let us pray for our chief Bishop Pius.

R. Our Lord preserve him, and give him life, and make him blessed on earth, and deliver him not to the will of his enemies.

V. O Lord hear my prayer.

R. And let my supplication come unto thee.

V. The Lord be with you.

R. And with thy Spirit.

Let us Pray.

O, God, the Pastor and Governor of all the Faithful, look down in thy mercy on thy servant Pius, whom thou hast appointed to be Pastor over thy Church: Grant, we beseech thee, that both by word and example, he may be profitable to those over whom he presides, that, together with the flock entrusted to him, he may obtain everlasting life, through Jesus Christ our Lord. Amen.

Extract of a Letter from Most Rev. Doctor Carroll, Archbishop of Baltimore, dated 26th Nov., 1810, to Doctor Troy.

Agreeably to your Lordship's desire, I delivered a copy of the printed letter of the Most Reverend Archbishops and Bishops of Ireland to my Coadjutor, and the Bishops of Philadelphia, Boston, and Bardstown, Kentucky, and we perused it with all the veneration due to those eminent prelates, who now constitute, perhaps, the fairest hope and strongest bulwark of the Church throughout the Christian world, for you enjoy, through Divine Mercy, the privilege of openly declaring the genuine sentiments which may animate and enlighten not only the pastors, but likewise all members of the Catholic Church. To make the communication to my R. R. Brethren, I avail myself of the circumstance of their being all brought together at this place to receive their consecration on the 28th October, 1st and 4th of this month.

The consecrations being done, the Bishops remained two entire weeks with me, to advise on many points of regulation, and discipline, that we may follow an uniform practice in the government of our Churches; and likewise to take into consideration the present state of the Catholic Church, of its visible head, our Venerable Pontiff, and the consequences of his being withdrawn from his captivity, either by violence, or the ruin of his constitution by interior and exterior sufferings. In these discussions, the Encyclical letter from your Most and Right Reverend Lordships necessarily offered itself to our minds, and though we know not whether the Vicars Apostolical in England, or the Bishops of any other country, have expressed themselves as a body, on the obedience due to any acts emanating ostensibly from the Pope, or on the caution to be used in recognising his successor; yet we judged it our duty to transmit you an answer, which I have the honour to enclose. We were too sensible of our insufficiency, and recent dates of our establishment, to prescribe to ourselves, or profess before the venerable Fathers of the Church, an adherence to specific rules of conduct in all the most intricate situations which may happen; humbly trusting, that if the exigency should arise, we shall be directed by that Divine Spirit which is promised to the Pastors, successors of the Apostles. We therefore pledged ourselves to those general principles, which are now indispensable and essential, not doubting, but your determination and luminous

examples will, under God, be our direction in the disastrous times and events so likely to ensue.

Baltimore, 26th November, 1810.

XXI.

Baltimore, January 16, 1812.

MOST REV. AND DEAR LORD,

I had the honour and pleasure of receiving your Grace's highly esteemed favour of Nov. 2, 1811, not many days ago, and received only this morning an intimation that letters for the packet returning to Falmouth must be delivered at two o'clock p.m., which allows me too limited time for this and some other letters which must be written. Not only my nephew, but I likewise, feel at a loss to express our acknowledgments to your Grace for the interest which you are pleased to manifest in his affairs, and your speedy information of the lamented and unexpected death of his and my good-hearted friend, Dr. Caffrey. R.I.P. My nephew is now in this city, having lately married a very excellent and every way commendable Catholic young lady here. He ceases not to lay his injunctions on me to assure your Grace of his deep sense of the obligations conferred on him. Some time ago I was advised that a nephew of your Grace was to be here; and I anticipated with pleasure the opportunity I should have of testifying towards him some of the civilities heaped by your Lordship on mine; but he has not come hitherto.

Our communication with France is infinitely more restrained than is known in the United Kingdom. Our merchant vessels enter its ports very cautiously, and when they leave they generally refuse to bring any letters but from the owners. If through special favour any others come sometimes, it is at the risk of the hazardous bearer and writer, for a dreadful inspection on correspondence is exercised there. I lately had three valuable correspondents whose means of intelligence were the best, but for eight months none of their letters have been received. Whatever information besides has reached me was communicated to Bishop Milner by the last packet, and he at the same time was desired to transmit it to you. The English papers mentioned some time ago that the Superior General or Abbé of the monks of La Trappe was ordered by the Emperor for execution. I have little doubt of it. In July last he was at Bourdeaux, intending

to come to these States with some of his brethren since arrived. When he was ready to go on board, objections were made on pretext of some informality in his passport. He was stopped, his papers examined; and it was reported that amongst them was a copy of the Brief of the Pope addressed to the Capitular Vicar of the Diocese of Florence, Sede vacante, requiring him, the Chapter, Clergy, and laity to hold no communion with the new Archbishop named by Bonaparte, if he should come to take possession without a Bull of Institution. That the Pope did issue such orders to the Capitular Vicar, and another dignitary of the Chapter, on whom his Holiness relied still more, and that the prohibition of communicating with the nominated Prelate was published, I certainly know. If the poor Abbot had a copy of this instrument in his possession, it would be sufficient cause of his death.

In a few days another packet will sail, and I will then hope to make up for this day's deficiency. With the highest respect,

I have the honour to be

Most Rev^d. and Honoured Lord,

Your Grace's most ob^t. serv^t. and Brother in Christ,

✠ J., Archbishop of Baltimore.

XXII.

Baltimore, April 12, 1813.

MOST REV. AND DEAR LORD,

Having just finished a letter to your Grace in behalf of Messrs. Ryan and Harold, I again resume my pen to add some few observations of more general concern, especially regarding the present state of the Church. Ever since the last communication, which I had the honour of making to your Grace, all attempts to open a correspondence with his Holiness have been fruitless. There is indeed some grounds for believing, that one letter to him was safely delivered; but from him, nothing has been received. Nothing therefore has been done for filling the Episcopal See of New York, since the lamented death of your friend Dr. Concanen, and I fear that matters will remain for some years in their present state. In consequence of the authority previously vested in me, I have nominated an Administrator of the Diocese of New Orleans, a clergyman of first-rate abilities, who possessing a very competent knowledge of Spanish,

French, and English, besides the learned languages, and being a clergyman of conciliating manners and superior talents, I trust that he will gradually produce a reformation in that most corrupt Diocese. In the other United States wherever our religion has any establishments, matters are proceeding with as much success, as from the number of the labourers in the vineyard and the means of subsistence, can be expected. Before I could despatch any answer to Dr. Poynter's voluminous communications, the war broke out; but they were sent to my Right Rev. Brethern, whose uniform opinion is, that it did not become us to examine, or at least come to any conclusive judgment in matters out of our competency. But I as an individual and in confidence, lament that there ever existed so much personality between that meritorious champion of our Church, Dr. Milner, and the other English Vicars Apostolic.

Within these few days we have received by some French papers, a copy of Napoleon's speech to his Senate and Council of February 16, in which he announces the settlement of all his differences with the Pope. No conditions of the agreement being mentioned and nothing else having yet come to our knowledge, it is out of my power to form any opinion approbatory or otherwise of a matter so interesting to religion and the Church.

This being the last week of Lent, your Grace knows how entirely I must be engaged or I would do myself the pleasure of adding many other particulars to these lines; but must now conclude by renewing the assurances of remaining with the utmost respect and veneration, my Dear Lord,

Your Grace's most devoted and obedient servant
and Brother in Christ,

✠ J., Archbishop of Baltimore.

XXIII.

Letter of Dr. Concanen, from Rome, to Archbishop Troy, 25th March, 1808.

MY EVER DEAR, MOST REV. AND EXCELLENT FRIEND,

You must undoubtedly be astonished, if you have received my letters of the 8th and 30th of January, to hear that, instead of being now in my grave, as my most severe and long illness then threatened, I am appointed Bishop of New York, in N. America. Doctor Carroll

after many years' deliberation, and often encouraged by Propaganda, has at length parcelled out his vast continent into six dioceses for the present. These are Maryland, the Metropolitan See, of which he is to be Archbishop; Boston, New York, Philadelphia, Kentucky, and Luigiana. The worthy Doctor proposed three subjects for three of the new Bishopricks, who consequently have been chosen by the Sacred Congregation; Monsieur Chevereus, a Frenchman, for Boston; Father Egan, the Franciscan, for Philadelphia; and Monsieur Flaget, another French Priest of St. Sulpice, for Kentucky. Unfortunately his Grace Dr. Carroll had nobody to propose for the Church of New York; and only recommended a Flemish priest, Mr. Nering, as temporary administrator of the Luigiana. The S. Congregation now anxious to fill up all vacant sees, unanimously elected myself, though I had strenuously recommended Father Connolly for New York, and His Holiness confirmed the election before I knew their intention, or could dispose of my consent. Cardinal di Pietro came to my bedside, I being still unable to rise up, to tell me in the name of the Pope that I must accept of the great charge, and that such was the will of God. I acquiesced, and my consecration is probably to take place the 24th April. Cardinal di Pietro is to be my consecrator, and had I asked the Pope, and not dreaded the expences, he would most readily perform the solemn function himself; for you cannot conceive what joy and satisfaction it gives him, even in these days, to have erected the new Episcopal Sees. He speaks of it to all that go to see him, and mentions Dr. Carroll's hopes and expectation of soon marking out more new dioceses in North America. Many provinces are, for the present, allotted to the care and jurisdiction of the few new prelates. To Maryland are united Virginia and the two Carolinas and Delaware, down to Georgia. Boston takes in the four provinces of New England. To New York is joined the eastern part of New Jersey. To Philadelphia the western. Kentucky is to have Tennessee and another territory near the Ohio. Archbishop Carroll is to have the use of the Pallium, with which I am to invest him. Now, my dearest friend, you will say that, too late, and in the decline of life, have I undertaken such a charge at every time superior to my abilities, with the labours, cares, and dangers attending it. It is very true. But, remember, that obedience to the Church has alone made me change an easy, quiet, and comfortable state of life, for a disastrous one. I most earnestly request you will communicate as soon as possible all the news

to the most worthy Dr. Carroll. Pray his Grace to dispose matters and recommend me to the people of New York. I can find no means for conveying a letter to Dr. Carroll. There are some American vessels at Leghorn and Genoa, but an embargo is laid on them. This will render my departure from hence very difficult; and I fear the only way I will have is to attempt getting to Palermo, and there embark in an American ship, or in one bound for England, in which latter case, I would enjoy the extreme pleasure of visiting you and my other friends in Ireland once before my death. Father M. Connolly is to succeed me in the office of companion. He will take care of your business here, and of my other correspondents, if hereafter any business can be done here. I have a bundle of Rescripts for you and other prelates in Ireland, England, and Newfoundland, but have no means of forwarding them. 'Tis with great difficulty and expence I send off this small letter. Should anything happen *Paul* (*i.e.* the Pope), I have managed matters so that you are to have all his faculties over all the British dominions, through the world. Amongst the articles I sent in Dr. Moylan's chest, there was, for sale, an Ivory Crucifix, with two Statues, done by Bernini, on a rich Marble pedestal, besides, a Brass Crucifix with other figures. If Dr. Moylan has not found a connoisseur or dilettante to purchase these at £55 or £60, as I directed, I will take them with me to my Cathedral at New York, but if he has disposed of them, you will take up the money for me, and keep it till I can draw on you for the amount you may have received for my use from him and the other prelates.

I am ever affectionately yours,

L. CONCANEN.

Rome, 25th March, 1808.

XXIV.

Letter of Dr. Concanen to Archbishop Troy, 21st May, 1808.

MY EVER DEAR AND MOST BELOVED FRIEND,

I received with unparalleled satisfaction yours of the 7th March, and am most thankful to your worthy nephew for the favour. I address and forward the present according to his directions. It seems you have not received my letters of the 8th and 30th January. In the first I gave an account of the long and dangerous illness I then laboured under, and which caused myself and my physicians to despair

of my recovery. In the same letter I acquainted you of my having procured for your Clarissan Nuns the desired mitigation of their austere rule in point of fasts and abstinence, from all which they are now dispensed, and also from the precepts of said rule under any penalty of mortal or venial sin. Now you and the religious ladies may be satisfied in hearing that I have lately obtained an ample brief, confirming all I had before procured for them by Apostolic Rescripts, and extending to them the concession of all the indulgences and spiritual graces hitherto granted to religious societies of men and women, who instruct in piety and the Christian Doctrine poor children. The form for their profession for the future is changed as you directed, and inserted in the brief. By said form they are bound to the fourth vow of instructing the poor orphan girls. I think the present Nuns must renew their profession. My letter of the 30th January covered one from Propaganda, which granted Dr. Milner leave to reside in London, as long as the present business he had to transact there required his presence. I have had much to do at Propaganda to obtain even that temporary dispensation in the pretended obligation of residence for a Vicar Apostolic; but lately I have concluded this business as it ought to be. Having easy and frequent access to His Holiness in virtue of my present station, I one morning presented him a petition, demanding a full and perpetual permission for Dr. Milner to fix his residence either in or near the Metropolis of London. The Holy Father wrote in my presence the Rescript *pro Gratia*, graciously remarking "che si tratta d'un Vicario Apostolico, e non d'un Vescovo Ordinario." I shall forward this Diploma authenticated, with the Brief and Rescripts for the Clarissans, and many other interesting papers for you and our Prelates, from New York, by the first vessel that will sail for Cork, or any other port of Ireland. It is impossible now to find any other means for sending the great bundle of Faculties, Briefs, etc., which I provided for you and your confreres.

My last letter, dated 25th March, announced my promotion to the Bishoprick of New York, an event which seems as strange to myself as it must have appeared to you. I was scarce arising from my mortal illness, when Cardinal di Pietro came to my bedside to compel me to accept of the great charge. The adieu I had given the world in my illness, and the present state of affairs here, induced me to a compliance with the Pope's will and that of the Sacred Congregation. My Consecration was performed by di Pietro and two Archbishops, assistants, with

great pomp, the 24th ult., in the Church of the Nuns of St. Catherine's. I would have set off for my destination long since, had not the American vessels at Leghorn been sequestered, because visited on their voyage by the English. They soon expect their sentence from Paris of being released, and will then immediately depart for America. I am tempted to go immediately to Leghorn, and there wait the opportunity for my long voyage. You will be surprised to hear that Propaganda does not allow me one penny for the immense expenses I must undergo. I alienated the fund I had established for a novice or student for our mission, and with this money I strive to make out the provision of the necessary articles for a new founded church, and the heavy charges of apparel, journey, etc. It would grieve me if you should not receive the mentioned letter of the 25th March. Dr. Carroll has not, and could not, receive from hence any information of all that has been done for the Church of North America. I therefore prayed you to acquaint him by some vessel from that kingdom that Baltimore has become an Archiepiscopal See, and that I am to decorate him with the Sacred Pall. Fr. Egan, the Franciscan, is appointed Bishop of Philadelphia, Monsieur Cheverus Bishop of Boston, Monsieur Flaget Bishop of Kentucky, and Mr. Nerink Apostolic Administrator of the Church of Louisiana, should it please his Grace Dr. Carroll, who is empowered to appoint an Apostolic Delegate or Visitor for the Antillas and Lucajan Islands. Most ample faculties will soon be granted to you and to the American Archbishop. I shall take care that these be communicable to Newfoundland. I beg you will thank Dr. Lambert for me. I delivered his letter to the Cardinal Prefect; his plan of resigning the Mission of *Terra-nuova* is premature. I hope to recruit for him some Missionaries from St. Isidore's. Fr. Walsh is of a weak constitution. From New York I will frequently correspond with him. Adieu, dearest friend; my next letter will be, I hope, from New York.

I am, yours for ever,

BR. RICHARD L. CONCANEN.

XXV.

Extract from the Letter of Dr. Concanen to Archbishop Troy, from Rome, 8th Oct., 1808.

MY DEAR FRIEND,

. . . I will procure next November the dispensation *super aetate* for the five youths mentioned by Dr. Moylan, and then do the

business which Dr. Power, of Waterford, entrusted to my care regarding his charitable institute for poor boys. Compliments to both these Prelates. Thomas Power of Waterford died here last month of decay. You and all the Prelates are empowered to dispense *in simplici castitatis*, this I got lately for you. In mine of 25th August I acquainted you of my intended return to Rome. There are no hopes of embarking for the present. Nothing has yet appeared regarding the vacancy in Acchonry. I answered you and Dr. Milner concerning the *Negative*. How can it be refused? See Monsignor Coppola's billet to you, and you will find it virtually granted. Harry Young is well and much beloved. Write to me soon. God knows how very long I may remain here.

XXVI.

Dr. Concanen to Dr. Troy, from the Minerva, Rome, 19th Nov., 1808.

. . . After remaining four months in Leghorn and its environs at Locanda, the convent being no more; and after spending an immense sum of money, I was under the necessity of returning to Rome to seek an asylum. Consider what my grief and disappointment must have been when the General Gaddi told me that he would allow me the use of my chamber at the Ospizio, but that I should pay as a stranger, being now a Bishop, for my table, &c. I served him and his predecessors in quality of companion for 16 years, without costing him a farthing, being maintained all that time by the Casanatense establishment. Treated thus by Gaddi, I applied to my confreres at St. Clement's for subsistence. MM. Connolly and Taylor positively refused to succour me. From Propaganda I never got a farthing, nor can I expect any help, the greatest part of their income being lost by the failure of the Monte. Thus circumstanced, I applied to the Holy Father who assigned me the fruits of 2,700 scudi, that the late Fr. MacDonnough of St. Clement's had at interest in Sculthers's Bank. McDonnough left an equal sum of German florens in the Bank of Vienne, and about 400 scudi in cash for St. Clement's. It is true I have a sum in Motteux's hands, but if I now spend it, how shall I make out my journey and voyage, &c., to New York? How shall I make out the first and necessary expences at my arrival there. . . In the new Extraordinary Faculties, the Metropolitans have the communicable power of dispensing in 18

months super defectu aetatis ad Presbyteratum. Let Dr. Moylan be informed of this with my best respects. His last received letter was dated 13th January. I wrote you a few lines in Harry Young's letter to his father, the 16th inst. It is strange no papers yet arrived regarding the vacant See of Acchonry. I beg you will assure Dr. French of my affections, and that I shall do everything in my power for his friend Dean Flynn when the Postulations will arrive. I shall also take care to secure for his Lordship the parish of Sligo, cum retentione paroeciae de Athlone. Dr. Flynn being promoted, let Dr. French write to me or my agent, Mr. John Argenti, at Propaganda, proposing a fit person for the Deanery of Elphin. . . . You will do me a singular favour in procuring me some news from Dr. Carroll of Baltimore. Let him know I wrote to him several times since my unfortunate appointment. I wish to know from him what articles and commissions he would wish to have from Europe. I know the great want there is of missionaries in the United States, and eagerly wish to be informed what encouragement there would be for the passage and settlement of some choice Italian Priests who learned the English, and whom I could take over with me. Dr. Carroll never mentioned in any of his letters what assignment there is for the support of the new Bishops. If you can give me instructions about those points before my departure (which will be God knows when) you will greatly oblige me. I beg you will also write a letter for me to our Fr. William O'Brien, of New York, as I fear he will not have received mine. I wrote long since to Dr. Carroll to appoint a Vicar-General at New York with all the Faculties he and I can delegate. That See is withdrawn from the former jurisdiction.

I am, affectionately yours,

✠ BR. R. L. CONCANEN.

XXVII.

Dr. Concanen to Dr. Troy, from the Minerva, Rome, 22nd March, 1809.

I am still detained here without the smallest appearance of being able to embark for New York even this year. This retardation, when I consider my advanced age and delicate constitution, makes me apprehend I shall finish my days in this climate to which I am naturalized. You may judge how impatient I am to hear from Dr. Carroll. This communication must come by your means, for no

lettters arrive now from America in any port of Italy. No postulation or official letters concerning the vacant See of Achonry have yet appeared here. Neither has anything transpired regarding the late Provincial Chapter. In a word, not one of us in Rome has received a line from the British Isles, except Harry Young, who had the fortune to get his father's letter of last October.

I am of opinion that I sent you, some years baek, a limited faculty of dispensing in *Mixtis contrahendis*. If it be so you can make use of said power, whereas there is a general prorogation of all faculties, Ordinary and Extraordinary.

I request you will have the goodness to acquaint my correspondents, particularly Doctors Reilly, French, and Warden Bodkin, that I am still here, and that I request they will forward their commands, when possible, addressing: *To Mr. John Argenti, for Dr. Concanen at, Propaganda, Rome.*

Believe me to be, most affectionately,

Your loving friend,

✠ R. LUKE CONCANEN.

XXVIII

Dr. Concanen to Dr. Troy, from the Minerva, 20th May, 1809.

The greatest consolation I felt for a considerable time was that of receiving your's of the 28th November, with its duplicate 17th December and 25th February, with the enclosed from Drs. Moylan and Lambert, &c. These packets came in an inverse order. The first received was that of the 25th February, and they cost me about six scudi. I had the pleasure also of receiving Dr. Milner's and Mr. Gibbons' letters. On receipt of your first letter I hastened back to the Minerva from Tivoli, where, for economy sake, I pass a great deal of my time, in order to transact the very important business trusted to my care. I am actually labouring at the translation of all the interesting papers forwarded concerning the great question of the Veto. Your remarks on Dr. Milner's article in the *Morning Chronicle* are very just; however, the Doctor's statement of the business is elegant, convincing, and satisfactory. I shall present in person and in your name to the Pope a Ragguaglio of all the proceedings, wherein the constant reverential subordination of the Prelates to the Holy See will be ascertained, the imputation of incoherency be cleared away, and caution be taken against any surprise the meditated appeal

of the Catholic gentry might occasion. I foresee you will have great trouble and anxiety to endure before the general agitation subsides. I always was of opinion that the Veto could positively be agreed to, when duly circumscribed; but I firmly think that no concession ought to be made until the Emancipation be effectually granted. How insulting and intolerable is the obstinacy of certain people against the poor Catholics after so many trials and at the present juncture.

I am happy to tell you that your petition for a coadjutor has been immediately granted. Such is the esteem you are held in by the Sacred Congregation, and the confidence they are pleased to repose in me. I heartily congratulate Dr. Daniel Murray on the coadjutorship, in which I wish him to remain many long years. It would break my heart to compliment him on his accession to the archiepiscopal see. The two Briefs, one for the Coadjutoria cum futura successione, and the other for the title *in partibus*, will be expedited immediately, and remain in my possession; but in the official letter you will be empowered to consecrate him without them.

Happily I have at length induced the Cardinal Prefect to nominate Dr. Flynn to the vacant See of Achonry, though no copy of the postulations has reached us. This is another compliment to your veracity and influence. Both these promotions were decreed in the Congress held in the Quirinal the 9th inst. My great friend and protector, Monsignor Quarantotti, is now communicating the Resolves to the few Cardinals not shut up in the Palace; and next Sunday the Pope's sanction will be granted.

Would to God I could abdicate my American station and every other of that nature. But how can I do it? I was taken in unawares and forced to consent. My health is now good, but I feel the weight of my years. Gaddi and the two Fathers at St. Clement's wish me to depart lest they should be obliged to maintain me. Propaganda has too great an idea of the good they think I can do in America, and urges me to cross the ocean. I never got a farthing from the Congregation, nor can I expect any help from it, so that were I to remain here I should find myself in critical circumstances; and the fact is I am likely to finish my days here, for there is not the remotest appearance of getting off, and if I pass another year in Italy I shall, at all events, renounce my station.

I am, &c., yours,

R. L. C.

XXIX.

Dr. Concanen to Dr. Troy.

22nd July, 1809.

DEAREST FRIEND,

I feel happy to partake of the joy and consolation it must give you to receive the important papers I here forward. Your inspired Resolution of demanding a Coadjutor was admirably prudent and providential, for God alone knows how matters will go on hereafter. I congratulate you and his Grace the Archbishop of Hieropolis, your worthy Coadjutor. When times will permit I will forward the original Bulls which were consigned to me. You are to expect no official letters of advice, but on receipt of the present authentic Transumpt you may proceed to the consecration of Drs. Murray and Flynn. Such are the orders of the Cardinal Prefect Pietro, now our Delegatus Apostolicus. Dr. Flynn's faculties are in my possession. I can't send them off: no large packets pass. His powers are the same granted to all the other Prelates.

You will wonder to hear that I received yours of 29th May on the 8th inst. I translated all the papers regarding the Veto business, and would have had an answer on this and on the Ex-Jesuit concerns, had not the greatest of all misfortunes happened. More about these points hereafter.

XXX.

Dr. Concanen to Dr. Troy, from the Minerva, 27th Sept., 1809.

MY EXCELLENT, DEAR AND HONOURED FRIEND,

I need not say how much I long to hear from you. I forwarded the 22nd July the Transumpt of the two Bulls for your worthy Coadjutor, Dr. Murray, Archiepiscopus Hierapolitanensis, and that for Dr. Flynn's promotion to Achonry, with the Rescript for Dr. French's mensal parish of Sligo.

I thank you and Dr. Milner and my other friends for your friendly wish of my remaining in Italy. I would heartily consent, but how am I to subsist. The two Fathers of St. Clement's withdrew instantly, at the Pope's departure, the assignment fixed by His Holiness. Ungrateful people! I can expect nothing from Propaganda, much less from the Minerva.

XXXI.

Dr. Concanen to Dr. Troy, 3rd Jan., 1810.

Your packet of the 9th September directed to Sig. Argenti duly came to hand, *via* Hambourg. I wait with impatience to hear of your having received mine of 22nd July, containing authentic copies of the two Briefs for your worthy Coadjutor Mr. Murray, whose title *in partibus*, is the Archiepiscopal See of Hieropolis, in Asia Minor, under the Patriarch of Constantinople. I keep in my possession, probably to be forwarded from America, both the original Briefs, and do think that if you have not unfortunately yet received the copies, you may in virtue of my testimony proceed to the consecration. Though Rev. Daniel Murray be appointed Archbishop *in partibus*, yet he must undoubtedly know that he is not to expect the Apostolic Pall until (which may not happen for many years), he succeeds you in the See of Dublin. I testify moreover that I have in my hands the Brief for Dr. John Flynn's appointment to Achonry. The scrupulous di Pietro insisted on sending copies of the Briefs, and was not content the new Prelates be consecrated in virtue of an official letter, as I demanded. Act now as you judge most expedient in Domino. I cannot venture to send you here fresh copies of the Briefs, for they would by the bulk render the passage of this letter quite uncertain. Besides, I never was less able to meet the heavy charges of letters than at the present moment. I can assure you I paid upwards of nine dollars for the post this last month. Be so good as to acquaint Dr. French of Elphin that I received triplicates of his and Fr. Bartly's letters. His friend found sure means of conveying his letters to Rome by the way of Holland, but he should have pointed out to me how I was to answer them. It is with great difficulty I prevail on my friend Scultheis to forward you these lines, so that I beg to be excused by my other correspondents. Be pleased to inform Dr. French and all other friends, *quorum interest*, that nothing can be done here regarding the appointment of new Bishops or Coadjutors, until the Holy Father returns to the city, and God alone knows when this will happen. Before Cardinal di Pietro was carried off to Paris, I proposed to him Dr. French's petition of a Coadjutor; his reply was that his delegated powers did not extend so far. Our Pro-Papa now is Monsignor de Gregori. The old and infirm Cardinals Cassoni and de Porto are the only ones left in Rome. Erskine is

also called to Paris. There remain but six or seven Bishops in the city, for which reason, I am daily employed, as you will remember was formerly Monsignor Piccolomini, Bishop of Pienza, in going about confirming dying children, in Pontifical Masses, Benedictions, &c.

I most heartily thank you for your attention to me in your little letter to di Pietro. I suppress it, and shall keep secret its contents. I will have more labour, but hope to enjoy more peace in America than I would in Ireland. If the Ports of Italy be not opened to American vessels before next April, I must determine to go to France, and there wait the occasion of sailing in some parliamentary ship, at the cost of leaving behind me at Leghorn the necessary articles I provided for New York. I do not at all like Dr. Carroll's letters. I had another from him after that you forwarded. He has fixed a Russian Jesuit on me, Mr. Colhman, who possesses the parish and has the profits of the Academy erected at New York after my appointment. By the advice of a French Sulpician Priest, who was missionary about ten years in the United States, I am to take along with me two young Franciscans of St. Isidore's, for the purpose of opening a Catholic school. One of these, Fr. Hayes, is the greatest wit that ever left Ireland. He is but 23 years of age, and is perfectly qualified to teach the Latin, Greek, and Hebrew languages, French, Italian, the mathematics, geography and history, and besides is an excellent organist. I would have the profits of the Academy serve for supporting my clerical youths, and not to go to enrich the Jesuits. My Sulpician Priest, now Rector of the Seminary at Lyons, tells me that the Parish Priests of Maryland and Philadelphia had each 1,200 and some 1,500 dollars per annum. It seems then that New York leaves room to exercise the poverty I have professed. Believe me that this particular gives me very little concern. Harry Young is here at my table. His respects to you and his parents.

XXXII.

Dr. Concanen to Dr. Troy, 25th January, 1810.

MY DEAREST FRIEND,

Your welcome letter of the 27th November brought me the pleasing news of the Consecration of your worthy Coadjutor Dr. Murray, whom I pray you will congratulate in my name . . . The words in mine of 22nd July "that you and the Prelates may decide as you

judge best in Domino," related to the business of the Veto, should it come on again, whereas no light or instruction can be expected from hence on that, or, *proh dolor!* any other business, now that *dispersi sunt lapides sanctuarii*. You must be grieved to hear that Propaganda is no more. The Archives and papers were sealed up yesterday, as happened to all the Ecclesiastical tribunals of this city and are to be sent to Rheims, with the officers of each tribunal. I know not yet what determination will be taken regarding the Alumni. At all events I shall take all the care I can of Harry Young. As to the Extraordinary Powers of yourself and confreres, none have been granted after those given and specified by me in 1808, which indeed were rather too limited. Should you hear of the Secretary being carried off, a thing very probable, then, I am of opinion, you could *propter impossibilem recursum*, in urgent cases exert all that power, of which there are examples of having been delegated in particular cases. It is said there will be some persons invested with unlimited Faculties. I flatter myself that in virtue of my Remonstrance in 1808 you will be one. Nay, it is whispered here, that you are become an *Illative*. Surely you don't forget Dr. Burke's sayings; you recollect *Frascati*.

The Pope gave me powers for 20 months for my Americans, and refused granting the two years I called for. The Pope has left no powers to his Delegates here or to any others, for the appointment of Bishops, nor indeed ought he, in the opinion of those acquainted with the nature of the times. I received all the bulky packages of Postulations from every quarter, regarding Tuam, which cost me dearly at the Post-office. I drew up in my usual clear and warrantable form the acts and merits of the Postulations, hoping to find means to have the Election confirmed if agreed upon at Propaganda. In fact the Documents and my *Processetto* were examined in the Congress held at Propaganda, but, considering the danger of committing the Pope, they were happily suspended: *happily*, I say, for, would you believe it, having said but little against Archdeacon (according to my system of saying as little as possible against my neighbour) he was chosen to succeed Dr. Dillon, and Oliver Kelly was to be sent to Kilmacduagh . . .

In the Congress I mentioned, held at Propaganda, it was agreed to give Dr. French the Coadjutor he called for, Mr. Plunkett. Nothing is come yet from Dr. Lanigan, concerning what you mentioned, and when he writes, you may be sure, I will follow your

instructions. I had two letters from Dr. Moylan on this same subject; his choice would be a Mr. Marum. God knows how many Churches will be long vacant, on account of the nature of the times.

I translated the judicious and timely censure of the crazy Blanchard's Propositions. This translation was circulated through the city, eagerly read, and much extolled. I gave my excellent friend Quarantotti a copy for the Archives.

The Sulpician Priests of France are very impatient; I should set out for America, and propose my going to Paris and there wait till an American Parliamentary ship come to some port of France. I look upon the plan to be desperate, yet I believe I must adopt it, if I get the passports. Here I cannot long maintain myself. At the departure of di Pietro, my confreres of St. Clement's stopped the pension a second time. His successor the Delegate Monsignor de Gregori would have now compelled them, but he too is carried away. No less than £100 per annum, would be necessary to support myself with any decency in this place, now that the Convents are a shutting. I am convinced of your generosity, and that of Drs. Milner and Moylan; but you know how precarious would be all other resources. You should have given me the address of your Nephew's correspondent in Holland, by whom I could convey my letters under cover; you ought to know that they do not pass directed immediately to your islands.

XXXIII.

Dr. Concanen to Dr. Troy, 18th April, 1810.

MY DEAREST FRIEND,

I received yesterday your esteemed favor of 23rd February, enclosed in one from Motteaux, dated 14th March, prodigious speed in those times. Is it possible that you don't know there what has happened to the Barcaccia? and that no business can be transacted therein of any consequence? Wherefore, though urgent I perceive it is that a successor should be speedily appointed in place of the late Dr. Dillon, ad tollendum schisma, etc., yet nothing, after all my efforts, can be concluded during the present circumstances. The Secretary dare not write to him what he ought, under pain of deportation. I received to my no small cost all the Postulations from both sides. I arranged the documents in so clear a form that I doubtless expected that Mr. Oliver O'Kelly would be returned Archbishop. In fact, had

not the subsequent events hindered every communication with (the Pope) it would have been so ; though in Propaganda some inclined for Dr. Archdeacon, till I translated and presented your letter of the 7th October last. It was also agreed upon in the Congress at Propaganda to give Dr. French the coadjutor he so pressingly demands, but this arrangement too must be put off to better times.

I come now to myself. Sorry I am, my ever dear friend, to warn you not to write to me any more, till I tell you where to direct. I set off next week for America, and God knows with how little ambition and inclination. I shudder at the cold climate of New York, and probably I only go there to name my successor and die. I could not hold out here having no sure means of subsistence. You will do me a great favour to provide immediately and send me at New York some good sermons, manuscript and printed, and also some books, such as you know would be useful to me. Many years may pass before I can have the two chests I left at Leghorn. You could send some of Donnellan's books and the box you had prepared for me many years ago.

XXXIV.

Dr. Concanen to Dr. Troy.

(Half-sheet, addressed outside to Rt. Rev. Dr. Milner, Wolverhampton, but inside to Most Rev. Dr. Troy.)

3rd June, 1810.

This is only a continuation of the letter I write to Dr. Milner this day, which his Lordship will be pleased to communicate to you. Hitherto all our letters passed safely. In my last I warned you not to write to me any more to Rome. I shall make every attempt to get from Mr. Paul [the Pope] what you and your companions called for. I well perceive the great need there is of his compliance, and therefore send him an Epilogo of the whole business. He does somethings at his country house, whereas very little is done at his shop in the city. It is for fear of Mr. Martin [Napoleon] that Oliver Kelly has not been served ere now. Martin pretends the same favours at his house, but honest Paul is steady in refusing them, and not to create jealousies he forbears serving O'Kelly, Plunket, and all such merchants. How sorry I am to go away without consoling my friends. Yet though absent from the city I may hereafter oblige them. Argenti is not to go with Propaganda, even should it be removed to Rheims,

as many fear may be the case. Harry Young is well and will be ordained priest at Pentecost. I initiated him in the Holy Orders. He does not want money, nor could I now advance him the twenty guineas which you will send him by some other way. It was reported here by well-informed persons that you and some others abroad were ranked with Mr. Illative, and that, to be free to secure Mr. Paul's inheritance after his death. How true this rumour may be I know not, but certain it is, it would be a necessary expedient, whereas none of the children [the Cardinals] are free, and foreseeing this would be the case, it was said they renounced in Paul's presence their rights to the foreign and free Illatives, lest a division should take place at Paul's demise. After the 15th instant the Minerva, St. Clements, and all religious houses in the city are to be evacuated. You cannot conceive the pangs and desolation, especially of the poor Nuns. Perhaps I may see you on my way to America. I will let you know the result of my letter to Paul on your business.

I remain ever yours,

L. C.

CI.

LETTER OF DR. CURTIS, PRESIDENT OF THE IRISH COLLEGE,
SALAMANCA, TO THE ARCHBISHOP OF DUBLIN, THE 12TH OF
SEPTEMBER, 1798.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Salamanca, 12th September, 1798.

MY LORD,

I have but just by this day's post received your Grace's kind letter of the 23rd July, handing the Most Rev. Doctor Delany's nomination in favour of young Mr. Braughall, long since admitted as a member of this Irish College, in virtue of his Lordship's Dimissories, and some other papers presented to me, but which, without the above document, were insufficient.

I had the honour of writing your Grace a number of letters, as well by post as by hand, some of which, I am confident, were safely conveyed and delivered; my last went by Rev. Mr. Marum, whom I

prayed to assure your Grace of my unfeigned respect and attachment, as well as of my deep concern for being so suddenly and unexpectedly deprived of your correspondence during these last three years and upwards; for, believe me, my Lord, I never received a single line of all you now mention having wrote me, nor could I comprehend what might possibly be the cause of so long and total a silence, which, however, did not hinder me from making frequent and solicitous enquiries about your health and welfare.

I am happy to find, by what your Grace says, that the Irish rebellion is at an end, and still more overjoyed, if possible, that it was not so extensive or universal as we were here made to believe by the most frightful and alarming pictures, some whereof are of a much later date, but contradictory in many circumstances, and manifestly invented and jumbled together by designing people almost totally unacquainted with that country. Consider, then, my Lord, what wretched information could be drawn from the public papers to which you refer me for further particulars. Alas, we seldom or ever see an English paper here, or any other that can be at all depended on with regard to the affairs in question, except the little intelligence that, after an immense delay, we receive through the barren, distorted channel of the Portuguese gazette.

Indeed, my Lord, you are very sparing of your news, after so long a pause; and though I am far from censuring your prudent caution, yet I cannot bring myself to entertain the smallest apprehension of speaking my sentiments, when necessary, without disguise, persuaded, as I am, they are such as can't offend any just or reasonable government on earth, and really I look upon Spain, not only as enjoying one of that description, but also a clement, mild, and religious one, nor indeed could it easily be otherwise under the gracious auspices of its present benign and pious Sovereign. May God preserve his person, throne, and country in this momentous and calamitous crisis, particularly from becoming a prey to the pestilential contagion of flagitious and levelling principles that were long silently corroding the vitals, and sapping the very foundations of all Religion, Morality, Order, and Society, and that have now thrown off the mask, and issued forth with gigantic strides to beat down all salutary fences, and consummate the work of destruction and iniquity by the horrid arms, and still more detestable insinuations, of an innumerable and lawless herd of devoted villains, public robbers,

and professed enemies to the repose of mankind, but who, unfortunately, meet everywhere, and among all stations, with numberless proselytes, many of whom are such as, having most to fear and lose by those barbarians, might well be expected to become their most strenuous opponents.

And is this devouring pest to have no bounds? Will Spain and England, by whom the torrent could be most effectually stemmed, continue to afflict all good men by their preposterous ill-timed quarrel, and by crushing each other, prepare both as easy victims for the common foe? Is it possible this breach can be so difficult to be repaired? I think it would be no hard task, if properly attempted, and with a desire to succeed. Pardon me, my Lord, the general danger makes me almost forget our own in particular, which, even in the present system, is imminent, and our situation very precarious.

I have the honour to remain, my Lord,

Your Grace's most obedient, humble servant,

PATRICK CURTIS.

CII.

PASTORAL ADDRESS OF THE ARCHBISHOP OF DUBLIN TO THE FAITHFUL OF THE DIOCESE, A.D. 1798.

FROM THE DIOCESAN ARCHIVES, DUBLIN.)

John Thomas Troy, D.D., &c., &c., to his beloved flock, the Roman Catholics of the Archdiocese of Dublin, wisheth Peace and Salvation in the Lord.

In the discharge of my humble ministry I have often instructed you, my dearly beloved Brethren, on the duties of Christian subjects. At the first appearance of the anarchical system, which has laid waste a considerable part of Europe, I have endeavoured to preserve you from deception and danger, by timely admonitions, and explanations of the peaceful doctrines of our Blessed Redeemer, so forcibly illustrated and confirmed, by the uniform conduct of all good Christians in successive ages, to our own times.

I might refer you, my dear Brethren, to these several instructions to direct your present and future conduct in similar circumstances ; as the religious principles of Roman Catholics being unchangeable they are applicable to all time : But as St. Paul instructs all Pastors to be, after his own example, *All to all, that they may gain all to Christ* ; it is incumbent on me to raise my voice and *exhort in sound doctrine to convince the gainsayers*, whenever peculiar circumstances require it.

At present, when these kingdoms are seriously menaced with invasion by a formidable and implacable enemy, when too many may have been seduced into a persuasion, that French Republicans are our friends and allies, desirous to fraternize with us, for the sole purpose of delivering us from pretended bondage, and securing our religion and liberty, I cannot be silent, nor withhold my pastoral endeavours to warn the unreflecting, or recall to a sense of duty such as may, unhappily, have become the proselytes of that dangerous delusion.

To destroy or diminish the salutary influence of our Clergy in this kingdom, some ignorant and unsuspecting persons of our Communion, have been practised on to consider the Roman Catholic Prelates as their enemies, or as so many mercenaries prostituting their venal pens and exhortations for pensions and bribes. The fatal effects of this malignant calumny in many parts of the kingdom oblige me to declare (I do it most solemnly) that in publishing different Pastoral Instructions, I have been influenced by no other motive than a conscientious sense of duty, and a most sincere friendship for my beloved flock ; not only without pension or other temporal emolument, but without even the expectation of desire of any ; neither have I ever published or preached any doctrine at the instance or insinuation of Government. With equal truth I confidently declare the same on behalf of all and every one of my Venerable Brethren in this kingdom.

We have been likewise accused of explaining *politics*, when recommending respect for our rulers and obedience to the laws. This sinister accusation is as groundless as it is false. I disclaim any interference with *worldly politics*, and have invariably confined my pastoral instructions to *Gospel politics* only. They are few and simple :—*Do as you would be done by : Give to Cæsar what belongs to Cæsar, and to God what belongs to God : Obey your rulers for*

conscience' sake : Fear God, honour the King : Bear wrongs patiently : Forgive your enemies : Return good for evil : Pray for those that hate and persecute you : Be meek and humble : Never swear but in truth, in justice, and in judgment : Avoid calumny, detraction, and lies, if you wish to enter the kingdom of Heaven. These are the maxims of *Christian policy*, which I have occasionally endeavoured to explain. It is my duty to recommend and enforce them with pastoral energy. I have as little leisure as inclination to study, or intermeddle with, any other *politics*.

The progress of French Republicans, those pretended champions of the rights of man and of liberty, their fatal progress, I say, into every country, is uniformly marked with hostility to the rights of God, and to the ministers of revealed religion.

I noticed some instances of their infidel fanaticism in my former instructions. Every day furnishes additional effects of it, equally lamentable. I shall only mention their recent sacrilegious injustice at Rome. Neither his advanced age, his acknowledged virtues, nor his sacred character, have preserved His Holiness from insult, outrage and exile. Add to these excesses, the pillage and profanation of Churches in the metropolis of the Catholic world; the plunder of private property; the imprisonment or dispersion of Cardinals, Prelates, and Clergy; the banishment of all Ecclesiastics, not natives of the Roman State, among whom are many of our countrymen; the confiscation of Church property; the suppression of religious institutions, and particularly of six houses established in that city and its vicinity, for the education of Irish youth disposed to embrace the clerical state. Thus have they given the last and convincing proof of their hatred of Christianity, particularly to the faith of Roman Catholics; and manifested their impious intention to destroy it, if possible.

By forcing the Supreme Pastor from his residence, and degrading him as much as in their power, they vainly expect that the dispersion of the flock must follow; but it is not in the power of human malice to destroy the work of God. The gates of hell can never prevail against the Church, built on a solid and immovable Rock. The promises of her Divine Founder shall for ever secure her against every attack, and the successors of St. Peter will continue to the end of time, to exercise the powers communicated to the first Bishop of Rome, by Jesus Christ himself. Wherefore, whether our Holy Fathe

Pius VI., and his Successors, reside in the Vatican palace, or elsewhere in a cottage ; whether at liberty or in chains ; whether invested with the temporal sovereignty of Rome, or maintained by the alms of the faithful, their supreme spiritual authority shall remain unchanged and unalterable.

The religion of Christian Rome has been constantly announced to infidel nations by apostolical men, commissioned by the Holy See. At this moment numberless missionaries, hitherto maintained by the pious munificence of His Holiness, are zealously occupied in dispelling the darkness of Paganism and Mahometan superstition, by the splendour of Gospel light. Several distant nations possessed establishments at Rome, where their youth were educated and prepared for the sacred ministry. The unremitted attention of St. Peter's successors, to the propagation of Christianity, has been ever extended to all countries. Can you then consider the French Republicans, who have deprived the Sovereign Pontiff of the means to continue that bountiful attention—who have reduced him to a state of dependence and captivity ; will you, I say, fraternize with them, or consider them as friendly to the Catholic religion ? No, dearest brethren, you will not, you cannot. Fly then from the irreligious incendiaries, who insidiously whisper the contrary. Listen not, I conjure you, to their destructive suggestions.

Neither can you expect freedom or security from French invaders, by the eventual success of their hostile designs on these kingdoms. Ask, enquire, observe whether and what kind of liberty or security is enjoyed in France. You will find, alas ! that unhappy country subject to the most tyrannic military despotism, a prey to infidelity, licentiousness and anarchy ; under the dominion of terror exercised by successive factions, gratifying their lust of power and of money by oppression and extortion, whereby the people in general are become slaves and beggars. I say nothing of the massacres, assassinations, emigrations, proscriptions and other countless evils, caused by the revolutionary maxims prevailing in France, which have barbarized a civilized people, and, in a great degree banished literature, with religion, from that once Christian and learned nation ; the rulers of which, desirous to preserve their own usurped power by any other means, seem intent on subjugating all Europe. The prospect of plunder, by which their armies are principally paid, stimulates the soldiers to every violence on property, public and private, sacred

and profane. With such incontestible and melancholy proofs of French irreligion, tyranny and rapacity before you, can you possibly imagine, that we shall be, in the event of successful invasion, the only privileged people, the only to be exempted from the calamitous fate of all those countries that have forcibly or imprudently fraternized with them? Look to Brabant and Holland, to Avignon and Rome, to Savoy and Lombardy, to the Rhine and Switzerland; in a word, to the different countries and states they have conquered or republicized under the mask of friendship: in every one of them you may observe, that anarchy has succeeded to regular government, poverty and distress to affluence and competency, infidelity and licentiousness to religion and morality. Let then the fate of these countries be a timely and salutary warning to you; if not, you may, perhaps, when too late, lament your blindness and bitterly deplore your inattention to my paternal admonitions. Be wise in time, lest folly and infatuation should imperceptibly endanger everything dear to you and your families, as Christians and members of civilized society.

In my former instructions I earnestly exhorted you against administering or taking unlawful or unnecessary oaths, and explained the conditions required, to render any oath binding and acceptable to Almighty God. Recollect, I entreat you, most beloved brethren, recollect what you have read, or heard from your friendly pastors. They have often told you that "an oath is a solemn appeal to the God of Truth, who cannot be deceived. Neither the kissing of a book, nor the expression, *I swear*, is necessary to constitute an oath. Whenever we call on God, on Heaven, on His presence, or on anything sacred to witness or attest the truth of our resolutions or declarations, we take an oath. We should never, if possible, make the awful appeal. *Let your speech*, says our Blessed Redeemer, *be Yea, Yea, No, No; for whatever is more than these cometh from evil*. All rash, profane, unnecessary oaths, are forbidden by this command; but it does not forbid to swear *in truth, in justice, and in judgment*, to the honor of God, in our own or our neighbour's just defence. To affirm a known falsehood upon oath, is abominable perjury against *Truth*. To swear without perfect knowledge of the subject matter, or to anything equivocal, doubtful, obscure, or mysterious; to promise secrecy on oath, without knowing what is to be kept secret, to swear to any purpose without due consideration is rash and against *judgment*. To promise on oath any thing which tends to encourage

the invasion of a foreign power ; to promote, favor, or excite rebellion, sedition, insurrection, or disturbance of the public peace, injury to any community, family or individual, in person, property, or reputation, is contrary to *justice*. Compulsory oaths, even when neither truth nor justice is violated, are sinful ; because taken without free deliberation or *judgment*. The rulers of every state are competent to propose oaths of allegiance to their respective subjects, and other oaths to individuals employed by them in the different offices ; in order to ascertain the purity of their civil principles, and oblige the several officers to a faithful discharge of their relative duties. Oaths of either kind are not compulsory. To render then an oath lawful and acceptable to Almighty God, as an act of religion honouring the divine veracity, it must be taken in *truth*, in *justice*, and in *judgment*. When taken without all and every one of these conditions, it is sinful, and if taken without *justice*, it is null and void ; highly sinful when taken, but doubly criminal when complied with in fact. The certainty, much less the prospect of redressing grievances by unlawful oaths, can never justify or excuse them, or any unlawful acts. The fairest and most desirable object or end is to be abandoned, rather than procure it by evil means. It is, therefore, sinful to perpetrate the smallest moral evil with the view of effecting the greatest good."

Such, my dear brethren, is the doctrine concerning oaths taught by the religion which you profess, and declared by God himself, who commands you *not to take his name in vain* ; and denounces the most dreadful punishments, even in this life, on those who swear rashly.

A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house : and if he swear in vain, he shall not be justified, for his house shall be filled with his punishment (Ecclesiast. xxiii. 12, 14.) I will destroy men from the face of the land, saith the Lord, and I will stretch out My Hand upon them that swear by the Lord. (Soph. 13, 5.) But above all things, my brethren, swear not, neither by Heaven, nor by the Earth, nor by any other oath, but let your speech be Yea, Yea ; that you fall not under judgment. (James, v. 12.)

Is it possible, that any of my beloved flock, with this evidence of Divine vengeance denounced against false and rash swearers before them, will despise the friendly admonitions of their Pastors, or conceive themselves bound by any oaths or engagements tending to encourage or countenance disturbance or injury to any person ; and

thereby disgrace the meek religion which they profess? Is it possible, that Irish Roman Catholics, hitherto so attached to their principles, who during centuries withstood all temptations and hardships, rather than abjure the religion of their conscience, or neglect the duties it prescribes—that a people so justly commended for their loyalty and peaceable demeanour, whilst under the just and happy influence of that religion and its ministers, should miserably deviate from such a meritorious line of conduct; and, led astray by deceitful guides, suffer themselves to be seduced into approbation of the principles and views of the enemies of Christianity?

Will you, my beloved Brethren, submit to the yoke of a nation without religion, mercy, or honour?—of a people who have brought with them impiety, plunder and devastation into other countries? Such are the French Republicans. I cannot harbour even a suspicion so dishonourable to my Brethren, always peaceable from principle, and anxious to preserve their fair character pure and immaculate.

Compare your present situation with the past. Twenty years ago the exercise of your religion was prohibited by law; the ministers of it were proscribed; it was penal to educate Catholic youth at home or abroad; your property was insecure, at the mercy of an informer; your industry was restrained by incapacity to realize the fruits of it. At present you are emancipated from these and other penalties and disabilities, under which your forefathers, and some amongst yourselves, had labored. You are now at liberty to profess your religion openly, and to practise the duties of it; the ministers of your religion exercise their sacred functions under the sanction of law, which authorises Catholic teachers; a College for the education of your Clergy has been erected at the recommendation of his Majesty; it is supported and endowed by parliamentary munificence; the restraints on your industry are removed, together with the incapacity to realize the fruits of it for the benefit of your posterity. What, let me ask you, has effected this favourable change—this great difference between your past and your present situation? I answer: Your loyalty, your submission to the constituted authorities, your peaceable demeanour, your patience under long sufferings. It was this exemplary and meritorious conduct, invariably dictated by the principles of your religion which pleaded your just cause, and determined a gracious king and a wise parliament to reward it, by restoring you to many benefits of the Constitution.

You will perhaps reply, that some legal disabilities still exclude the most loyal and peaceable Roman Catholic from a seat or vote in Parliament, from the privy council, from the higher and confidential civil and military departments of the State. I grant it. But, is it by rebellion, insurrection, tumult, or seditious clamour on your part, that these incapacities are to be removed? Is it by adopting or countenancing the modern French principles of licentious liberty and anarchical equality that you are to recommend yourselves to our rulers? Is it by encouraging French Republicans to invade this country that you are to expect a continuation of his Majesty's favour and protection? Is it from the enemies and scoffers of revealed religion and of the Catholic faith in particular, or from the French philosophers, attempting to destroy the very remembrance of it, by abolishing the observance of the Sabbath, and substituting an infidel for the Christian calendar, that you are to be protected in the free exercise of the Catholic faith? Is it by the pillagers of Brabant, of Holland, of Venice, of Rome, &c., &c., that your property will be secured? Is it by resisting the power of the State, disobeying the laws by entering into illegal associations, by administering or taking combination oaths, equally offensive to God and our temporal rulers, that you can preserve and foster the benevolence of our most benevolent Sovereign? Is it by the plunder of arms you can conciliate the esteem of your neighbours? In a word, can favour or affection be expected as a return for outrage or insult? Most certainly not. Common sense—the slightest reflection—will enable you to perceive the absolute necessity of adopting an opposite conduct. It is dictated by religion and prudence: the only one conducive to your temporal and eternal happiness. Do not then be, my dearly beloved Brethren, do not, I most earnestly beseech you, as your Pastor, and affectionate friend, be led away from this path, by false guides, encouraging you to tumult or riot of any kind! Listen to your peaceful pastors who love you tenderly; observe their salutary instructions. You will thereby secure the favour of God, and recommend yourselves to the attention and further protection of his Majesty and of Parliament, to the good-will of all, and remove the foul suspicion of irreligion or disloyalty, if any be conceived, from the minds of your enemies or others.

When St. Peter, the first Bishop of Rome, and Vicar of Jesus Christ on earth, was imprisoned by order of Herod, the Church prayed for

his deliverance without intermission. Our Holy Father, Pius VI., Successor of St. Peter, and Centre of Catholic Unity, is now an exile from Rome, reduced to a state of dependence, and treated as a captive by the enemies of religion. How sensibly must every good Catholic, every real Christian feel these sacrilegious attacks on the person and dignity of His Holiness!

It is impossible to calculate the extent of calamity to which the Father of the Faithful is exposed. The Catholic Church is deeply interested in whatever concerns her visible head. When St. Peter was miraculously freed from his captivity, *he came to the house of Mary, the Mother of John, who was surnamed Mark, where many were gathered together and praying.* (Acts xii. 12.) The prayers of many were incessant by night and by day for his deliverance. Let us, my dear Brethren, follow this example, and devoutly supplicate the throne of mercy, to deliver our Holy Father from his enemies, and restore him to the free exercise of his authority.

In complying with this duty dictated by our religion, it is to be remembered that we are not only Catholics, but likewise subjects and members of society, partaking of the benefits of an excellent Constitution, the destruction of which will be the consequence of a successful invasion. We should be grateful for these benefits, and endeavour to preserve them by a meritorious conduct. Our loyalty inspired by religion, our allegiance to a beneficent Sovereign confirmed by a solemn oath to maintain it inviolate, should be conspicuous. At the present crisis, neutrality or indifference is disgraceful, if not criminal. We must confirm our repeated declarations of attachment to his Majesty and the Constitution by unequivocal facts, otherwise we shall forfeit every claim to remuneration, and merit the censure of every good subject. Your lives and properties, the reputation and honour of Irish Catholics are at stake. Endeavour then, my dearest Brethren, to preserve them, by a magnanimous sacrifice of every selfish consideration to the public safety.

Resist then, strenuously resist, every attempt of the rebellious or disaffected to alienate you from your loyal dispositions, and the obedience due to constituted authority: Deliver up your arms and weapons of every kind, to those appointed to receive them. Renounce for ever all connection with any prohibited association. Follow, my dearest Brethren, follow, I conjure you most earnestly, this seasonable advice. It flows from a heart warmed with the purest zeal for your

temporal as well as your eternal interests. It is dictated by the tender love I cherish for you as your Spiritual Father and most sincere friend. Do not then, for Jesus' sake, do not despise my admonitions, and thereby expose yourselves to danger and misery in this life, and to endless torments in the next.

But, *unless the Lord keepeth the city, he watcheth in vain that keepeth it.* (Ps. cxxvi. 2.) Wherefore, prostrating ourselves before the Lord, let us beseech him most fervently to stretch forth the arm of his power in our favour, to preserve our most gracious Sovereign, to direct his councils, and frustrate the designs of his enemies. The Lord will mercifully grant our petitions when preferred with humility and a sincere sorrow for our sins, for *he does not despise a contrite and humble heart.* (Ps. 50.)

To render our supplications more solemn and grateful to the Father of Mercies, appropriate Collects are recited by the Clergy in every Mass. The prayer for his Majesty and the Royal Family, usually repeated before each Mass on Sundays and Holidays, is to be continued. Psalms and some suitable prayers are added. The entire Form to be observed (until directions to the contrary) is published separately for your information and instruction.

May the God of peace sanctify you, Dearest Brethren, in all things that your souls and bodies be preserved blameless for the coming of the Lord. Amen. (1 Thes. v. 23.)

J. T. TROY.

CIII.

LETTERS OF THE RIGHT REV. DR. CAULFIELD, BISHOP OF FERNS, TO
THE ARCHBISHOP OF DUBLIN AND OTHERS, IN A.D. 1798 AND 1799.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

To the R. C. Pastors and Clergy of the Diocese of Ferns.

REV. SIR,

In the present critical situation of this country, the most alarming perhaps and most distressful that it has experienced for ages past, we feel it an indispensable point of our duty to repeat to those of our charge our admonitions and exhortations to return to their duty, to warn and caution them against the most imminent and most dreadful dangers to which they are exposed, viz., in the first instance a military

force to be sent on them, on free quarters, who will be warranted to commit the greatest excess ; to burn their houses, to destroy or consume their stock, their corn and hay, and every article of their substance except what they may chuse or reserve for their own use, subsistence, or convenience ; they will be authorised to apprehend their persons, to imprison and flog them, if suspected, and if guilty, they will be doomed to die by the sentence of a court-martial.

Now, while they have the means and time to avert these impending and dreadful calamities, they should not lose a moment ; they should come in immediately, and bring in and surrender to the Magistrates their arms, guns, muskets, pistols, blunderbusses, swords, spears, pikes, and any and every warlike, offensive, and hostile weapon in their possession ; they should renounce and abjure with sincere contrition any and all unlawful oaths of combining or conspiring with United Irishmen (which are only bonds of iniquity) ; they should disclaim for evermore all attempts of disturbing the peace of the country, and give solemn and satisfactory assurance to the Magistrates of their loyalty, submission to the established laws and constituted authorities, of their inviolable fidelity and attachment to his Majesty, to his Government, and the Constitution.

By these means they may avert the avenging arm of the offended laws, and incalculable evils, which their families, their children for the present, and their posterity for generations to come, may have cause to lament ; and what is of a still more serious and important consideration, they may arrest the avenging arm of Divine justice, which they have so heinously provoked by their seditious machinations, whether from instigation, menaces, seduction, or delusion, practised on them by vicious, designing, and evil-minded persons.

You should hasten to repeat, to inculcate, and impress on their minds these awful and important considerations, and exert all your industry and zeal to bring back those of your flock who have been led astray to the right path of virtue, and to a proper sense of their duty to God, to their country, and to the best of Kings.

You should, where necessary, go from town to town, from village to village, and if possible, accompanied by a Magistrate, to speak these things and to exhort your people in Christ Jesus.

I remain in haste and truth, Rev. Sir,

Your faithful serv^t in Christ,

JAMES CAULFIELD.

II.

REV. SIR,

Being just now informed that numbers of people assemble for the apparent purpose of ball playing or other amusements on Sundays and Festivals; and whereas such public amusements on such days are and constantly have been attended with many scandalous breaches of the Law of God, and of his holy Church, being the occasion of drunkenness, quarrels, debauchery, and other excesses, besides being a glaring violation and profanation of the Sabbath, the Lord's Day, so repeatedly commanded to be sanctified, to be kept holy, and to be only employed in acts of devotion, piety, and divine worship; and whereas the late heinous and glaring misconduct of alas! too many of the poor people of our communion, and the peculiar circumstances of the present times, make it highly improper and dangerous to themselves to have any unlawful or unnecessary meeting or assemblies: these are therefore to require you to renew to them from your altars the admonitions, instructions, and orders which you have heretofore repeatedly received from Us on that head. You are immediately to exhort them zealously, as they fear the just judgments of God, as they hope in his mercy, as they respect his holy law, as they regard their own eternal salvation and their personal safety here, by these and by the Passion of Jesus Christ and the bowels of his mercy, you are to conjure and warn them to desist and avoid all such unlawful, sinful meetings; you are to charge them strictly, that having heard Mass on Sundays and other Festivals, they immediately depart and return direct to their respective homes, and continue to be there the remainder of the day and night, without offence to God or man.

I remain, Rev. Sir,

Your very faithful serv^t in Christ,

JAMES CAULFIELD.

III.

MOST REV. AND HONORED FRIEND,

I declare it is impossible for me to gratify your curiosity, as it is impossible to collect or recollect the particulars of our conduct or the Individuals we endeavoured to serve and save, during three long weeks of tragical Confusion. And if I could, I really feel, that modesty and decency would forbid me; because it would appear, that we claimed Gratitude from the Individuals and acknowledgements from the public, which as it strikes me, would appear ostentatious

and highly indecorous : certain it is, we could name many, very many persons, who I apprehend would not be pleased at seeing their Names and Religious professions published by us. I can say, that there is not a Protestant, Presbyterian, or Quaker in this town, or adjoining Baronies of Forth, Bargo, Sheelmaleer, Ballagheen (besides many from Enniscorthy and other more remote parts, who fled and flocked in here), except such as quit the country, that did not call on us for protection ; and that we were employed from morning till night writing, speaking, and pleading for them to procure protections from the Leaders or Chiefs of the Insurrection, and in general we succeeded, for the first fortnight ; after that, the evil sanguinary spirit broke loose and no protection availed. Our houses were constantly thronged and every part, garrets, back houses, yards, every place filled with the people, their furniture, goods of all kinds. But it soon became treason to plead for protection ; for they were all Orangemen and would destroy us all : in vain did we urge humanity, charity, religion, mercy. I declared, if any of them had killed my Friend, my Brother or Father, that I would protect and save him, if he threw himself on my mercy ; for it was by shewing mercy, that I could expect mercy myself. This conduct and language graduated me equal to an Orangeman ; my house must be pulled down or burnt, and my head knocked off ; this last sentence was boldly pronounced to my face, surrounded as I was in the public square, by 4 or 5 thousand pikes, spears or muskets, when I was striving to save Lord Kingsboro's life, and which we providentially effected by gaining over a few of those rebels who had influence on the rest. That task engaged me from 9 o'clock in the morning to eight in the Evening, in which time I had not a moment's rest, nor did I expect much more rest in this wicked world, and I was alone, *i.e.* without any of the Clergy with me, the latter part of the day, except Revd. Jas. Roche, who remained within doors, with Lord Kingsboro', there were other Priests there too, from the country, but dared not shew themselves or speak for fear of pikes, &c. I remained till the King's Army began to come in, (it was Thursday 21st June) then I was in as perilous a situation as ever, not knowing but an indiscriminate slaughter might be their first act ; however I sat down with L. Kingsbro' and some others at his place of confinement to a Bit of salt Beef, at the fall of night, and got a Captain Bourke of the N. Cork, a worthy fellow, to escort me home.

Two days before this the Demon of Murder broke out and a

Banditti as dispatched from Hell, assailed the Jail and Barrack, both crammed with prisoners, and called them out by Dozens to be executed, and two Prison ships in the Harbour to be brought out, two and two to be executed on the Bridge. Revd. Mr. Corrin dined with me (for my cry to the Clergy was, that we should keep together living and dying) : at the close of Dinner, a call for Mr. Corrin came from Mr. Kellet, who was brought out of the ship on the bridge, for execution ; he ran with all speed and found Kellet and several others waiting the awful moment, he addressed the wretches in the best manner he could, warned them, that the Blood they were spilling and to spill must shortly appear against them at the awful Tribunal of God, and conjured them to stop, &c., &c. They did so, Kellet and the rest were allowed to live, and after that, there was no massacre, but some few days before it, there was a similar attack on the jail, when Mr. Corrin and Revd. Mr. Broe happened to be there, and prevented it. On the day above Mr. Corrin went home with Mr. Kellet, and all I could do, cou'd not bring him to town, for near a week, tho' I sent him General Lake's Protection : he had really pined away to a skeleton, and a few days more, without any violence, would have dispatched him to Kingdom come. My condition was, providentially for me, the reverse, for I never felt myself more vigorous, and the more pressing the difficulty and the more imminent the Danger, the braver was I. I made up my mind, at the set out, and afterwards took every occurrence as preparatory to the fatal moment, and thus continued in unimpaired Health, till the week before last, when I was visited by what you complained of, for five or six days, but got well rid of it, thank God.

Indeed the Clergy here conducted themselves with zeal and activity thro' the whole, except while on board vessels in the harbour for fear of fire and fury, &c.

When the Rebels were defeated everywhere and the King's Army was approaching, a Gentleman, my close neighbour, came to me and told me he would go out to meet them, at the risk of his life, and represent me to the Commanders as the Protector of the Protestants, &c. I thanked him and said, that Government well knew my loyalty, and I was satisfied gave proper Instructions to the Commanders, that I had nothing to fear from the King's forces, except by a general conflagration, but, if necessary, I would avail myself of his kind offices, &c. I mentioned to you, in a former letter, my introducing

myself to General Lake and his polite and kind attention to me, to the Clergy, &c., his stay was short; but General Hunter, the day after he came here called on me, I can't say it was so much a visit, as a friendly conference. He has occasionally called on me since, in the same confidential way, nor can I determine whether he deserves more credit for his sound understanding and judgment or for his humane compassionate feelings. He knows the spirit of prejudice prevailing here, as if he had lived many years among us, and he reprobates and damns it as inimical to peace, tranquility and public good. In a word, as I said before, the Lord has sent him a protecting Angel to us.

Now, my dearest Friend, do not call on me more for any general detail, for I assure you, it sickens me on recollection more than in the actual suffering: *Infandum, Amice, jubes renovare dolorem*. Thro' the whole I appeared publicly and with every degree of confidence and for several days was stopt in the street, at every step, to receive gratulations and thanks from the Protestants for having saved them, &c. This is to go by a vessel that sails to-morrow morning, so must wish you and all with you every happiness.

Ever yours,

JAMES CAULFIELD.

P.S.—I did not go to the jail or prison ship at all, nor did I hear of the horrid murders committed there, till the bloody scene was over, and it was then too late. I could not find, that there were more than two or three of this town engaged in the massacres; for the Town'smen had been that morning, ordered out to camp, near Enniscorthy, and a hord of miscreants like so many bloodhounds rushed in from the country and swore they would burn the town, if the Prisoners were not given up to them, and at the time there was not a force sufficient to restrain them, indeed most of the United men themselves shuddered at the horrid deeds.

This moment a letter from my ever dear Brother of Tullow, in answer to one I wrote him last week; for I had been told by one of the Carlow students, that he was in a miserable way, his Chapel filled with soldiers or horses, himself often insulted, and could not venture home, but remained in the town with Miss Browne and was much emaciated, however he writes in good spirits and has his chapel free now, the yeomanry in that quarter had killed at least one hundred of the United wretches the Wednesday and

Thursday before. Our Courtmartial still sitting and busy. Captain Phill Hay of Ballenkeele now at the Bar. I hope his life is safe, but *mum*. his Brother Edward in the prison ship, his Brother John hanged, the first Victim of the Rebellion; Edward Fitzgerald their cousin Germain surrendered and to transport himself for life. I hope they will now see the difference between their principles and mine. Phill Hay and John too were forced into the execrable Business, but the former made off as soon as he could, but being an Officer in the King's pay, makes his case very critical.

Wexford, July 31st, 1798.

N.B.—Lord Kingsbro', Messrs Kellet and Bland, and many others may be applied to for particular information concerning the conduct of Revd. Doctor Caulfield and the Roman Catholic Clergy of Wexford on and immediately previous to the 21st of last June.

IV.

Note of Dr. Caulfield addressed to Most Rev. Dr. Troy.

A letter signed Verax having appeared in the *Dublin Journal* of the 16th instant, purporting to observe upon and contradict a paragraph of the *Hibernian Journal* of the 10th, relative to the situation and conduct of Doctor Caulfield, and the other Roman Catholic clergy of Wexford during the time of its being in the hands of the Rebels; though such anonymous, unauthorized paragraphs may seem disentitled to any serious notice, yet the above letter, containing many false assertions, accusations, and observations of a most malignant tendency, in order to guard the weak, the incautious and uninformed against imposition, by such illiberal and malicious misrepresentations, it may not be improper to lay the following simple and genuine statement of the business before the public:—

The letter states—"That the Rebels put some Protestants to death on the 30th May, the day of their arrival in Wexford." They did so, and with circumstances of savage barbarity; but they were only two, and they victims previously marked by some of the Rebels; for what cause is not here to be accounted for. Again: "They frequently executed them in the public streets during their continuance in Wexford, and previous to the grand massacre on the 20th June. From the above 30th May to the 20th June there were only three put to death, two of whom were Roman Catholics; so that those who were put to death were not *all* Protestants, as Verax ignorantly asserts,

nor were the murders committed in the streets so frequent as he maliciously insinuates; nor were the above murders known to the clergy (except those of the two Catholics) till they had been perpetrated. Again: "He thinks it extraordinary that the Romish clergy never interposed to prevent the effusion of blood until the 20th of June." But it is more extraordinary that he should make a supposition so false in order to deduce the vilest consequences; for it is notorious that the clergy never ceased to deprecate the effusion of human blood from the altar, in the streets and at the prison, whenever they perceived an intention of committing the horrid crime; and it is well known that, days previous to the 20th June, Rev. Mr. Corrin coming to the jail, then filled with prisoners, met a large mob at the jail door vowing vengeance, and swearing they would put every one of the prisoners to death, and that they desisted for that time on his pathetic and zealous representations and exhortations. And it is equally false and invidious to attribute the exertions of the clergy on the 20th June to their "knowing that the Rebels had been repulsed in every quarter," for the battle at Fooksmill was still pending; nor did the clergy hear or know of the defeat of the Rebels there till eight or nine o'clock at night, though the massacre on the bridge had ceased between five and six o'clock that afternoon. Much less could the clergy or any one know on that day or hour that the Rebels had been repulsed at Enniscorthy or Vinegar Hill, where they fought a bloody battle on the 21st.

But what fiend could suggest or instigate Verax to assert "that the Romish clergy were the only persons possessed of authority in Wexford, and that such was the influence of Doctor Caulfield, and Mr. Corrin (Parish Priest of that town), that their passes or protections had constantly afforded the utmost security to whomsoever they were granted." For it is a most impudent falsehood that the Roman Catholic clergy, then in Wexford, possessed an atom of authority, except that Spiritual authority which they ordinarily obtain over the loyal, peaceable, and amenable of their Communion and flock. It is a like falsehood to say or suppose that Doctor Caulfield, Mr. Corrin, or any other clergyman of Wexford ever granted a pass or protection to any person whatsoever. The genuine and known truth is, that when the Rebels came into Wexford the Protestants of the town fled to the houses of Doctor Caulfield, of Mr. Corrin, and to the Convent, as to a place of safety, begging and imploring protection; that these

houses were constantly thronged with the Protestants of the neighbourhood, and with their goods and furniture; and on their calling for, and soliciting protections in writing, the clergy, one and all, declared they could not; they dare not grant any protection; but that all they could do they would, and that was to sign petitions, begging, praying, and beseeching, in the name of Jesus Christ, for the Passion of Christ, for humanity sake, and in other the most emphatic terms they could, that they (their Protestant neighbours) may be protected respectively in their persons, families and properties; that such petitions and supplications (and no other) were given to the generality of the Protestants in Wexford, and within several miles of it; so that if such petitions and prayers are to be construed into protections, Doctor Caulfield and Mr. Corrin must plead guilty. And certain it is that if their petitions and prayers had afforded the "utmost security to whomsoever they were granted," no Protestants would have suffered death, nor be injured in their property. 'Tis also certain, that the number reported to have been massacred on the bridge is much exaggerated, but it was too great, alas! and the horror of the scene extreme. The charge against the unfortunate sufferers was, not their being Protestants, but their being Orangemen, whom the cruel assassins were made to believe, or affected to believe, to be bound to each other to destroy all the Catholics, and for that reason it appeared that the Rebels had determined to put all the prisoners to death. The common jail was full, the prison ship was full, and a great number confined in the market-house, and they were brought to the Bridge in parcels to be executed. It is an undoubted fact that Doctor Caulfield (who never was present at any bloody scene), Mr. Corrin and every clergyman in Wexford were absolutely ignorant of any sanguinary proceeding, either had or intended that day, until Mr. Corrin, then at dinner, received a message from Mr. Kellet to hasten to him on the bridge. Mr. Corrin did so without delay, and finding him preparing to suffer the fatal stroke, instead of "throwing his arms about him," he threw himself on his knees, and in that posture addressed the furious mob in the most feeling terms, and the most affecting manner he was capable of; and God was graciously pleased to give effect to his words, for the assassins drew back, the massacre stopped, and no Protestant suffered after that till the King's forces marched into town. Mr. Corrin knew nothing of Mr. Edwards (who had been rescued before he appeared) nor of Mr. Atkins, who, with

Mr. Kellet, were saved on account of their Catholic wives, as Verax would invidiously have it. (See Mr. Taylor's certificate enclosed.) There were twelve men besides Mr. Kellet then on the bridge, who were all saved, though not married to Romish wives. Were all the prisoners in the above three places of confinement married to Romish wives? No. Yet they were all saved. Doctor Caulfield's house has been searched, and threatened to be pulled down for harbouring and concealing Orangemen and their property, and his life vehemently threatened by a Pikeman in the street when he was endeavouring to save the life of Lord Kingsboro. Mr. Corrin's condition was not a whit better. The clergy of Wexford must feel themselves in a sad dilemma, if Verax's statement is believed, for, if they had authority or influence, they must be implicated; and if they did not exert an authority, which they never possessed, they are to be considered as consenting, and at least passive accomplices in the horrors committed. This charge comes forward now very unseasonably, when those who were really implicated, and very active in the Rebellion have experienced his Majesty's clemency and pardon; that the Roman Catholic clergy of Wexford are to be calumniated, and for what? For having rendered every good office in their power to their Protestant neighbours. And by whom? By Mr. Verax, in the real spirit of a true Jacobin.

Wexford, August 31, 1798.

EVER DEAR AND RESPECTED FRIEND,

Your obliging favour of the 11th came to hand too late on Thursday, to be acknowledged by that night's post, or sooner than this day. I wrote you the 4th inst., and enclosed Taylor's Certificate, which I hope you received, tho' you do not mention it.

As to the observation of inexpediency of answering Verax, I do not understand, that Murphy of Bannow's conduct, or the affidavit made by Grandy has any connection with the answering tended to Verax, as his charge was pointed precisely at the clergy of this town, and particularly at Rev. Mr. Corrin and myself, and of course the answer should be a vindication of those only who were charged. I could not mean to introduce the names of any others, or justify their conduct, because I could not witness it, as all communication was cut off, during the stay of the rebels here. The gentlemen neighbours of several other Pastors gave them great credit for their laudable

exertions, loyalty, &c., and called on or wrote to me to procure protections for them, and Murphy of Bannow was one of them.

Others of the clergy may still be inculpated; but I do not hold myself accountable for them: let them suffer, if guilty, as martial or civil law may direct. It is impossible, and it would be shameful for us to attempt their vindication. I was told yesterday that Rev. Edward Redmond, Pastor of Ferns, has absconded, having been accused, and to be prosecuted for being present at, and encouraging the burning of some house or houses. If that is fairly proved, who can say a word for him? The visitation was severe indeed, Satan was let loose on the poor men, and his success was, alas, too great. Parties of forties, fifties, and hundreds, armed with pikes, swords, &c., were often sent to bring the unhappy Priest to camp, and fire and sword was to be the retribution of his refusal; some had virtue and firmness enough to withstand the terrific threat; others yielded, overcome by terror.

You know, my dearest friend, I was not inclined to publish anything of the unfortunate business; but Verax coming forward with so many glaring falsehoods, and sending me copies of his lying letter under blank covers, and also to Mr. Corrin, some dropt in the post here and charged a penny, others marked Ross, charged six-pence (though the whole, I am confident, was machinated here), I at last yielded to your solicitations, and made up the materials of what appeared to me to be sufficient to turn Verax into a Mendax as he really is. I was apprehensive, that his view was to force me to publish something, of which he would gladly lay hold, to ground an accusation on it. This made me so cautious, that my statement is not as bold as it otherwise might be. 'Tis told by many that Mr. Corrin and I are to be summoned, and examined before the Lords; and when the military are removed hence, that the clergy will be called to strict account. Our neighbours, God bless them, are shockingly embittered, and the times exceedingly angry. So that I commit the measure of publishing our answer to your own good sense, sagacity, and discretion. I imagine it would not be wrong to sign it Veritas, and also to tell Verax, that no notice will be taken of himself or his letters till he throws off the mask; that is if you determine to publish. With pleasure and gratitude I received the compliments of my most respected and esteemed friends Doctor Reilly and Rev. Mr. O'Connor, whose good state of health is matter

of real joy to me. I pray you to say everything respectful and affectionate from me to both, as well as to the family of that house.

I remain, with the most strict attachment,

My ever dear Friend,

Your ever devoted and faithful Servant,

JAMES CAULFIELD.

Wexford, Sept. 15th 1798.

P.S.—I expected to have got an opportunity of sending this by ship yesterday, but was disappointed, which vexes me, as I can get no frank here. Poor Priest Dixon is still confined in Waterford, waiting I suppose, to be transported. As to Cartan, it matters not, &c. Mrs. Talbot prays her best respects to you; she got home her son Matt in a hurry, when she heard the enemy was marching toward the capital, but will soon take back with his two brothers, John and James. Thanks to kind Heaven, that them Dogs of Hell and of the great nation have been put down in this little island. The small aid and strong opposition they met with, I hope, discourage to make any further attempt on us.

V.

Letter to the Clergy of Ferns.

REVEREND SIR,

Some short time ago a Report was industriously, but most maliciously and wickedly, propagated in this Town, and through this part of the Country, that the Roman Catholics intended an immediate Rising and general Massacre of the Protestants. Time having now given the Lie to that mischievous Story, the Devil and his Imps come forward with the Reverse; telling the Roman Catholics, or insidiously insinuating to them, that there is an Intention existing among the Protestants of putting the Roman Catholics to death. 'Tis, alas! too well known, that these fabricated Stories have been alternately most sedulously and viciously given out, and believed, or affected to be believed, by many, since or before the Commencement of the late unnatural and shocking Rebellion. And for what Purpose or End? Evidently to set the Protestant and Catholic by the Ears in the Beginning, and to work upon each, to consider the other as a most dangerous and sanguinary Enemy. Now Thanks, and Thanks for ever to kind Providence, that unfortunate (and to us disgraceful and scandalous) Rebellion is crushed and extinct: Why still keep up and give out those abominable, diabolical Reports? Why, merely

to endeavour to continue the intended Enmity, to create alarm, to cherish Distrust, to do away all Confidence, and to bar every social, neighbourly, and friendly Intercourse between a People, who, by the Law of God and Nature, as well as by their Situation, ought to consider and treat each other as Neighbours and Friends. But by whom are these Stories fabricated, whispered, and given out? By infernal Agents, who, either of themselves, or instigated by other poor Wretches, who wish to keep up an implacable Hatred, a vindictive Spirit of Resentment, to plunge the Country into Disorder and Confusion, to fish in troubled Waters themselves, with the Hope of gaining something, having nothing to lose. But will any Man in his cool sober Senses suffer such a death-dealing Viper to bite him, or open his Ear to the plausible, fascinating Voice of such an Asp, that promises everything, and secures nothing but Ruin and Destruction, Sin and Shame? No; the Man of Common Sense will shun and avoid him as a most dangerous Pest, as I said before; he will consult his own Safety and Peace; he will, by his Industry, procure Bread and Comfort for himself and his Family; as a Man and Member of Society, he will listen to the Voice of Nature, "Do as you would be done by;" as a Christian Subject, he will listen to the Voice, and attend to the Example of Jesus Christ; he will give Cæsar his due; he will pay due Deference and Obedience to the Laws and constituted Authorities; he will fear God and honour the King: in a Word, he will love his Neighbour as himself, and owe no Man any Thing but good Will. These are the Words of Life and Truth, which you are still to repeat and inculcate to your People; the Observance of them will avail them much here, but infinitely more hereafter; while a contrary Conduct, besides doing incalculable Mischief to the Neighbourhood and Country, will more than probably bring the evil doers to an untimely, violent, and scandalous Death; bring Poverty and Distress on their Families, and entail Shame, Infamy and Misery on their Posterity.

The uniting of Irishmen for the late Rebellion was hatched in the dark, it was communicated by private Whispers, it was recommended by specious Promises, impressed by flattering Prospects, enforced by Threats and Menaces; denouncing Death and Destruction on the Persons and Properties of those who refused to unite and co-operate; and the Union was secured and sanctioned by a solemn Oath. The People in general, more credulous than wise or virtuous, swallowed

the bait, and joined in the diabolical Confederacy, adhering to their perjurious Oaths more strictly than to their baptismal Vows, or the most sacred Ties of Conscience, Religion, and the express Word of God. In vain did their Pastors repeatedly explain to them the sinfulness of their Conduct, and the Perjury and Nullity of their Oaths, which were only Bonds of Iniquity, their Object being unlawful and wicked; that it is exceedingly sinful to take the Oath, but infinitely more so to observe or fulfil it. But the Bishop, the Priest, the Preacher, would not be attended to, but became obnoxious, threatened and endangered for explaining their Duty to them in discharge of his own.

And how will the infatuated, the deluded, or the designing Men of that Confederacy account now for their Oaths? How many of them are now observed? Very few. They have been generally broken, and so they ought; they have been renounced and abjured by a solemn Oath of Allegiance to the King, (the best of Kings) and his Government; which is a laudable, lawful Oath, a conscientious religious Bond, which cannot be broken or violated without incurring the guilt of mortal Sin, the Forfeiture of their Title to Heaven, and their very Existence here. But it is a most lamentable Circumstance to consider the Disrepute and Discredit into which they have brought Oaths, the most sacred Pledge that can bind Man to Man, or to his God, by their Prevarications, swearing backwards and forwards as Occasion or their Caprice led them. What degree of Credit can they expect to be given to their Oath in a Court of Justice, or in any Case to be decided by an Oath? How will the Authors of the Oaths, or those who tendered them, answer to God, or to Man, for the Multitude of Evils and Injuries done to the Country by their Means and destructive Agency? How will they answer to God or the World for the Number of Widows and Orphans, or for the Number of Families left without a Roof to shelter them from the Rigour of Winter, without a Cow to give them a Sup of Milk, or a Horse to till their little Holding; without Means of paying Rent or Debt: in a Word, without Fuel, Food, or Raiment? And all this Accumulation of Misfortunes brought on the Country by the Machinations of crazy, ambitious, revolutionary Adventurers, through the Credulity of the incautious and ignorant Multitude. What of Plunder and Robberies, of cursing, swearing and blaspheming, of Lives lost in Battle, and above all, of Massacres, of Murders in cold Blood? Oh! how horrible

to the Recollection ! but how flagitious, how atrocious must be the Commission of Sins crying to Heaven for Vengeance ? They have tarnished and blasted the Catholic Name, and the Credit of its Ministers. And let me ask, who have they served by this great Measure ? I apprehend, Nobody. Who have they injured ? Many Thousands, in manifold Ways. Oh ! what cogent Cause, what imperious indispensable Necessity for a long and lasting Repentance, for a most pungent Sorrow and sincere Contrition ! May God of His infinite Mercy grant them that Grace, with a real Conversion of Heart, and an Amendment of their moral Lives.

They have injured their Protestant Neighbours, it is too true, and must expect that they naturally feel and resent it : But they are not to imagine or apprehend that there exists in the Protestants any Intention to massacre them ; nor are they to believe any officious, insidious, or ill-designing Wretches, who come to them with such malignant Stories ; they should drive them away as Enemies to the Peace and Tranquillity of the Country, and to the desirable Return of Confidence, good Neighbourhood, and social Order of it. Our most gracious Sovereign has stretched out his strong arm to crush and chastise them for their Rebellion : but he has also extended the other lenient Hand with Mercy and Pardon of all their political Crimes, on their Repentance, and return to their Duty and Allegiance, to which he liberally and graciously added his Royal Protection. And the People may rely on it, that his Commanders and Officers here, actuated with the same Spirit of Humanity, will take Care to see that Protection have its due Effect.

Let them, then, continue peaceably and orderly their honest industrious Pursuits, and they will have nothing to apprehend from their Protestant Neighbours, or from his Majesty's Government, but Safety and Protection. They have got a strong and severe Lesson ; but with a Mitigation which they did not expect or deserve. The Mercy of God, and the Clemency of their Prince, have spared them, and saved their Existence and Property too, as far as the Ravages of the unnatural War would allow. They should now, with Hearts overflowing with the most lively Gratitude and sincere Thanksgiving, return to their lawful Occupations, and by their Industry and Diligence, endeavour to repair the Losses they have sustained by their Folly and Madness.

You are to call on them in the Name of Almighty God, the awful

Judge of Heaven and Earth, who will reward and punish them according to their Deserts or Demerits; you are to conjure them by the Passion of Jesus Christ, and the Bowels of His Mercy, to return seriously and sincerely to their Duty; to lay aside all Strife, Contention, Sedition and Turbulence; to refrain from all cursing, swearing, Oaths, except in Truth, in Justice, and in Judgment; to avoid Detraction, Calumny, and Lies, to obey their Rulers, not so much from Necessity, as for Conscience sake (for it is impossible for them to be good Christians, if they are not good Subjects); with Meekness and Humility to submit themselves to the Laws of God, and of His holy Church; to enter speedily on a due Course of Penance, and to endeavour, by all Means in their Power, to repair all the Injuries they have done, and to atone for all their Transgressions against God and their Neighbour; and with true Compunction of Heart, beseech the God of Mercy to grant them a full Pardon of their Sins, the Grace of a perfect Reconciliation, and Perseverance in the Love and Fear of the Lord, in Piety and good Works to the end of their Lives. That the Lord may vouchsafe to grant them these Graces, and every desirable Blessing, is the fervent and daily Prayer of,

Reverend Sir,

Your faithful and humble Servant in Christ,

JAMES CAULFIELD.

Wexford, Sep. 13, 1798.

P.S.—On Recollection, I feel it necessary to note and repel a most false and calumnious Charge against myself, maliciously invented by some evil-minded Person or Persons, and industriously propagated with a View to destroy, or at least to diminish, that Authority and salutary Influence which I and my Clergy ought to have on the Catholics of this Diocese. It is, “*That I am fee’d, bribed, or pensioned by Government, and that to a considerable Amount; of Course, that, as a Mercenary, I censure and condemn the Measures of United Irishmen and Revolutionists.*” Now, in order to confound the malicious Fabricators of such malignant Calumny, to disabuse the credulous and ignorant, and to rectify their Consciences, I do most solemnly declare, that I was never offered or promised any Fee, Bribe, Pension, or Reward, by any Person in or under his Majesty’s Government; and that I never desired, expected, nor looked for, directly or indirectly,

nor never received a Shilling from his Majesty's Government, nor from any Person whatsoever, for or in Consideration of the Part I have acted, or for my Opposition to Revolution and Innovation: I also solemnly declare, that I was actuated, and my Conduct regulated, purely by a conscientious Sense of my Duty, and a sincere Regard for the Good and Safety of my Flock.

N.B.—The above Letter is to be read distinctly from the Altar, and its Purport to be enlarged and explained to the Congregation, the Sunday after Receipt of it, and elsewhere, as Occasion may offer or require, by all the Pastors and officiating Catholic Clergy of the Diocese of Ferns.

VI.

MOST HON. FRIEND,

At length I have this day obtained the dates of the Burning and Destruction of the Chapels of this Diocese, as on the other leaf. I could hardly get a priest to venture to the Mackamores, to the neighbourhood of Gorey or Camolin, so much afraid are they of the yeomanry of them parts.

There were but two Chapels burned during the rebellion, that of Boolevogue and Maglass, which were destroyed by the enraged Yeomanry, the former the morning the rebellion broke out, and the latter four days after, when the military and yeomen were retreating from Wexford. After the rebellion was put down, and the burning of the Chapels re-commenced, we strongly suspected that it was a measure taken up by some wretched, desperate rebels, with a view to irritate and incense the rest, and to throw an odium on the military and yeomanry. But on due investigation we discovered our error, for it plainly appears to have been the work of the yeomanry, or rather of their supplementaries, for 'tis hardly credible that a gentleman, or a man of any decency, could be guilty or capable of such unseemly and mischievous conduct, which can have no other end but to feed and cherish prejudices, that are too strong already, and to add to the poverty and distress of a very wretched country. They set fire to the Chapel of Monomolin some months ago, but when they departed some good Protestants extinguished the fire, and saved the house though damaged; but latterly they deliberately stripped the slates off, got saws, cut down some of the principals, set them on their ends in contact with the rest of the roof, and then set the whole on fire, crying aloud, "Five Pounds for a Croppy." One of them amusing himself

last Monday, shot the cross from off the end of our Chapel here, but he has made a proper apology, and I believe he did not act maliciously, though giddily.

I have the honour to remain, most respectful Sir,

Your most faithful and most obedient servant,

JAMES CAULFIELD.

Wexford, June 1st, 1799.

Chapels Burnt in the Diocese of Ferns in and since the late unfortunate and wicked Rebellion.

Chapel of Boolevogue, burnt Whit Sunday Morning, May 27th, 1798.

- „ Maglass, burnt on Wednesday, May 30th, 1798.
- „ Gorey, pulled down Saturday, August 4th, 1798.
- „ Ballymurrin, slated, burnt Friday, June 22nd, 1798.
- „ Ramsgrange, burnt Tuesday, June 19th, 1798.
- „ Annacorra, Co. Wicklow, burnt Sunday, September 2nd, 1798.
- „ Ballyduff, burnt Friday, October 19th, 1798.
- „ Clologue, burnt Friday, October 26th, 1798.
- „ Ferns, burnt Sunday, November 18, 1798.
- „ Oulart, burnt Wednesday, November 28th, 1798.
- „ Drumgold, burnt Thursday, June 21st, 1798.
- „ Killeveny, Co. Wicklow, burnt Sunday, November 11th, 1798.
- „ Ballynamonabeg, burnt Friday, January 18th, 1799.
- „ Askamore, burnt Sunday, February 24th, 1799.
- „ Murntown, burnt Wednesday, April 24th, 1799.
- „ Monomolin, slated, an excellent new house, burnt in open day, May 3rd, 1799.
- „ Kilrush, burnt Wednesday, May 15th, 1799.
- „ Crane, burnt Monday, September 17th, 1798.
- „ Monaseed, burnt Thursday, October 25th, 1798.
- „ Rock, burnt Friday, October 12th, 1798.
- „ River Chapel, burnt Friday, October 19th, 1798.
- „ Ballygarret, burnt Tuesday, January 15th, 1799.

The above Chapels were all thatched, except those of Ballymurrin and Monomolin, which were slated.

JAMES CAULFIELD.

Wexford, June 1st, 1799.

CIV.

LETTERS OF SOME OF THE IRISH BISHOPS TO THEIR FLOCKS IN THE
YEAR 1798.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

I.

Remonstrance of the Right Rev. Dr. Edward Dillon, Roman Catholic Bishop of Kilmacduagh and Kilfenora, to the Roman Catholic Laity of said Diocesses.

HEALTH AND BENEDICTION.

A father who looks on with silent indifference, whilst danger and ruin in a thousand shapes threaten his family, may justly be considered as guilty of high treason against human nature. The fond emotions of paternal affection have never vibrated in his heart. Studious of his own ease, attentive to himself alone, wholly occupied in gratifying his inclinations or consulting his own safety, he feels no alarm on seeing the snares that are laid for his children, and suffers them, without a pang, to rush on to unavoidable destruction. Such exactly would be my case, should I omit at this time, to warn you of the dangers with which you are surrounded. If, feeling the most tender solicitude for your temporal as well as eternal welfare, would entitle me to be considered by you in the light of a Father, I conceive myself to have an undoubted claim to that endearing appellation; but I am called upon by a tie of a superior nature, that bond which unites the pastor to his flock, that sacred and awful obligation which I contracted on being entrusted with the care of this portion of the Church of Christ, to address you on the present calamitous occasion. There is not one amongst you, even in the most remote and obscure hamlet, who hath not heard of the Oaths and Associations which have entailed so many misfortunes on various districts of this kingdom. How many poor exiles from Northern Counties, have you seen arrive amongst you, sent adrift without pity or remorse, by a barbarous association? How many atrocities have you heard committed by persons belonging to societies of, if possible, a still more dangerous tendency? How many villages destroyed, and districts laid waste in consequence of illegal oaths and conspiracies? It would be foreign to my purpose further to pursue this tale of woe; much less doth it fall within the sphere of my duty, to investigate that maze of moral and political causes which have concurred to

beget that restlessness, and agitation of the public mind which prevails in various parts of the kingdom—suffice it to observe, that these oaths and associations have been proscribed by the Legislature under the severest penalties—and it would be doing an injury to the opinion which I entertain of your principles, to suppose that any of you could be so little acquainted with the obligations which he owes to Society, as not to know that you are bound both by the law of God and the law of nature, to obey the ordinances of the State in all civil and temporal concerns. What could be more deplorable than the situation of that country in which it would be permitted to each individual, to contradict the laws, to withdraw his allegiance, to oppose the Legislature? The law of God commands us to obey the rulers of the land. The Saviour of mankind inculcates this doctrine in the Gospel, and the Apostle of nations, the blessed Paul, is clear on the subject.

But waving these considerations, your own interest, and the happiness of the district in which you reside, call upon you to avoid, with the utmost caution, all illegal oaths and combinations. Take warning from what hath happened in the various parts of the kingdom, which have had the misfortune to experience the direful consequences of those illegal associations. Learn to appreciate the inestimable blessings of peace and tranquillity which you have hitherto enjoyed. Thrice happy, if, whilst the thunder of anarchy growls at a distance, you are allowed quietly to partake of your frugal fare, and compose yourselves to rest without dread of the assassin or the midnight robber.

There are, no doubt, even amongst us, some few whose hearts are corrupted, and whose minds are perverted; who never once besought with humility, the Father of lights to enlighten them; who yet decide every point, philosophize on every subject; whose whole education consists of a few scraps, taken from immoral or impious writers; who, on the authority of some sacrilegious innovator, blaspheme that religion to which they are utter strangers; who, afraid to look into the state of their own hearts, which they have never enriched with the practice of any virtue, and not daring to look to heaven, which they have never ceased to insult, would wish to forget themselves in the midst of tumult and confusion. They look forward with anxious expectation for the arrival of their brethren in impiety. They tell us with a malignant and ill-dissembled satisfaction, that we

must not flatter ourselves with the hopes of escaping a visit from the French. I will not take upon myself to determine an event which, as yet, remains amongst the secrets of Providence. Obstacles of great magnitude lie in their way. I will not, however, hesitate to declare, that the wrath of heaven could scarcely visit us with a more dreadful scourge. Witness the atrocities which have marked their steps in every country into which they have intruded themselves. Treasures and valuable effects carried off under the name of contributions; the smallest opposition to the will of those apostles of liberty, attended with the most horrid devastations—churches pillaged and profaned, our holy religion proscribed; even lately, a respectable nation given up to carnage and slaughter, for having attempted to defend the Constitution and laws under which they and their ancestors lived for ages, a brave, frugal, and happy people; the supreme Pastor of our Church not only reviled and calumniated in the most impudent manner, but also stripped of that property, which enabled him to display a generosity and benevolence, worthy of his high station; and to propagate the Gospel of Christ amongst the most remote nations of the globe. Such are a part of the blessings which, under the specious name of Liberty, have been bestowed on many neighbouring countries, by the rulers of the French people.

Ill-fated people! destined to wade through torrents of blood, in quest of that liberty, which hath hitherto escaped their pursuit. More restless than the waves of the ocean, which dash against their shores, have they plunged from Revolution to Revolution—the sport of every prevailing faction; and are, at length, compelled to bend under the iron rod of Tyrants, more despotic than any of the kings who swayed the sceptre of their nation. But, my beloved Brethren, let us put our trust in that Providence which directs all human events. Let the impious man quit his iniquity, and the virtuous man redouble the fervour of his supplications, and the God of Mercy will turn away his wrath from us—for *who is it that hath confided in the Lord and was confounded?* In the meantime, let me conjure you, through the precious blood of Our Divine Redeemer, whose death we this day commemorate, to have mercy on yourselves—on your children, and on your country: to reject, with horror, all clandestine oaths which may be proposed to you. As for my part, it will be the pride of my life, and the greatest consolation which I can enjoy here below, should I be, in any degree, instrumental in preserving you from

the machinations of dangerous and designing men. I may, surely say, without presumption, that I have a juster claim to your confidence, than those workers of iniquity who delight in darkness. The God of all Truth knows that I am a stranger to political parties; and that, in this address, I am influenced merely by the desire of promoting your happiness, and by the imperious call of a sacred duty.

Indeed, when I reflect on the happy days which I have spent with you, at your respective chapels, each succeeding year, since I have been appointed to preside over these dioceses; when I call to mind that reverence and veneration, which you manifested for the episcopal character; the avidity with which you received the great and consoling truths of the Gospel; the warm expressions of gratitude and tender affection with which you repaid any exertions that might have been employed to inflame you with the love of morality and religion—I am filled with the most sanguine expectations that I do not address you in vain. But, should I have the misfortune to find myself disappointed in the opinion which I entertain of you, I shall at least have the consolation to reflect, that I have discharged my duty—that I have not slept at my post, or failed to give you due notice of the impending danger. Immediately after the approaching festival of Easter, I shall meet you on stated days, at your respective chapels, and trace out to you that plan of conduct, which appears to me the most desirable for you to pursue in this emergency. I shall conclude, in the meantime, with the words of the Apostle St. Paul—*May the peace of God, which surpasseth all understanding, fill your hearts and minds in Christ Jesus.*

Kilcornan, April 6, 1798.

II.

Remonstrance of the Right Rev. Dr. Moylan, Roman Catholic Bishop of Cork, to his beloved Flock, and in particular to the Lower Orders of the Roman Catholic Inhabitants of the said Diocese.

In times like the present, when Government has declared its determination to suppress, by the most vigorous and summary means, the spirit of insurrection and outrage, which has manifested itself in some parts of this country, I should consider myself deficient in what I owe to you, Dearly Beloved Brethren, if I omitted to warn you of the impending danger, and of the necessity of adopting such a line of conduct, as may prevent the exercise of the severities of the law

against you. Charged as I am, by Almighty God, with the care of your souls, interested as I most warmly feel in whatever regards you, it is my bounden duty to remove as far as in my power, any delusion under which you may at any time labour, and to apprise you of whatever might tend either to obstruct, or to promote your temporal and eternal welfare. In the present critical state of our country, in the present unhappy temper of some men's minds, and under the threats of personal violence, with which I have been menaced, the timid precautions arising from personal consideration, might suggest and recommend a silent observation of passing occurrences; but as you, dearly beloved brethren, are the first object of my Pastoral solicitude and care, and dearer to me than life, nothing could dissuade me from addressing to you my admonitions, but the apprehension of their not proving, in the actual state of the public mind, as extensively useful as I should expect, and that their design might be misrepresented by those enemies of all good order and religion, who have of late so industriously sought to insinuate themselves into your confidence. Trusting, however, in the Lord, that you will receive this address in the same spirit in which I write it (and God knows, it is your good only I have in view) I beseech you, beloved brethren, and exhort you as your spiritual Father, and your sincerest friend, to weigh well and consider your present situation. It is not to political discussion, but to religious reflection I mean to call your attention, and therefore shall forbear to enquire into the original cause or causes of the present unhappy state of the country: the decision of this question would answer no purpose for you, were it as obvious as it appears complicated. But surely, the first principles of our holy religion, as you have learned it in Jesus Christ, inculcate and enjoin obedience to the laws, and respect for the constituted authorities—that secret associations for the subversion of the order and peace of society, are unlawful and criminal, and that the guilt of such combinations is highly aggravated by attempting to confirm their engagements by the sanction of an oath—for an oath my brethren, is a religious act—it is a solemn appeal to God, as the witness of the truth of what we declare, and the avenger of what is false or evil: when we take a just and lawful oath, proposed by such as are invested with competent authority, we honour God—we testify our reverence and veneration for His Divine Majesty, as the Infallible Truth that cannot be deceived, and as the just punisher of unrighteousness and falsehood.

But an oath that is either false, or taken to bind to the perpetration of anything wicked, is the grossest and most direct affront to God—it is a sacrilegious profanation of His adorable Name—High Treason against His Tremendous Majesty—a formal contempt of His power—in a word, braving the Almighty to His very face. Such, my dear brethren, are all oaths of combination, to the prejudice of any neighbour or fellow-creature, or against the tranquility and good order of the community in which we live. Nothing therefore can sanction or justify them. They are an abomination in the eyes of the Lord, and will infallibly, unless repented of, draw down the vengeance of heaven, sooner or later, on the wretches that are guilty of such impious practices.

Nothing can more effectually tend to bring down the judgments of God upon the country; for it is a fact, that where the practice of taking false or wicked oaths gains ground, all manner of crimes grow common with it, and in proportion to the progress it makes amongst any people, the nearer they approach, until at length they are plunged into the gulph of destruction.

That such are the necessary consequences of false or wicked oaths, the Almighty has expressly declared by the mouths of the Prophets Jeremiah and Osee. “*Because of swearing, the land mourneth,*” says Jeremiah; and Osee sets that down as the principal cause of the Lord’s indignation against his chosen people, the children of Israel. “*Swearing, and lying, and killing, and theft, have overflowed, and blood toucheth blood; therefore,*” says the Prophet, “*shall the land mourn, and every one that dwelleth in it shall languish.*” How applicable, alas! these awful denunciations of the Almighty, and how literally have they been fulfilled in our distracted land.

Such, therefore, amongst you, my brethren, as may have had the great misfortune of being, by the persuasions of artful and designing men, deluded into so heinous a crime, let me intreat you to follow the advice of the Prophet Ezechiel, “Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart and a new spirit, and why will you die, O house of Israel?”

Associate not with those Atheistical incendiaries, who would extinguish that horror, which every human breast must feel against the execrable crimes of robbery and murder, by which the national

character has of late been attempted to be stained. Return to your usual occupations of industry and labour, and instead of bewildering your minds in speculations about government, which you cannot comprehend, endeavour to realize for yourselves and your families, the comforts which a patient and unwearied application to your respective avocations will not fail to produce.

To be totally exempt from sufferings is what you cannot expect at this side of the grave. No state, no condition, no rank, however exalted, but has its pains, its crosses and tribulations, and this by divine appointment. And why? because this life is a state of trial—we are in this, only on our way to a better world. If we conduct ourselves well here, for the little time we have to remain, by discharging the duties of our respective states, we shall certainly be unspeakably and eternally happy hereafter. Instead then of indulging in fruitless and unseemly murmurs, or seeking by unlawful methods to soften the hardships of your condition, console yourselves, my dear Brethren, with the assurance which Religion holds out to you, that for whatever you suffer in this world, you shall, if it be not your own fault, be amply rewarded in the next—that the transient afflictions of this fugitive life, if patiently endured, are destined to produce an eternal weight of glory. How powerful a motive this to console us, when smarting under the chastisements of heaven, or the miseries of the earth.

But whilst I exhort you, my Brethren, patiently to endure whatever portion of evil, in the general distribution of Providence, may fall to your share, I would have you not unmindful of the blessings you enjoy, and the favors you have received. Certain privileges excepted, you possess the advantages of the Constitution. The penal laws, under which our fathers groaned, have been almost all done away. You have the comfort of exercising your holy Religion without controul, and to the benignity of Government, and to the liberality and wisdom of Parliament, we are indebted for the establishment and endowment of a Roman Catholic College, on an extensive plan, which will afford a liberal education to our youth, and a supply of Clergy to our Church, when the present generation have finished their career. These are blessings—these are favors, that should excite and call forth our gratitude, and this gratitude we should evince by a steady attachment to the Constitution, and unshaken loyalty to our gracious Sovereign—a Sovereign who has done more for the Roman Catholic

Body, and indeed for this Kingdom in general, than any, or all of his predecessors. I know beloved Brethren, that efforts have been made by evil minded men, to weaken your attachment to the Constitution of your country, and your allegiance to the best of Kings, by circulating impious and seditious writings, and encouraging you to outrage and riot. But in the name of God, why should you be the dupes and tools of these wicked incendiaries? Surely they could not have your good at heart! In forwarding these seditious schemes, by disturbing the country, you only promote your own and your family's ruin and destruction, by drawing on your heads the vengeance of insulted laws. The sword of justice is not yet sheathed, and yet observe how many of the seduced and misguided people has it already cut off! and over the heads of how many, separated by impenetrable barriers from their friends, does it still remain suspended! Ah! who shall restore to widowed wives and orphan children their husbands and fathers, thus prematurely cut off! Will the miscreants who inveigled them into the paths of infamy and ruin come forward to indemnify and console the surviving friends for the dreadful calamities they have brought upon them? Alas! no consolation or indemnity will they afford. Instead then of suffering yourselves to be any longer misled, take warning by the fate of those victims of public justice, and let the declarations of lively sorrow and contrition for violating the laws and disturbing the peace of the country, made with their dying breath, make a lasting impression on your minds. Consider the vigorous measures now to be enforced against disturbers of peace and good order; this country is just proclaimed—military law established. From the known humanity of the Commander-in-Chief, and of the immediate Commander of our District, no unnecessary rigour in the discharge of their duty can be apprehended, and you should bless God that such Commanders have been at this crisis appointed; their benevolent and liberal hearts feel and make due allowance for the deviations of uncultivated nature—they know how to distinguish between the deluded peasant and the artful incendiary that imposes on his ignorance and credulity. But if acts of outrage and insubordination be persevered in, if the abominable crimes of robbery and violence be abetted and perpetrated, if the laws be not obeyed and respected, then, though we cannot but sorely lament the necessity, we cannot be surprised at their exerting the formidable powers with which they are invested for the protection of the innocent, and punishment of contumacious offenders.

Let me, then, dearly beloved brethren, exhort such of you as may have been unfortunately deceived by ambitious agitators, to return immediately to your duty—to that observance of the laws of the Community, by which you are yourself protected—renounce all these wicked associations, formed for the subversion of the social order and peace of the country. By compliance with the notices published by the Commander in Chief for your information, you will avoid the heavy mischiefs, by which a disregard to them will be inevitably followed. As members of Society, demean yourselves according to the relations of this State—love, cherish without exception your neighbours and fellow-subjects of every denomination. Consider them as your brethren, and treat them with that kindness which such a sentiment inspires—*do unto them, in every respect, as you would wish they should do unto you.* This is what our Divine Lawgiver commands—and it is only by complying with this command that you can expect eternal salvation.

I am aware that my intention in thus addressing you, beloved brethren, at this critical junction, will be grossly misrepresented by the unprincipled incendiaries who wish to pervert and inflame your minds. They will assert as they often did before, that I act under the influence, and as a pensioner of Government—a calumny which I always despised, and should still continue to consider as unworthy of notice, were it not for the impression that I hear this and similar falsehoods have made on the minds of some of the lower order of my flock.

As I hold myself in the station I fill, *debtor to the wise and to the unwise*, I do now most solemnly declare in the presence of God, who shall judge us all, that I never received a pension, or emolument directly or indirectly, from Government—that it was never offered nor promised me—neither looked for, nor do I expect it; and that in the instructions or advices I found it incumbent on me to give my flock, as to the line of conduct I thought they should observe, in these eventful times, I was actuated solely by a regard to their real interests, and by a desire to comply with the duty I owe, and the steady, heartfelt unalterable attachment I feel, and ever shall feel, to my king and my country; and what I say of myself on this head, I am warranted to assert the same of every Roman Catholic Bishop of the kingdom.

What then could be the views of the inventors, and propagators of these falsehoods? What end could they propose to themselves?

No other, most assuredly, than to impose on your credulity—to estrange your hearts and affections from the Pastors appointed by Almighty God to guide you in the ways of Salvation—to eradicate from your minds the belief of true religion and morality, and thus dispose you to adopt those Atheistical principles of French fraternity, which have deluged Christendom with blood and carnage—spread havoc and devastation wherever they were introduced, and which have but a few weeks back pillaged and profaned the capital of the Christian world, and robbed its peaceful and beneficent Prince, the venerable Head of our Church, of his territory and independance.

These are not the guides you should follow—their ways lead not to life but to death—*They come to you in sheep's cloathing* exaggerating, and then pretending to feel for your grievances; *but they are inwardly ravening wolves.* Beware then of these false Prophets, listen to them no longer, but listen to the Oracle of Divine Wisdom, which commands you to fear God, and honor the King, to respect and obey your Rulers, to avoid evil, and to do good, to work out your salvation with fear and trembling, and thus having consciences void of offence, you will insure to yourselves present peace and future happiness; which, may God in his infinite Mercy, grant you all, my beloved Brethren in Christ!

Cork, April 26, 1798.

III.

Remonstrance of the Right Rev. Dr. Coppinger, Roman Catholic Bishop of Cloyne and Ross, addressed to the Lower Orders, &c.

MY DEAR DELUDED PEOPLE!

The disturbances so extensively prevailing among you I have long deplored. I did not yet publicly address you, for however earnest my wishes to contribute an humble mite, towards the dispelling of this dreadful delusion, yet was I reluctantly deterred from even the attempt, because I was convinced that no arguments of mine were likely to dissuade you from it; so artfully were you circumvented by designing men; so fascinated by their extravagant representations, and so estranged from the most obvious principles of religion, of policy, and of common sense. For this reason, I determined to await the issue of that experience which now proclaims to you from every province of the kingdom, that you were cruelly deceived; that prospects of complicated falsehood were held out to you; that you were inveigled

to a precipice, where destruction almost inevitable seems to be your doom.

Some counties of this kingdom have already yielded assent to these harsh lessons of experience : you, my dear friends, are equally interested in doing so ; not one moment should be lost, there is no room for hesitation ; it is to accelerate this urgent resolution that I now address you, in the hope that profiting of the miseries of others, you will listen at length to what you have hitherto rejected ; you will accord to the sense of your personal danger, what bare motives of religious and civil duty have not been able to extort from you. The most ignorant of the crowd must doubtless have been persuaded that oaths subversive of all order, incompatible with the first principles of society, with the acknowledged rights of individuals, under every regular government, were so many blasphemous outrages against the God of truth ; which, as the *Supreme Ruler*, he is in a special manner pledged to punish. You were therefore fully convinced that whilever such guilt was persisted in, nor effaced by compunction and sincere conversion of heart, there could be no hope of your salvation. Conscience had certainly condemned these enormities, it had often importuned you to desist ; its voice was disregarded ; but what conscience could not move you to, your own common sense, had you given yourselves time to consult it, would certainly have obtained from you. You would soon have discovered that all these projects, however invitingly represented, were both vain and impracticable ; that the advantages proposed, were they within the reach of your exertions, could never be compensated by the horrors to be waded through in attaining to them.

Where this delusion originated is not mine to enquire ; it seems enveloped in mystery, to unfold which a more extensive knowledge of the views of men and of the relative interests of those kingdoms, than I possess or aspire to, is requisite. I consider the matter merely with regard to yourselves, who are as little qualified to understand as I am to discuss a subject of such political intricacy. I shall accordingly confine myself to exposing to your view as well as I am able, and as briefly as possible, that the incentives employed to allure you into tumult, were all fallacious ; that you were unfeelingly duped by agitators who looked farther and aimed higher than you did, making tools of you for their own interested purposes ; exciting you by hireling emissaries to acts of cruelty and outrage that the

distracted state of the country might effect what some of them wished, or invite invasion, and weaken our means of defence. Though they had reason to suppose that numbers of you would forfeit liberty and even life in this subordinate treason; though the domestic happiness of thousands must in every event be sacrificed to their perfidious designs, they notwithstanding revelled in your destruction; they placed you like so many brute animals in the van of their career, unconcerned at the havock you are exposed to, while they themselves, in coward security, skulked behind until their object could more easily be come at.

To overturn the existing Government, or rather the Constitution of this country, in order to substitute a foreign system in its place, or possibly with other intentions best known to those who entertain them, it was necessary to engage the great mass of the people; whether by truth or by falsehood was of little moment; stir up the people was the word, no matter how this be accomplished. That the labouring part of the community could not be injured by a change, but that their condition might be easily meliorated; that they had toiled long enough to enrich others, that it was now full time to think of enriching themselves, was a plausible argument; that the French were the patrons, the protectors of the people, that they would liberally reward their adherents amongst us, that the monopolists of property in this kingdom were so many stock-holders, upon whom the enemy would draw at discretion in favour of the poor: that farmers would become estated men, that mechanics and labourers would be enriched, and all in short be made happy.

In the large net of such lures, great numbers, as well might be supposed, were taken. Many still kept back, some of them through a sense of danger, some through a regard to religion, and some through both. To the timid it was declared that secrecy should screen them; that the secret should be sealed by an oath, and the bond be still fortified by the tie of brotherhood. Should the cautious notwithstanding hesitate, aware of the rigour of the law, of the encouragement given to informers and of the little confidence to be placed in this motley herd of associates, stronger incentives were at hand. The killing or the maiming of their cattle, proscription of themselves, instant death, or immediate danger of it, were to expel all lesser apprehensions. Threats of this sort were but too effectual, and numbers of them have been induced to adopt, what they since

have had reason to shudder at. If a large portion of the crowd kept aloof, deterred by a regard for their religion; to gain these over, it was industriously circulated among them, that religion would flourish under these French evangelists; that they were the natural guardians of it, the head or foremost rank of the true believers. Though the Catholic Religion had been stifled by them in their own country, in its own blood; though they had unrelentingly massacred or expelled all its ministers, many of whom this day are supported by the bounty of Great Britain; though they had expunged the Lord's own day even from their calendar, that not so much as this vestige of Christianity might remain among them; it was still impudently asserted, it was still stupidly believed, that they loved their old religion and would fight for it amongst us. Though they had assaulted the Sovereign Pontiff in the very bosom of Catholicity; stripping him not only of his dominions, but of his necessary support, and reducing him to the degraded state of a mendicant exile, regardless of his venerable age, and of the general respect entertained for him by the other powers of Christendom: in Ireland these very men were to prove themselves his children; they were here to acknowledge his supremacy; to establish his religion, in the full energy of their power.

Is not the bare mention of such extravagant assertions, an ample refutation of them? Don't you already feel yourselves duped? You were promised riches also, but poverty was prepared for you. Will hordes of greedy invaders plunder the wealthy to enrich you? Will the rapacious and unprincipled among yourselves, were you beforehand with the enemy, be left in quiet enjoyment of your ill-gotten spoil? What right can you acquire to what you would thus unjustly possess, which your poorer neighbour would not have to what he could take from you? Were all Ireland portioned out in equal divisions among foreign and domestic expectants, its extent would not afford each man as much as one acre; but were his share one hundred, what is his new estate without cultivation; and how can there be cultivation, where there are no tillers; and where shall you find tillers, if all become gentlemen? Rank and property must go hand in hand, and the inequality of both in every civilized country must be as various as the talents of men. Were every individual in the land possessed at this day of an equal share of property, a lapse of twelve months would exhibit innumerable

gradations. The industrious, the thrifty, the honest, the temperate, would soon surpass the idle, the profligate, the squanderers, and the licentious. In the general scale of human depravity, the latter description will be always the more numerous: the poor will still be the poor, under every form of government: so that in whatever point of view you place the incentive of wealth as presented to your imaginations in the mere event of a change, you clearly discover its emptiness. Beside in grasping unjustly at what you had not, you either have lost or are likely to lose, what you were indisputably possessed of. The longer the landlord and other legal creditors are kept out of their respective demands, the heavier becomes the account against the day of reckoning. In the meantime that industry which was your resource, being suspended or perhaps quite laid aside, no provision is made; the accumulated debt, with writs, ejectments, executions, and the whole weight of the law, falls down inexorably upon you: your credit is lost, your character is gone: no alternative then remains, but to beg at liberty, or to die in confinement. A general combination amongst the tenantry of a kingdom, against the paying of rent, may answer the purposes of temporary confusion, but such a system cannot last long, no regular government will ever sanction it. If the enemy were this moment your landlords, I will not ask you whether they would not require, and if necessary enforce at the point of the bayonet, the full payment of their rent; I will not ask you this because you are convinced they would; but I will ask you whether you could ground any claim to their indulgence, upon your being able to tell them that you were long and heavily in arrear to the former proprietors? Would they not insist upon the more, in proportion as they should find that you had more to give them? If you are not certain they would, it is because your hurry did not allow you to ask yourselves that question.

The timid amongst you were promised the protection of secrecy. In this as must always happen, where the crowd, the unprincipled men, women, and children are entrusted, numbers were fatally deceived also. Of this you were warned to no purpose, you were repeatedly assured that to embark in this diabolical association, was to put your lives into the hands of those who proposed it to you. You were told that casual disagreements, just demands of money due to you, the avarice, the treachery, the resentment or other evil dispositions of some of your associates, must indubitably expose you

to detection. The oath was your shelter and your shield—you trusted to it, but it has like every other item of this detested plan, proved treacherous and deceived you. The haunts of the most private committees have been discovered; the proceedings in these committees, the several measures adopted in them, with the persons most prominently concerned in these measures, have been discovered also, and many who refused to believe that they would be thus betrayed, now feel to their cost, or have already felt that they really were. The men most forward among you when mischief was to be executed, or broached, were the first underhand to sell their accomplices; those that were most active in proselytising you, most forward in urging you to acts of outrage, were the persons most likely to traffick in your blood, by venal treachery or purchased informations; because being more unprincipled, more profligate than the rest, they were the fittest tools of those base men, who would gull you to insurrection for their own ambitious purposes, and stride forward to aggrandizement over *your* mangled carcasses. So have their patrons done in France, by those who trusted them; so have they done in every other country hitherto cursed by their destructive influence. If, therefore, no other motive urged you to withdraw from this odious combination, than the evidence it bears of the ruin intended you; were not conscience violated by it, in the breach of duty to your God, to your country, and to your king; a king who has such claims upon our gratitude, our zeal, and attachment; yet, when this combination counted on you, as the ready tools of every villainous measure, exposing you, plunging you into ruin, you should abjure it with indignation, you should renounce its society for ever. Consider, I beseech you, the devastation now spreading through this country; cast your eyes upon the several districts now smarting under military law; call to mind the desolated fields, the abandoned cottages, the ruined tenements, the cries of the fatherless, the widows, the unprotected; look a little further at the more general carnage of the sword, of famine, of pestilence, so very likely to succeed a longer continuation of the present mischief; reflect, I say, seriously, upon all this, and prevent by an immediate return to your duty, the extending horrors that must otherwise overwhelm you. Come forth in a body, surrender your arms, declare your detestation of what is past, throw yourselves upon the mercy of your rulers, prove your sincerity by your conduct, rather than by your words; thus only can you expect forgiveness. But,

should you persist in the measures I here deprecate, your repentance in that case will be bitter indeed, for it will be ineffectual, it will come too late. If I may yet flatter myself with any share in your esteem, if I may be allowed to hope that I have any weight with you, I conjure you in the name of God, to do forthwith what I now recommend you: your eternal as well as your temporal interests are deeply concerned; the stake is immense, expose it no longer. To restore quiet to the country, comfort to the afflicted, support to the indigent, to obviate a deluge of distress depends in a great degree upon your decision at this moment. May the Almighty incline you to decide as you ought, and may his peace, which surpasseth all understanding, keep your hearts and mind in Christ Jesus.

P.S.—After some copies of this Remonstrance had been struck off, it occurred on a revisal, that the virtues so emphatically ascribed to certain Senators, and the compliments they on that account received, might be considered by many, as extended to others of them by no means within my contemplation. The word *distinguished* and these discriminating virtues, though they selected them sufficiently in my own mind from others of the same side, might not have done so in the mind of a reader. To avoid being thus misunderstood, I have expunged that Paragraph; for it is my decided, my unalterable sentiment, that to be a Senator, without a virtuous attachment to the Constitution, is not to be an honest man.

IV.

The following Remonstrance was read at each Mass in all the Chapels of the Archdiocese of Dublin, by order of the Right Rev. Dr. John Thomas Troy.

DEAREST BRETHREN,

In the present awful and alarming period, when every good subject, every good Christian, views with grief and horror, the desperate and wicked endeavours of irreligious and rebellious agitators, to overturn and destroy the Constitution. we should deem ourselves criminal in the sight of God, did we not in the most solemn and impressive manner, remind you of the heinousness of violating the laws of our country, and of attempting by insurrection and murder, to subvert the government of our gracious king, to whom the allegiance we conscientiously owe in common with all our other fellow subjects, has been, with regard to most of us, solemnly attested in the presence of God, by the religious bond of an *Oath*.

Let no one deceive you by wretched impracticable speculations on the rights of man, and the majesty of the people, on the dignity and independence of the human mind, on the abstract duties of superiors, and exaggerated abuses of authority; fatal speculations! disastrous theories! not more subversive of social order and happiness, than destructive of every principle of the Christian religion. Look at the origin and progress of these detestable doctrines. Their atheistical authors, seeing the intimate connection between religious and civil principles, beheld with the envious malignity of demons the mutual support they afforded each other for the spiritual and temporal advantage of man, and accordingly prepared the dreadful career of anarchy, by the propagation (too successful, alas!) of impiety and licentiousness.

We bitterly lament the fatal consequences of this Anti-Christian conspiracy. But surely my brethren, your known attachment to the principles of religion ought to have preserved you from the destroying influence of such complicated wickedness. Yes, dearest Catholics, it is to the benign principles of the Christian religion that we recall your serious attention at this important crisis. They will shield you from the evils which surround us. Submission to established authority and obedience to the laws, are amongst the duties prescribed by religion: every violation of these duties is highly criminal. Wherefore, if any amongst you have been unfortunately seduced into a combination against the State, under any pretext whatsoever, you are bound in conscience to instantly withdraw yourselves from it, and by sincere repentance, and future loyal conduct, atone for your past sinful temerity. Without this sincere sorrow and promise of amendment, you cannot expect *absolution* in the *tribunal* of *Penance* nor mercy from government. Neither one or the other is extended to impenitent sinners or offenders, without profanation or injustice.

Resolve then, we beseech you, to deliver up your arms of every kind, without delay or reluctance, to those appointed to receive them. Unite with all your loyal and peaceable fellow-subjects to put down and crush the wicked spirit of insurrection, so disgraceful to the character of Irishmen. It has already produced the most horrid effects. Assassinations, murders, atrocities of every kind have been committed. Lose not a moment to manifest your detestation of the principles and causes leading to such consequences. The shortest delay in complying with this religious duty, will be justly considered

as an indication of disloyalty ; you will be considered as enemies to the State, and subjected to a sudden death, under the operation of martial law, already proclaimed. Your property, your very existence, are endangered by a suspicious or equivocal conduct. It must be open, candid, and decided, in supporting religion and the constitution.

We exhort you then, in the name, and by the authority of *Jesus Christ*, whose Will we are bound to announce and explain to you, *to keep steadfast in the faith ; to lead sober, righteous and godly lives, giving offence to no one, to fear God and honour the king.*

May the gifts of the Holy Ghost, which the Church invokes this day on the whole body of the faithful, fill your hearts with an ardent love of God and man. *May the peace of God which surpasseth every understanding* preserve your hearts and minds in Christ Jesus. Amen.

Whit Sunday, 27th May, 1798.

CV.

LETTER OF THE REV. NICHOLAS PHEPOE, KILCULLEN, JUNE THE 8TH, 1798, TO THE ARCHBISHOP OF DUBLIN, WITH ENCLOSED LETTER FROM GENERAL DUNDAS.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

MY LORD,

I cannot express to you my feelings on the receipt of your packets, as well my gratitude for the compliments paid me, as the surprize to be remov'd at this awful period from a Flock, I just rescued from eternal perdition : I suppose your Lordship hath heard ere this that all my people, men, women and children, were encamped on Knock Aulen Hill, a little distance above my place, for four days, living on the plunder of Gentlemen's houses and domains, and ransacking everything of value in them ; pulling down Arches of Bridges, sham trying and shooting persons deem'd Orangemen, or any carrying of expresses or letters to such persons : Unheard of in a word, were the shocking barbarities perpetrated by the intoxicated, deluded wretches. I never appeared to any of them from Wednesday to

Sunday morning 27th of May, tho' many debates were held in my hearing to burn me in my own house (not by my own Flock) but by hundreds from the neighbouring districts because I would not join them at the camp; however all agreed that if I did not celebrate Mass for them Sunday morning they would execute the horrid deed. Accordingly on said morning 4 or 5 deputies came to know my intention, I was fixed to bear every ill when Ch. Kelly came up and advis'd me to it, as he was going to Naas to negotiate a peace for them, and that he was certain the General would be well satisfied and which was the case. I exhorted them both before and after prayers, and such was my success, that with some difficulty, I prevail'd on them to submit to the terms propos'd, and got the signatures of 25 of their leaders, with which Ch. Kelly and I went forward to meet Generals Lake and Dundas, marching armies in different directions to surround and destroy them had they not complied. General Dundas was so highly gratified with their submission, and contrary to the voice and wish of all around him went up to the Mount unattended, and pronounced their pardon on laying down their arms, which they did, marching rank and file by him and making the air and hills resound with acclamations of joy. I lost about twenty persons I believe on the first day's engagement and the rebels killed near the same number of soldiers, and two of their bravest officers. I have a number of houses burnt by the soldiery previous to this melancholy business, and two respectable men's houses burnt by the rebels; no person of note lost their life in my district, for they happily fled to Naas with the army on Thursday evening. There is no house burnt at the bridge, yet every one but two or three have been gutted and plundered as well by one side as the other. At present we are pretty quiet, (thanks to our humane general), the army is encamped on the banks over the Liffey, above Paine's Inn. The people are still in the greatest terror on account of the immense number of troops that are marching in various directions, and the sundry reports from the counties of Wexford and Wicklow. I know very little about what has passed in the neighbouring, but this much I can say, they did all in their power to repress the risings of the mob, and to deliver up peaceably their pikes, &c.

My Lord, previous to my finishing my letter, I must account to you for General Dundas's interference on the occasion. I could not go down without a pass, and informing him of the business, as to him

I owed the safety of my place, and, I may say, perhaps my life. Besides, my lord, it would be very hard for me to quit this at the present time, no one would take my house and lands so as to enable me to repay my family about £200 they have forced on me to improve them, part of which I expect to refund by the promising crops now on the lands; there is also due to me almost the entire of Easter dues, which is nearly £30. On those considerations, and other motives assigned by General Dundas, I hope you will not look on me in a disobedient light, as, rest assured, nothing but common justice could withhold me a moment from complying on the occasion, and returning you my warmest acknowledgments for the singular favor conferred on me by placing me in the centre of my friends. I remain, my Lord, wishing you happier days,

Your Lordship's most obedient and humble servant,

NICHOLAS PHEPOE.

Kilcullen, June 8th, 1798.

Please to present my best wishes to your brother and family. Seven o'clock in the evening and Mr. Byrne is not arrived.

MY LORD,

Having seen your letter to Rev. Nicholas Phepoe, pastor of this district, requesting his removal elsewhere, I have taken the liberty to represent to your Lordship that I judge it imprudent in the present crisis of affairs, to remove him at the moment he is labouring to restore and confirm his deluded flock here to a just sense of their duty to their king and country, and to make them restore back the plunder they have iniquitously despoiled the neighbouring gentlemen of. For should a strange pastor come amongst them, I fear his labours should not be attended with the same success; I hope, therefore, when your Lordship considers these reasons, and many others that could be assigned, you will not insist on Mr. Phepoe's removal.

I am, my Lord,

Your Lordship's most obedient and most humble servant,

M. DUNDAS,

Lieut.-General.

Castle Martin, 7th June, 1798.

CVI.

DECLARATIONS OF THE R. C. CLERGY OF KILMACDUAGH AND KILFENORA,
10TH SEPTEMBER, 1798.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Alarmed at the artful contrivances which are every day employed to inflame the minds of the people, and seduce them from their allegiance, we, the Clergy of Kilmacduagh and Kilfenora, deem it our duty in those days of peril and general alarm, to make the following Declarations, and to counteract as far as lies in our power, the dangerous falsehoods which are industriously propagated, with a view to irritate the public mind.

We declare then, in the name of that holy Religion, the precepts of which we are bound to inculcate, both by word and example, the Association Oaths of persons styling themselves *United Irishmen*, tending to introduce a system of rapine, and a subversion of all order, to be blasphemous outrages against the God of truth. Nor do we conceive the capacity of any individual in whom the light of reason is not totally extinguished, to be so limited as not to perceive the nullity of such damnable engagements.

We declare our obedience and adherence to the admonitions which our Bishop addressed to his Flock; we also, as far as is consistent with our rank in the Hierarchy, beg leave to express our approbation of the Pastoral Instructions of the R. C. Bishops of the Kingdom, on the occasion of the present troubles, and we are prepared, with God's grace, to walk in their footsteps even to martyrdom, should it be necessary, in maintaining those Gospel truths which they have announced with an energy worthy of the Apostolic ages.

We declare it to be a most atrocious falsehood, circulated with fatal industry, that the Army of our King is entirely composed of *Orangemen*, who have sworn to exterminate the lower class of Catholics at their return from the expedition in which they are now engaged. Blessed be God, these troops are commanded by a *Cornwallis*, who is the protector of the poor as well as the rich, who holds the scale of justice with an impartial hand, and at whose Councils the genius of humanity and benevolence presides.

We declare the pretended prophecies, which are handed about by the agents of sedition, to be a rhapsody of falsehood and extravagant folly, calculated to alarm the weak, the ignorant, and the timorous.

We declare that we should treat with contempt, the incessant efforts of anti-christian conspirators to vilify the *Catholic Clergy*, did we not apprehend the evil impression which their calumnies might make on the minds of the unreflecting multitude. Alas! how could we be insensible to the situation of the poor? Can a Father be insensible to the wants of his Children? Is it not from them that we receive a subsistence? Would to God it were in our power to make them all happy and comfortable! In the present convulsed state of the kingdom we have no wish to separate our fate from theirs, and whilst they adhere to the precepts of Religion, we are determined to share in every danger which they may have to encounter. But how much soever it may displease the friends of *Liberty and Equality*, we cannot cease to announce to the poor and the rich the Doctrines of our Divine Master—we must tell them *not to covet their neighbour's goods; that they must do as they would be done by; that they must obey their Rulers for conscience sake; that they must never swear but in truth, in justice, and in judgment.*

We declare that we have hitherto every reason to applaud the conduct of the people committed to our care, and we flatter ourselves that should they not happen to be overpowered by foreign invaders or domestic traitors, they will never swerve from that allegiance, to which thousands of them at the awful moment of receiving the sacred pledge of our redemption promised to adhere with invariable fidelity.

We declare it to be our well founded opinion that the R. C. Clergy of the neighbouring Dioceses, are not less zealous than we can possibly be in opposing the plans of irreligious and rebellious agitators, nor do they entertain less abhorrence of a system of complicated wickedness, which if not immediately counteracted, threatens us with the annihilation of Religion, and a total dissolution of the bonds of Society. But should it so happen that any idle Clergymen be hereafter found amongst us, who, a stranger to the duties of his sacred profession, would unblushingly dare to hawk about French politics, and annoy every company with seditious harangues, we call on the gentlemen of these Dioceses, and on every person who sets a value on peace, social order, and Religion, to exclude such Clergyman from their society, and to hold him in the light of an outcast and an apostate.

We conjure our fellow-subjects who differ from us in sentiments of religion, to put a stop to all fanatical and ungenerous misrepresentations, and cease to attribute to Catholics or to their Religion the

misfortunes of our country. The most superficial observer may perceive that the present contest is a war of profligacy against property, of licentiousness against subordination, of impiety against all Religion; in a word, of vice against virtue.

JAMES BURKE, P.P., Gort.
 TERENCE HYNES, P.P., Craghwell.
 EDMOND O'HEYNE, P.P., Kilcolgan.
 PATRICK O'SHAGHNESSY, P.P., Kilbeacanty.
 JOHN NEAGLE, P.P., Ardrahan.
 THOMAS TALMAN, P.P., Beagh.
 JOHN BURKE, P.P., Kilcornan.
 JOHN DUFFY, P.P., Kiltomas.
 MICHAEL NEILAN, P.P., Kiltartan.
 NICH. J. ARCHDEACON, P.P., Kinvara.
 JAMES DUFFY, P.P., Kilcreest.
 PETER LENNAN, P.P., Rathborne.
 PATRICK O'LOUGHLIN, P.P., Innistymon.
 PATRICK ROCHE, P.P., Kilmacreehy.
 LAURENCE CAMPBELL, P.P., Kilshanny.
 CHARLES CARRIGG, P.P., Kilfenora.
 MICHAEL O'LOUGHLIN, P.P., Carrin.
 BERNARD MACDERMOTT, P.P., Glanamana.
 TIMOTHY DAVARAN, P.P., Kilmoon.
 CONSTANCE CURTIN, P.P., Kilaspuglenane.
 PATRICK FLANAGAN, P.P., Clooney.

Ardrahan, September 10th, 1798.

CVII.

LETTER OF RIGHT REV. P. J. PLUNKETT, BISHOP OF MEATH, TO THE
 ARCHBISHOP OF DUBLIN, THE 17TH DECEMBER, 1798.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Navan, 13th December, 1798.

MY DEAR AND HONORED LORD,

Were I not long accustomed to experience the effects of your Grace's indulgent and forgiving disposition, I should deem it neces-

sary to begin by a formal apology for my late silence. I have been too remiss and dilatory in acknowledging repeated marks of your kind and friendly attention since our last interview.

Barruel's Troisieme Partie came safe to hand last week; and at an earlier period I had the pleasure of receiving the papers which related to your Grace's proceedings against the U. Irishmen. Accept my thanks for your communications on this important subject. For Barruel's work in French and English, it will, in conscience, be time you should receive payment at our next meeting in January, if not sooner.

Your sentence of excommunication startled me not a little. It was, I am perfectly convinced, on your Grace's part, the result of the most mature deliberation and of the purest zeal for the honour and glory of God; such a remedy as a desperate disease demanded. And the more I reflect on the probable consequences of the late mad rebellion had it succeeded, especially the downfall of religion, which it was impossible not to dread, the more I think your Grace was justifiable in adopting so strong a measure, although it appeared to me to be too strong to be safely resorted to here. At any rate you were the best judge of what the disposition of your flock and the awful circumstances of the times required. Nothing could be better calculated than this bold and vigorous conduct, to vindicate, in the eyes of Government, Catholic principles from the imputation of connivance at the insurrection, and the acts of violence and outrage which marked its progress. It must also have powerfully served to undeceive and enlighten the ignorant, but well minded, part of our communion in the capital, and to rescue them from the guilt and danger of participating in the rebellion. To your brethren in the country you set a noble example of undaunted courage in the discharge of pastoral duty. If we did not venture as far as your Grace, nor point the lightnings and thunder of the Church to stop the frantic career of the insurgents, we could not but follow you at an humble distance, raise our voice against the crime of resisting established authority, and in our humbler sphere exert some degree of zeal in the cause of subordination, allegiance, and religion. I intended to have addressed the Catholics of this diocese in a pastoral instruction on the late melancholy and disgraceful events; but, after turning the subject in my mind, I found it to be of so critical a nature, that I could not treat it in a proper manner without expressing sentiments

that might give offence to those whom I should rather wish to conciliate, and thereby do more harm than good.

I said, however, *viva voce* in each parish every thing that occurred on the occasion, and seemed best calculated to inspire respect for the authority under which Divine Providence has placed us, and detestation of French principles threatening the overthrow of all that is dear to man for time and eternity. I imagine I was listened to with more attention than I met with these two or three years past; the lessons received in the school of adversity prepared the sufferers for reflection and rendered them docile. On the borders of Kildare I was exposed to dangers. At Donore, on the visitation day, or rather the subsequent night, an attempt was made by armed ruffians to get into the house, no doubt to rob it. They knew I was there, and said, "I ought not to preach against liberty." The gentlemen within were determined to defend the garrison. Of this the robbers were convinced, and after a boisterous parley of half an hour, departed, regretting "that they had not got my *benediction*." I was not altogether at my ease during the interval; fatigue, however, or laziness prevailed over my fears; I did not stir from my bed. This unpleasant visit was paid on the 17th of October after midnight. It was generally believed at Donore that we would all have been robbed had the villains got into the house.

Last week I had the pleasure of seeing Lord Fingall and Sir Edward Bellew. You will hence infer that I heard something of the *Union*. I know so little of what this union is to be that I cannot with propriety form an opinion of it. As a separate kingdom, I cannot recollect at what period of our existence we were a contented, happy people, unless, perhaps, we should except the two or three centuries that succeeded the establishment of Christianity among us. Our thoughts on such an occasion will not be confined to the mere temporal prosperity of Ireland; they will turn to an object of a superior order, religion and the dearest interests that depend upon it. If we shall have no reason to fear in this respect, we need not be much alarmed on any other account.

I hope your health and spirits keep pace with each other, and that you have passed through the late fiery trial safe and sound. You had much to suffer in mind, and it was hard not to be deeply affected by the gloomy scenes with which you were surrounded. My situation while the rebellion raged was most painful and disagreeable. For-

tunately I had visited half this diocese about the 11th of June. From that until the middle of October I lay by, and was, as it were, in a state of siege. At this latter period I set out for Westmeath, found the people quiet except when disturbed by thieves and robbers, and finished my excursion the 14th of last month. The service rendered to this part of the country, and perhaps to the kingdom, by Lord Fingall, is not to be calculated. He brought the rebels to an engagement at Tarah, before a most dangerous junction of confederates from different quarters which was preparing could be effected. It was some consolation to me that the inhabitants of this immediate neighbourhood withstood the contagion, and that the Catholic yeomen of Navan gave signal proofs of loyalty at Tarah and near Kilcock by fighting with distinguished valour against the rebels.

I would have attended the last summons of the Board of College Trustees had I not learned that no important subject of deliberation was to be considered. Our next meeting, I am informed, is to be seriously occupied with matters of great moment, for which we hope to be somewhat prepared by your Grace. Has Connaught yet got a Metropolitan? I am sorry I did not take an early opportunity to recommend to you two very respectable ecclesiastics of that province, Rev. Mr. Flynn, of Sligo, and Rev. Mr. Lynagh, of Westport. They have great experience, studied well in the Irish community at Paris, and were always exemplary in their conduct. The latter, after his studies in Paris, applied himself to the Canon law at Angers. During my visitation, I had the pleasure of meeting Dr. Flood at Multifarnam. He seems to feel very much the want of spiritual directors at the College. Without proper men of that description, our young students will remain strangers to a seminary spirit, and in that case, what will avail their studies? Your Grace's nephew, who had the goodness to call here in my absence, this week, and promised to call again this day, has afforded me an opportunity of filling this paper, and, I fear, of tiring your patience.

With unaltered sentiments of sincere respect,

I remain,

Your Grace's most humble and devoted servant,

P. J. PLUNKETT.

CVIII.

STATEMENT OF FACTS RELATING TO YOUGHAL IN THE YEAR 1798, BY
THE RIGHT REV. DR. COPPINGER, BISHOP OF CLOYNE.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Middleton, February 19th, 1803.

SIR,

Though in answer to your application for my case of ill treatment in the year 1798, I already signified to you that it was by no means entitled to a place in your historical collection, yet, as I then promised, that in a leisure moment I would inform you how far I had cause for complaint, I will now perform that promise, and state my case to you.

A few years before the late rebellion, and not long after my elevation to the rank I hold among the Roman Catholic Clergy of Ireland, I fixed my residence in Youghal, a town heretofore famed, perhaps unjustly, for most illiberal animosity to the religion of my preference; but as religious prejudices had been long subsiding everywhere, I apprehended no inconvenience from them here, and, accordingly, disregarded that obstacle. The Chapel of Youghal was then remotely situated, and by much too small for the crowds who resorted to it: I therefore began my ministry by taking a lot of ground in a central situation, for the purpose of erecting a commodious house of worship. I conducted the work with unremitting assiduity, encouraged by a very polite letter from the Earl of Shannon, and by his generous donation of fifty pounds, a small token, he said, of his perfect approbation of the undertaking; I defrayed nearly half the expence out of my own pocket, and soon had the satisfaction to officiate in one of the largest Chapels of this kingdom. The poor children of the town and vicinage were collected here, in great numbers, twice every week, and were instructed by myself, in the principles of the Christian Religion. On the Sundays and Holy Days of the year, I preached to crowded congregations, discharging, moreover, the detailed duties of the ministry, and sharing, as I was bound to do, a proportion of my means with the indigent. In this manner did I continue to proceed, under no apprehension whatsoever that bigotry itself would molest me. But when the infatuation of the united revolutionists had seized upon the multitude, a spirit of suspicion and

distrust was necessarily excited in opposition to it : spies, as well as private informers being found useful, were encouraged : these men always more unprincipled than their employers were aware of, must often have sacrificed truth to their own particular interests ; and rather than be found deficient in their daily supply of intelligence, must have administered abundantly to indiscriminate censure. Besides, as the powers of government were then chiefly vested in military commanders, who, however honourable in themselves, were yet strangers in the several districts where they chanced to be quartered, and more liable for that reason, to be misled by prejudiced or by resentful representations from the gentry, who alone had access to them, when any of these consulters were casually so disposed, they viewed things too often through that clouded medium, and though subsequent experience taught many of them to distrust, after some time, these sources of information, and to reform the decisions they had at first pronounced, yet many others continued undeceived, misconstruing *appearances*, and ascribing criminality to transactions, not only innocent, but even highly laudable. It is well known that the discipline of the Roman Catholic Church in the administration of our Sacrament of Penance, requires that penitents guilty of certain heinous offences be sometimes transmitted to the Ordinary himself, or to his Vicar-General, for the wholesome purpose of restraining the progress of immorality. The United Irishman's oath having been pronounced a most criminal bond of iniquity, by the Catholic Bishops of Ireland, brought a number of these delinquents every day to my house in Youghal, sent thither by their respective pastors, from all the surrounding parishes, though the journeys were ten, fifteen, and sometimes thirty miles or more. The real motive of these visits was creditable in a high degree both to the clergy and myself ; for many were thus drawn off from the association, and many more were deterred from acts of outrage. But these advantages were easily overlooked by the observant eye of prejudice ; it was shrewdly surmised and whispered about, that some dangerous intercourse must necessarily have subsisted between me and these questionable strangers. Had I been called to my account upon this point, I might have removed the occasion of such surmises ; but instead of affording me the opportunity, they continued to be pent up ; they accumulated at length to a settled enmity, which Providence alone prevented from proving fatal to me. Though I had repeatedly, and with the severest language, reprobated

in my public and private instructions, the organized treason of that day ; though from the altar, in the presence of thousands, I had depicted as feelingly as I could, the ruin involved in it, the injury it was fraught with to individuals, to the community, and yet more to religion ; though I had publicly declared with as much emphasis as I could command, (speaking as the minister of God), that I would not expect salvation at his hands, were I to expire under the guilt of it ; in Youghal I was still traduced ; there, I was still misrepresented. The spies who beset the Chapel, had other objects in view besides the truth ; to report faithfully was not more against their inclination, than against their interest. Conscious all along of my own uprightness, I did not suspect that my loyalty was distrusted, or that any one intended me hurt, till the following incident undeceived me. Orangeism had now made considerable progress in the South of Ireland : such notions of that association, prevailed among the lower orders, that in different places, whole families were afraid to lie at home, and passed their nights under hedges or in ditches, or in the open fields ; unfounded as these apprehensions were, at least, in any violence perpetrated by Orangemen, within the province of Munster. In Youghal this terror possessed the people many days before I had even heard of it ; so little were the clergy there engaged in disseminating such fears, as has been insinuated in a certain notorious publication. But while it was afloat, a military man rapt at my door, at a late hour in the evening : he desired to see me, and with apparent concern for my danger, cautioned me to take care of myself, as there was certainly to be a rising of Orangemen that very night in Youghal. His intelligence I did not credit ; neither did I give him room to think I credited it. He withdrew, telling me that for his own part, he was easy about the matter ; but that it was my business to look to it. I instantly communicated what had happened to a gentleman in the next house, who, discrediting the alarm as much as I did, still invited me to a bed under his roof, if I were under any kind of uneasiness. This invitation I peremptorily declined, and returning straight to my own house, was so little discomposed by the above extravagant report that I slept uninterruptedly the entire night, a circumstance, at that time, very unusual with me. My next door neighbour, who had not as much discretion as I fancied, circulated my adventure so effectually, that next morning, it was all around the town, with this addition, that Dr. Coppinger, being assured the night

before of an intended rising of Orangemen, was so terrified at the danger as to abandon his own house, and take shelter in the house of another. This groundless falsehood brought a summons to me from the Mayor, to attend him at eleven in the forenoon of that day. A numerous assemblage of magistrates, with Lord Loftus and Colonel Ram at their head, were collected before my arrival. I was called upon to inform the meeting who that person was, who had given in the false notice of a rising of Orangemen. Compliance here, seemed to me so incompatible with my situation in life, with professional secrecy, and, with other urgent circumstances of the present case, that I made, no doubt, but a statement of these particulars, would induce the gentlemen to forego their importunity, in which confidence I readily appealed to his lordship's own feelings; but these feelings I rated higher on the scale of honorable sentiment than his lordship would consent to; his decided opinion was, that the man should, without any excuse, be given up. In vain did I entreat them to reflect, that the unfortunate person might, in saying what he did, have been actuated with a view to my individual safety: that though sinister motives were attributed to him, it was possible he intended no harm. In such doubt, it would be particularly shameful to betray the confidence reposed in me; and yet more, when the summary procedures then adopted, gave me to fear that the severest punishment would be inflicted upon him. Very harsh language and very mild language, very rough menaces, and very softened entreaties were alternately employed, during three successive hours, to work upon me; but imagining that I could not honorably give way, I persisted in my refusal. Here it may be proper to notice a declaration made to me, at different times, during that painful discussion, that the very man, whom I was so forcibly solicited to denounce, was already well known to some persons present; that he was seen at my door, and going into my house on the preceding night, &c. Could it then be the object of all this exertion, to transform a Roman Catholic Bishop into a treacherous informer, and hold him up without any real necessity to the contempt of a large diocese, or rather of the entire kingdom. The spectacle, it is well known, would be grateful to numbers—they will never pardon me for withholding it. I shall further take leave to remark, that the great bulk of the Wexford regiment were Roman Catholics: had this man, therefore, in reliance upon my secrecy, communicated through misinformation

an erroneous notice, in order to rescue me from a supposed danger, do and been afterwards given up by me to exemplary punishment, gentlemen seriously think there was no risque to be run in that event? They who are so frequently resigned to the misfortunes of another may smile, or perhaps exult at the issue of my compliance, for in all probability it would have rid them long since both of myself and of my story. It is a fact, that in a day or two after this meeting, a soldier of that Regiment came to my house desiring to speak to me. When I presented myself in my hall to hear what he had to say, the door being closed, he eyed me steadily. He asked whether I had, as was reported, given in the name of the man on whose account I was summoned before the Mayor. (N.B.—The object of suspicion had been conveyed on board the tender as soon as the meeting broke up.) I assured him I had not, nor ever would. It is well for you, replied he; had you told who he was, I could (drawing a naked bayonet from under his loose coat) reconcile to myself the plunging of this into your heart; and then, after advising me to repeat this same declaration on next Sunday before the Regiment in the Chapel, he quietly went off. My late experience deterred me from disclosing this interview to any supposed friend, yet I took care to make the public declaration which the soldier recommended, for, notwithstanding the notoriety of what passed at the meeting, a report was industriously circulated that the gentlemen had compelled me to confess and no thanks. My words on that occasion in the Chapel were most maliciously misrepresented, plain as they were, and uttered in presence of nearly two thousand witnesses. I only expressed my regret at not having been able to accede to the wishes of the late respectable meeting, when they demanded the name of that man who had spoken to me privately on such a night. In uncertainty as to his motive, I did not think myself warranted to consign him to punishment, but as some persons had industriously given out that I was compelled to name him, I took the present opportunity of declaring I had not done so, and assured them in addition that I never would. The reporters of the day gave out a new edition of this. I was made to say, “A soldier gave me notice of an intended rising of Orangemen, who were to murder all the Roman Catholics; and I assured my Congregation that this same soldier was well entitled to credit.” After a lapse of several months, I discovered by mere chance that this unblushing falsehood was in extensive currency. Certain individuals of the first respectability acknowledged

to me what they had heard, and enabled me to remove from *their* minds, at least, the unfavourable impression. It would seem then that because I declined the publick honours of an *Informer*, and escaped subsequent assassination, I was next to be branded as an incendiary, as a publick disturber, exposed to the virulence or private vengeance of the lower rank in the Orange phalanx. The dregs of the prison were raked to inculcate me. Many of the prisoners were eagerly interrogated for that purpose, when some made answer that had they followed my advice, they would not be where they actually were, taunts and renewed insults were their portion. A curse formerly prevailed in the South of Ireland when signal evil was wished to an enemy—"May the Devil take him to Youghal." My story will remind many of the imprecation—her Stygian calumnies will never cease to assail me. A few specimens in addition to what I have stated will not be superfluous. One gentleman lately speaking in this neighbourhood to a lady of my acquaintance, tells her before his company, upon the veracity of a respectable friend in Youghal, that the person she so much esteems (meaning me) was seen seated in a front window of a tobachonist's house in that town, about a quarter of an hour before the tobachonist's journeyman was murdered in an adjoining apartment; though I never in the course of my life sat in the man's house, though I do not know his face, and though I had totally abandoned Youghal some days before the murder was committed. Others of my quondam townsmen continue to impeach me with treasonable communications at night, in a garden at the rere of my premises in Youghal, with United Irishmen, where, night or day, I never yet beheld one. I rented a passage to my Chapel through this garden, but locked it from the very servants of my house, lest they might trespass upon the fruit, to the injury of the poor gardener, who with his family resided in it, and lived by it, and who was never once arrested, disturbed, or even questioned, during the whole course of the troubles, a striking proof of sincerity in the framers of that charge. A professional man of that same town, a man of education, connected with some of my most intimate friends, declares at the table of an opulent and leading gentleman of this County, in presence of one of my clergymen, that I am a dangerous character; that he had saved my life, but that I deserve to be hanged; and were I ever entertained at *his* house, the repast he would wish to set before me was a portion of the Devil's liver. When language and sentiments of this description were current among the worthies of

Youghal, what was to be my fate had I not providentially withdrawn from the sphere of this activity? Even now, when Peace presents the Olive to real Delinquency, and Oblivion sheds her night over these afflicting scenes, how extraordinary the malice, how brazen the calumny, that can obstinately trample upon internal evidence. If they believed their own reports; were I in their *mind* the monster I am in their *mouths*, why was I not treated as such while I resided among them? Why did they not annoy me as a suspected person? No soldier was ever billeted upon me in their town; in the general search for arms, while the houses of my Protestant neighbours were rigidly inspected, closets and drawers opened, beds dragged out upon the floor, etc., etc., *my* house was not so much as entered. Why did they not examine my papers, take up, or at least question my servants? Why, in the midst of the confusion, was all my furniture suffered to depart in the noonday without any sort of inspection, or without the usual formality of a Pass? But let me not exult; these indications of confidence, or at least as many of them as preceded my departure, were possibly exhibited to lull me, and for a long time they certainly had that effect. It did not enter my head that any personal attack was meditated against me, till the Parish Priest was arrested, and another priest at the same time, a young man whom I was sending as a curate to Cove, but who came into Youghal without a Pass. These two arrests first opened my eyes, for the news of them was conveyed to me with such significant innuendos, that I could not but suspect my own turn was at hand. The young priest, after two days and a-half of confinement, which my interference with the Commander was not able to abridge, had permission to proceed to his destination. The other, the Rev. John MacGuire, an old man, so long known and so highly esteemed by gentlemen in Youghal, that the principal members of the Corporation, if not the entire of that body, have since attended his funeral and his very obsequies, in the R. Catholic Chapel; yet that venerable clergyman, when, under the influence of duty, he went to administer the last rites to some poor wretch who appeared to be expiring, after a most cruel flagellation, and in the warmth of his pastoral zeal, ventured to overstep a military injunction which forbade any access to the sufferer, he was seized and in spite of his grey hairs, or his errand, was conducted to the guard-house, where he remained a prisoner more than four and twenty hours. I now thought it necessary to accelerate that

departure which I had announced from the Altar the Sunday before. To apply for a Pass, would put a bar to the retreat: so risking my person on a stratagem, I got away without one; and by so doing, frustrated those plans, which I then only surmised, but have now the strongest reasons to assert, were for some time previously concerted to lay hands on me. In a day or two after, ere yet my departure had transpired, the young Nobleman who commanded in the town called at my house in quest of me. Not satisfied with the first answer of the servant, who had told him I had left home, he desired to know where I went; but the woman declaring ignorance of that point, his Lordship repeated her answer with a mimick-sneer: and then after a short pause, exclaimed, striking with open hand his thigh: "How completely he has *duped us!*" The word *dupe* was not within the compass of the poor woman's vocabulary; but curious to come at its meaning, she went straight to a dictionary, where, after long searching, she at length made it out; and that it might not readily escape her, she stuck a pin in the word: she literally pinned it to its meaning, where it will always be guidance that more than one powerful person was concerned in the project so vexatiously frustrated by my flight. After a few days passed in the house of a friend I was removed into Cork, where General Sir James Stuart was then tempering by clemency and coolness the necessary rigour of the times. The arm of Youghal could not reach me here; its voice alone assailed me; report succeeded report, that my arrest was determined. I awaited it at one time, at another I went to meet it; it did not however take place, because (as I trust) it ought not. I reprobated then as I do now the United Irish Association; organized upon the Gallic model, I well knew it tended not alone to induce temporal misery, but the total overthrow of religion, which I deem a far greater misfortune. As a principal minister of that religion I had, on the first manifestation of the evil, enjoined the R. C. Clergy of this Diocess, not to admit any person in any case whatever to participate in the Sacred Rites without a previous solemn abjuration of the *United Oath*; and it is now my settled conviction, in the presence of God, that thousands were thus brought off from that League who otherwise to this very day, would consider themselves bound by it. If, notwithstanding this, some gentlemen will still persist in their unfavourable opinion, I must only bear patiently and with resignation, the evil which I cannot remedy; making allowance at the same time for the impressions which the harsh language and the severe threats, employed at the Mayor's house

and pointed with such asperity against me, must have made on the day of the meeting. When these gentlemen heard a minister of the Established Church, declare in his harangue on the occasion, that my refusal to divulge, as required, should make me chargeable with any blood which might be spilled, or with any confusion which might ensue in consequence of the reigning animosities; when they heard a distinguished personage descend to something like abuse, and swear emphatically, that by G—, he would represent me to the Government—such a declaration from a man of such rank, directed even to a *Titular* Bishop, before a solemn assemblage of Magistrates, conveyed a very criminal imputation, and must naturally have excited the most unfavourable impressions: yet I hope I shall not be called presumptuous, when I take upon myself to say, that this severe language was more imputable to the juvenile ebullition of sudden anger, than to real criminality in the conduct which excited it. For I stated that conduct to the Government, at the time my memorial was handed in at the Castle, through a respectable friend in Dublin. An answer was speedily returned, which relieved me from my uneasiness. The present Mr. Marsden was empowered by the then Secretary to say, that no complaint had been sent in against Dr. Coppinger, that his conduct in the above instance was correct, and that circumstanced as *he* was, he ought not to have acted otherwise. Colonel Ram, a calm witness of all that passed, and whose sensible cool behaviour was the principal, if not the only embellishment of this unpleasant investigation, favoured me with an interview at his own lodgings as soon as it was over. He listened to me with patience and good humour, and after I had brought the matter to this single issue, viz.: would he himself, whom I knew to be a man of honour, do a thing which he looked upon to be dishonourable? He seemed electrified at the sound of that word; he swore out at once, like a soldier, that he *would not*. At parting, he reached me his hand, assured me of his friendship, desired I might overlook the harshness of the morning, and promised me his influence and his mediation.

Hence it appears that if some have judged unfavourably of my refusal at that time, others, of intellect not inferior, have formed a very different opinion. Should my cause come, at any future day, before the tribunal of the publick, my conscience gives me to hope that neither I, nor the religion I profess, on my account, will suffer by the discussion.

I have the honour to be, &c.,

W. COPPINGER.

CIX.

RESOLUTIONS ADOPTED AT A MEETING OF THE IRISH BISHOPS, IN
JANUARY, 1799.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

At a Meeting of R. C. Prelates held in Dublin the 17th, 18th and 19th January, 1799,

It was admitted: That in the appointment of the Prelates of the R. C. Religion to vacant Sees within the kingdom, such interference of Government as may enable it to be satisfied of the Loyalty of the person to be appointed is just and ought to be agreed to.

That to give this principle its full operation, without infringing the discipline of the R. C. Church or diminishing the religious influence which Prelates of that Church ought justly to possess over their respective flocks, the following regulations appear necessary:—

1st. In the vacancy of the See, the Clergy of the Diocese to recommend, as usual, a candidate to the Prelates of the Ecclesiastical Province, who elect him or any other they may think more worthy by a majority of suffrages. In the case of equality of suffrages, the Metropolitan or senior suffragan to have a casting vote.

2nd. In the election of a Metropolitan, if the Provincial Prelates do not agree within two months from the vacancy, the senior Prelate shall forthwith invite the surviving Metropolitans to the election, in which each will then have a vote. In the equality of suffrages, the presiding Metropolitan to have the casting vote.

3rd. In these elections, the majority of suffrages must be *ultra medietatem* as the Canons require, or must consist of the suffrages of more than half the electors.

4th. The candidate so elected to be presented by the President of the election to Government, which within one month after such presentation will transmit the name of said candidate (if no objection lie against him) for appointment to the Holy See, or return said name to the President of the election for such transmission, as may be agreed on.

5th. If Government have any proper objection against such candidate, the President of the election will be informed thereof within one month after presentation, who in that case will convene the electors and proceed to the election of another candidate.

Agreeably to the discipline of the R. C. Church these regulations can have no effect without the sanction of the Holy See, which sanction the R. C. Prelates of this kingdom shall, as soon as may be, use their endeavours to procure.

The Prelates are satisfied that the nomination of Parish-Priests, with a certificate of their having taken the oath of allegiance, be notified to Government.

RICHARD O'REILLY, Armagh.

EDWARD DILLON, Tuam.

P. J. PLUNKETT, Meath.

DANIEL DELANY, Kildare.

JAMES CAULFIELD, Ferns.

J. T. TROY, Dublin.

THOMAS BRAY, Cashell.

F. MOYLAN, Cork.

EDMD. FRENCH, Elphin.

JOHN CRUISE, Ardagh.

CX.

PASTORAL ADDRESS OF THE ARCHBISHOP OF DUBLIN, THE 4TH OF
MARCH, 1799.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

*To the Rev. Pastors, and other Roman Catholick Clergy of the Arch-
diocese of Dublin.*

REV. SIRS,

The following lines are to be read distinctly at each Mass, on
Sunday next, the 10th instant.

I remain truly, Rev. Sirs,

Your faithful and devoted Servant in Christ,

Dublin, 4th March, 1799.

J. T. TROY.

If we seriously reflect on the recent calamities with which it hath
pleased the Almighty Ruler of the World to visit this Kingdom, we
shall clearly perceive that they are so many manifestations of divine
wrath excited by our transgressions of His holy law.

Yes, Dear Christians, they are the wages and chastisements of

Sin to be inflicted on us, whilst we remain obdurate, and deaf to His earnest and pathetic invitations to repentance. *Now, therefore, saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God, for He is gracious and merciful, patient and rich in mercy. (Joel ii., 12 and 13.) Let the wicked forsake his Way, and the unjust Man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive. (Isaias, lv., 7, 8.)*

We address these exhortations of His Prophets to you, Dearly beloved Christians, *in this acceptable time, in these days of Salvation*, appointed to obtain the forgiveness of our Sins by works of penance; which will be of no avail, if we do not humble ourselves in the presence of the Lord, and firmly resolve, with His divine assistance, to abandon our evil ways. The avowed Enemies of revealed Religion are the chief Enemies of our gracious Sovereign and of our Country: Instead of honouring the true God, our Creator and Redeemer, they impiously venerate fanciful Divinities of their own creation, and have established this Idolatrous worship in a great Nation, formerly distinguished by the appellation of *most Christian*.

Such are the most formidable of the Enemies now at War with these Kingdoms. “Spare, O Lord, spare thy people; and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the Nations: Where is their God?” (*Joel ii., 17.*)

On Wednesday next, 13th inst., the Holy Sacrifice of the Mass will be offered in every Parish of this Archdiocese, to recommend our most Gracious Sovereign and these Kingdoms, to the protection of Heaven; and to preserve this our dear Country in particular, from hostile invasion and Anarchy. Let your Supplications and Fast on that day, ascend to the throne of Mercy as incense in the presence of the Lord, to render him propitious to us: Beseech Him to strengthen your Loyalty, and enable you to exemplify it by a peaceable orderly demeanour; for it is only by a respect for lawful authority that you can hope to enjoy eternal tranquillity, and prevent the horrors inseparable from Anarchy. Preserve us, O Lord, from this, the greatest of all temporal Calamities, and vouchsafe, in Thy mercy, to prosper his Majesty's Arms, and direct his Councils for the attainment of a speedy, general, honourable, and permanent peace. *Amen.*

J. T. T.

CXI.

PROCLAMATION BY THE LORD LIEUTENANT AND PRIVY COUNCIL, THE
3RD OF SEPTEMBER, 1799.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

By the Lord Lieutenant and Council of Ireland, a Proclamation.

CORNWALLIS,

Whereas Information upon Oath has been laid before Us, that about Midnight on *Monday*, the Twenty-sixth of August last, two Persons on Horseback, unknown, came to the Dwelling of *Catherine Byrne*, of *Ballynahinch*, and forced her to give them a lighted Turf, on the Pretence of lighting a Pipe; and that the said two Persons proceeded from the said Dwelling to the Roman Catholic Chapel of *Kilmurry*, which they set on Fire, by Means whereof the said Chapel was destroyed, and after the Destruction thereof rode off towards *Newtown-Mount-Kennedy*.

Now We the Lord Lieutenant and Council, in order to testify our Abhorrence of such Outrages, and to bring the Perpetrators thereof to condign Punishment, and to prevent the Repetition of such enormous Offences, which are evidently designed to excite and promote religious Dissention and Animosity between the different Descriptions of His Majesty's Subjects, Do by this our Proclamation publish and declare, That if any Person or Persons shall, within the Space of Six Months next after the date of this our Proclamation, discover the Person or Persons concerned in setting Fire to the said Chapel, so far as that he or they be apprehended and convicted thereof, such Person or Persons so discovering, shall receive as a Reward the sum of Two Hundred Pounds sterling for each and every of the Persons who shall be so discovered, apprehended, and convicted of the said Offence.

And We do hereby publish and declare, that if any Person or Persons concerned in the said Offence shall, within the Time aforesaid, discover his or their Accomplice or Accomplices, so as that he, or she, or they be apprehended and convicted thereof, such Person or Persons so discovering, shall not only receive the said Reward, but shall also receive His Majesty's most gracious and free Pardon for the said Offence.

And We do hereby strictly charge and command all Justices of the Peace, Mayors, Sheriffs, Bailiffs, and all other His Majesty's loving Subjects, to use their utmost Endeavours to bring the said Offenders, and every of them, to speedy and condign Punishment.

Given at the Council Chamber in Dublin, the 3rd Day of September, 1799.

MOUNTNORRIS.
MASON.
CASTLEREAGH.
S. HAMILTON.
TYRAWLY.
LODGE MORRES.
H. CAVENDISH.
J. TOLER.
J. MONCK.
R. ANNESLEY.

God Save the King.

CXII.

TWO LETTERS OF THE ARCHBISHOP OF DUBLIN FROM DUBLIN IN
A.D. 1800.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

I.

REVD. AND DEAR SIR,

You will not, I am confident, impute my long delay in acknowledging your letter of the 31st January last, to neglect or indifference, when I assure you that since I received it I have been so constantly occupied with interesting and pressing business of various kinds, that I could not sit down with due consideration to satisfy you and Mr. Wilks.

Ten of our Prelates, including all the Archbishops, were actually assembled here when I received your packet. I communicated every particular of it to them. You are, therefore, to consider this reply to it as sanctioned by their authority.

Mr. Wilks wishes to know, *what Ecclesiastical judgment has been pronounced by the Catholic Bishops of Ireland upon a form of oath recommended, &c., and grounded on a declaration and protestation signed, &c.*; as in his letter to you dated January 25th, 1800.

I answer, that the mentioned protestation on which the oath is stated to be grounded, altho' they differ in some material points, was disapproved and censured by every Bishop in this kingdom, as inaccurate, equivocal, captious and tending to schism. The oath appeared still more censurable to them, and was first formally condemned here by the late most excellent Prelate Doctor Butler of Cashel and his seven suffragans in a Provincial assembly, as mentioned by the late Doctor Gibson, Bishop of Comana, in his Pastoral letter on that subject. It was shortly afterwards condemned in like manner in an assembly of all the Prelates of this Province, and by the other two Metropolitans and their suffragans at their respective assemblies. These condemnations were not committed to paper, but expressed unanimously *viva voce*, as the Prelates thought it inexpedient and indecorous to sign any instrument on a matter which more immediately concerned the Apostolical Vicars of England; to some of whom they were, however, communicated at the time. The same censures were extended to the *blue books*, as Mr. Charles Butler, Secretary of the Committee of English Catholics, was informed by Doctor Butler, who often complained of not receiving any answer from him on the subject.

As to the note in Page 75 of a *Pastoral Instruction on the duties of Christian citizens, &c.*, 3rd Edition, Coghlan, London 1793, I acknowledge myself the author of it, and of the text. I appeal to any common understanding, if I was not fully authorized to make the statement in that note, after having read the printed Encyclical letter of the 21st October 1789, signed by the four Apostolical Vicars, condemning the Oath as *unlawful*: After having perused a similar letter dated 19th January 1791, signed by three of the Apostolical Vicars referring to and confirming the former condemnation: After receiving from Bishop Hay the printed condemnation of the Oath, signed by all the Bishops of Scotland: After witnessing the censure of it by all the Bishops in this kingdom: After the disapprobation of it by the S. Congregation confirmed by the Holy Father, and communicated to me by letter from Cardinal Antonelli, in which he commended the zeal of the Irish Prelates in reprobating it: After having

been informed by Archbishop Dillon of Tuam, then at Doway, that it had been proscribed by the Universities in Austrian and French Flanders: After various accounts from Spain that it was censured by the Doctors of Salamanca and Valadolid: After positive information that it had been condemned by Theologians of different countries and schools: I appeal, I say, to any common understanding, if, having this great mass of evidence before me, I was not justified in stating what Mr. Wilks has transcribed from the mentioned note, and from p. 65 of the *Roman Catholic Clergyman's Review*, &c. Coghlan, London, 1793?

I cannot dissemble my great surprise at what Mr. Wilks declares in his petition to Dr. Brewer, after repeating a passage in the Committee's letter to the English Catholics, dated April 21st, 1792. "That at *no* period during the continuance of the Committee, nor even since 'till the very present day (January 9th, 1800) has *any* part of that evidence been brought in *any* manner directly or *indirectly* within his *knowledge*." To me, I confess, it is inconceivable and appears impossible that Mr. Wilks, who notoriously took an active and leading part in that unhappy controversy, could be totally ignorant of *all and every one* of the documents I have mentioned, especially after having seen and reflected on the formula of retraction and explanation prescribed by Cardinal Gerdil, which evidently supposes that the Oath and *blue books* had been previously censured at Rome.

On this formula I shall only remark, that it is very injurious to Cardinal Gerdil and even to the Holy See, to suppose or suspect that either in prescribing it, had the most distant idea of condemning any social duty expressed or implied in the Oath or in the *blue books*: To some it may appear that such suspicion is insinuated by the proposed salvo or condition—*salva fidelitate*, &c. But of this the S. Congregation and the Apostolical Vicars who are not suspected of disloyalty, altho' they used no salvo in their different censures of the Oath and *blue books*, are the competent judges.

I perceive that I have somewhat digressed from my original purpose of strictly confining myself in this letter to such parts only of your late packet as concerned facts within my own knowledge; conformably to what Mr. Wilks required in his letter to you, as I do not think it expedient or becoming me to pronounce on other matters contained in the papers which you enclosed. They are all, I presume,

before Mr. Wilks's Regular Superior and the Apostolic Vicars. I shall not anticipate their judgment, in which, I flatter myself, Mr. Wilks will acquiesce.

I did not receive the letter you mention to have written to me last spring. This family all well, and sensible of your kind remembrance. Revd. Messrs. Darcey and Gibbons joyn them in best compliments to you. Mine to friendly enquirers, and believe me with perfect esteem and paternal regard,

My dear Sir,

Your faithful and humble servant in Christ,

J. T. TROY.

Dublin, 26th March, 1800.

Revd. Ed. B. Slater.

II.

REVERENDE ADMODUM ET EXIMIE DOMINE, PLURIMUM COLENDE,

Nonnisi inter postremos hos dies redditae fuere humanissimae Tuae literae XI. Kal. Aprilis labentis anni ad me datae, una cum muneribus tuis supra Aurum et Argentum praetiosis inter Bibliothecae meae selectiores libros, quoad vixero, sedulo servandis, *Collectione Scilicet Brevium*, etc. a Te edita, necnon ejusdem, et pro Fide exulantis praestantisissimi cleri Gallicani Vindiciis, a Te elucubratis et Typis Augustanis evulgatis. In utrisque perlegendis maxime delectabar; dubius vero haesi, an Tuam in colligendis Brevibus diligentiam, vel in refellendis erroribus Ratiocinii Vim, orthodoxa doctrina et multiplici sacra eruditione conditam, magis demirarer. In Brevibus edendis egregie profecto Magni Pii VI., invictae Constantiae et immortalis Famae consulisti, simulque Sedis Apostolicae, cui tam gloriose praesidebat adeoque Catholicae Ecclesiae de sacra Hierarchia haud interruptam Traditionem pleno in lumine collocasti. Ad Salisburgensem anonymum Pseudo Religiosum quod spectat, illum e latebris eduxisti, ejusque tenebrosum Scriptum omni argumentorum luce confodisti. Scriptorem ipsum ad incitas adduxisti Si Palinodiam canere detrectet, haereticum se confiteri oportet. Nulla ipsi ad effugiendum patet rima.

Cordatis vereque Catholicis omnibus pergratum fore arbitror insignem quem de isto Janseniano Richeriano Febroniano Tamburiano Ricciano Emsanno vafro Nebulone tulisti triumphum, ad Catholicae Ecclesiae praesidium, tuique nominis laudem non interrituram.

Cessent igitur Ipse, alique similis furfuris Schismatici scholarum Pistoriensis et Ticinensis discipuli a turbis ciendis, atque ab oppetendis divinis summi Pontificis in Universam Ecclesiam Primatus Juribus, quasi super Isidorianas Merces unice enixis, et non a Pastorum Principe ipso Jesu Christo in Petro Apostolo ejusque in Romana Sede Successoribus tanquam in immobili Petra repugnantibus licet Inferorum portis, firmissime radicatis et constabilitis: Cessent, inquam, tandem aliquando a dicteriis et Vituperiis vel Scurris vagis nedum ingenuis hominibus, prorsus indignis, quibus Sedem ipsam Apostolicam Catholicae Unitatis Centrum et Vinculum, Orthodoxosque omnes Theologos sub insulsis ab ipsis confictis *Curialistarum*, *Hildebrandistaram*, *Pretio conductorum*, *assentatorum* aliisque similibus appellationibus ac Schomatibus calumniari et vilipendere non erubescunt.

De nonnullis a me gestis circa constitutionem, mendaciter dictam *civilem*, pro Cleri institutione et regimine, sed potius jactura et interitu, ab impio Congressu seu Conventu Gallico sancitam, atque a S. Sede Apostolica et Ecclesia Catholica Universa damnatam, plura mihi perhonorifica scribis. Orthodoxos omnes Scriptores nefandae istius Constitutionis Impugnatores, Teque imprimis, Vir A. plurimi equidem facio, laudarique ab ipsis merito laudatis decorum existimo aequae ac jucundum: Quapropter, gratias quas possum maximas et debitas tibi habeo et refero ob commemoratos meos qualescumque exiles Conatus in Primae et potentioris Sedis juribus vindicandis contra horum luctuosissimorum temporum Novatores, atque in praecavendis Fidelibus mihi concreditis ab eorum insidiis.

Quae contra eosdem Vicarii Apostolici Angli peregere Tumet ipse narras. Nil addendum Mihi innotescit. De Vicariis Apostolicis Scotis nihil constat, praeter assensum ab illis praestitum Omnibus quae in eadem Causa a Confratribus Anglis gesta sunt. Consulas, velim, S. Congregationem Romanam de Propaganda Fide, ad quam hujusce generis documenta pastoralia ex his Regionibus, ni fallor, transmitti solent. Huic Sacro Tribulani praesunt Emi. Cardinales Gerdil et Borgia. Praesul Brancadoro, quem debitis laudibus in Opere ipso tuo prosequutus es, eidem a secretis adest. Pro ea qua quilibet horum merito praestat Religionis, doctrinae ac humanitatis laude, facillimum se praebebit ad concedendum quidquid ad rem tuam illustrandam exornandamque aptum et opportunum in S. istius Congregationis Tabulario adservatur.

Perge uti caeperas, Eximie Domine, pro domo Dei feliciter demicare. Valeas, uti volo, plurimum et quam diutissime in utroque homine. Memor sis Mei in Sacrificiis et precationibus tuis. Vicem me reddituram spondeo. Interim fausta ac prospera cuncta Tibi ex Animo adprecans subscribor.

Dominationis Tuae Colendissimae,

Humillimus et obsequentissimus in Christo Servus,

✠ Fr. JOH. THOMAS (TROY),

Archiepus. Dubliniensis, Hiberniae Primas.

Dubliniis, V. Non. Octob. 1800.

R^{do}. Ad Dno. D. Henrico Lud^o. Hulot S. T. D.

In Collegio ad S. Salvatorem.

Augustae Vindelicorum, Augustam.

CXIII.

TWO LETTERS OF THE ARCHBISHOPS OF IRELAND.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

Cum necessarium et peropportunum Nobis visum sit, Unum aliquem Romae commorantem designare qui Negotiis hujus Regni Episcopis communibus invigilet, eaque apud S. Sedem Apostolicam expedienda procuret, in Ad. R^{dum}. Patrem Lucam Concanen Ord. Praed^m. S. Theologiae Doctorem nec non Theologum Casanatensem, cujus compertae sunt prudentia et Solertia diuturno rerum Usu comprobatae, Mentis Oculos convertimus: Hinc illum, praesentium tenore et omnium nostrorum Episcoporum Nomine, constituimus Agentem seu Procuratorem nostrum generalem pro expediendis Negotiis Hiberniae Ecclesiis communibus apud S. Sedem Apostolicam, eidemque hoc Munere fungenti debitam fidem adhibendam volumus et declaramus; salvis cuilibet Hiberniae Episcopo facultate et Arbitrio quemcumque sibi bene visum deputandi in Agentem seu Procuratorem pro Negotiis Ecclesiae suae propriis et peculiaribus.

In quorum omnium pleniorē Fidem hisce subscribimus.
Datum Dublinii, Pridie Non. Decembris, Anni Millesimi Octingen-
tesimi.

✠ RICHARDUS, Armachanus, etc.

✠ FR. JOH. THOMAS, Dublinien.

Per procurationem Archpi. Cassiliensis.

✠ F. MOYLAN, Corcaginsis.

✠ EDVARDUS, Archiep^s. Tuamen^s.

EME. ET RME. DOMINE,

Inter alia sacrarum Virginum in hoc Regno instituta, praeclarum illud est de Praesentatione Beatae Mariae Virginis nuncupatum pro pauperioribus puellis educandis, iisque in Religionis praeceptis erudiendis. Primum hujus saluberrimi instituti Monasterium Corcagiae erectum fuit, procurante eximio Praesule Francisco Moylan Episcopo Corcagiensi, cui potestatem fecit immortalis Memoriae Summus Pontifex Pius VI. constitutiones efformandi pro recta Sororum institutione ac regimine ab Apostolica Sede approbandas, uti constat ex Brevi ejusdem SSmi. Pontificis Epistola sub die 3 Septembris Anni 1791, praefato Episcopo inscripta.

Inde impensius coli caepit institutum in domo matrici Corcagiensi et paulatim propagari, ita ut jam ad Civitates Dubliniensem, Waterfordiensem et Kilkenniensem, necnon ad Oppidum de Killarney extenditur, eo successu, ut non solum innumerae fere puellae, sed et adultae et nuptae principiorum Fidei et Morum plerumque insciae, in iisdem quotidie cum fructu erudiuntur. Hinc patet quam necessarium fuerit hocce institutum, quam utile evadit, et quantopere exoptandum, ut, qua maxima fieri potest stabilitate firmetur, ac roboretur.

Idcirco Nos, horum omnium omnino conscii, spectatis Omnipotentis Dei gloria et Religionis decore ac incremento inde proventuris, non possumus in hanc Sententiam ultro non venire quod ad talem tanti boni stabilitatem, tam praesentem quam futuram, nihil magis conducere possit quam si Sororibus antedicti instituti de Praesentatione B.M.V. a S. Sede concedatur, ut loco Votorum simplicium, quae solum hucusque emittere solebant, consueta Religionis Vota Solemnia emittere valeant, idque eo lubentius suppliciter petimus ac concedendum fore S. Cong^{nis}. interventu confidimus, quod apud Sorores saepedicti instituti nihil in exteriori immutandum erit. Omnes quippe Vota

simplicia, quasi forent solemnia, et Clausuram servant. Cum fiducia igitur operam et patrocinium S. Congregationis enixe imploramus, ut Sorores de Praesentatione B.M.V. in hoc Regno nuncupatae, ad Solemnia Vota emittenda ab Apostolica Sede permittantur.

Interim, Deum Opt. Max. exorantes ut Eminentiam vestram ad Ecclesiarum Nostrarum praesidium et Fidei propagationem quam diutissime sospitet servetque incolumem, omni quo par est obsequio et Studio venerabundi subscribimur.

Em. et Rme. Domine,

Vestri humillimi et devotissimi servi,

Dublinii, Idibus Maii, 1804.

RICHARDUS, Armacanus.

THOMAS BRAY, Casseliensis.

FR. JOH. THOMAS, Dubliniensis.

EDVARDUS, Tuamensis.

Emo. et Rmo. Dno.

D. Cardinali BORGIA,

S. Cong^{nis} de Prop^a Fide Praefecto, etc., etc., etc., Romam.

CXIV.

REPORT ON THE STATE OF THE DIOCESE OF DUBLIN, PRESENTED TO
THE SACRED CONGREGATION OF PROPAGANDA BY THE ARCHBISHOP
OF DUBLIN, IN 1802.

(FROM THE DIOCESAN ARCHIVES, DUBLIN.)

*Status Ecclesiae Metropolitanae et Primatialis Dubliniensis in Regno
Hiberniae, ad normam Instructionis a S. Congne. Concilii, Anno
1725, emanatae, atque Typis editae in Calce praeclari operis de
Synodo Dioecessana inscripti, ab Immortali Pontifice Benedicto XIV.,
lucubrati. Edit. Rom. 1767.*

Fr. Johannes Thomas Troy, S. Ordinis Praedicatorum, Civis
Dubliniensis Archiepiscopus Exponens, postquam per decennium fere
Ecclesiam Ossoriensem in Provincia Dublinensi rexit, ad Sedem
Metropolitanam Dubliniensem Mense Novembri, 1786, translatus est

Auctoritate et beneficentia Summi Pontificis Pii VI., feliciter regnantis suffragantibus EEmis. D.D. Sacrae Congnis. de Propaganda Fide Cardinalibus, et Hiberniae Episcopis quamplurimis. Vacabat Ecclesia Dubliniensis per obitum Illmi. et eximii Praesulis D. Johannis Carpenter, qui febris correptus, e vivis excessit die 29 praecedentis Mensis Octobris. Solemnem Sedis Dubliniensis possessionem adeptus est Archiepiscopus Exponens die 15 Februarii, 1787, praesentibus Episcopis suis Suffraganeis omnibus, necnon Archiepiscopis Armacano et Casseliensi et frequentissimo populo in Capella seu Ecclesia Parochiali S. Nicolai extra Muros dicta, Civitatis Dubliniensis, ipsi Apostolica Sede tunc commendata.

Novit profecto Archiepiscopus Exponens Hiberniae Antistitibus a S. Congne. Concilii sub die 10 Maii, 1631, annuente Summo Pontifice Urbano VIII., indultam esse ut semel tantum singulis decenniis sacra Apostolorum limina visitarent, et statum Ecclesiarum sibi commissarum eidem S. Congni. exponerent. Nihil sane Archiepiscopo exponenti aut ad Animi desiderium explendum gratius, aut ad regiminis curas levandas opportunius, aut ad Religionis ac pietatis sensum alendum fructuosius contingere posset quam EEmos. Patres praesentes intueri, illisque coram Ecclesiae suae rationes ac necessitates exponere, Summi Pontificis Jesu Christi Vicarii deosculari pedes, sacris Apostolorum liminibus adlabi, atque Sanctam Urbem, ubi lustris omnino quatuor uno fere Anno in Minoribus constitutus versabatur, iterum explorare. A tam longo ac difficili itinere capessendo quo optatam Votorum metam attingeret, non illum, sancte testatur, aut Aetas jam ad Senectutem vergens, aut peregrinandi labor vel impensae, aut navigandi pericula, aut denique eundi et redeundi ancipites variique casus detertere possent vel retardare. At quo minus ista tantanullisque non incommodis promerenda felicitate Illi potiri liceret, Unum obfuit gravissimum quod canonicum merito dici possit impedimentum, haud fausta nempe Catholici gregis pastoralis illius fidei commissi conditio; qui cum ingruentibus undique lupis, postremis hisce praecipue temporibus, circumseptus sit, illorumque incursibus et morsibus pateat, praesentem Pastoris sui opem et instantem Sollicitudinem exposcit. Caeterum, quae legitimo detentus impedimento per seipsum praestare nequit pastoralis officii munera, et devota erga S. Sedem et Apostolorum memorias Religionis obsequia, ea omnia tum per praesentes litteras, tum per ipsius in Romana Curia constitutum Agentem exequenda innititur; illa spe

fretus illius hanc agendi rationem, utpote^r ex idonea ac plane necessaria Causa initam, et S. Congn. probandam fore, et ab ipsa Sede Apostolica aequi bonique consulendum.

PARAGRAPHUS PRIMUS.

De Ecclesiae Dubliniensis Statu Materiali.

Ut ab institutione ordiamur, Sedes Dubliniensis a S. Patritio Hiberniae Apostolo Anno 448 condita, ad Archiepiscopalem dignitatem evecta fuit Anno 1152, quo Johannes Cardinalis Paparo Legatus a Latere ab Eugenio Papa III., in Hiberniam missus, quatuor Archiepiscopatus pro quatuor Regni Provinciis instituit, eisque tradidit quatuor Pallia, quae secum in hunc finem Roma tulerat; singulisque Archiepiscopis certum Suffraganeorum numerum assignavit.

Pallii Usu constanter potiti sunt omnes hujus Regni Archiepiscopi usque ad Regnum Elizabethae Reginae Heterodoxae, quae in Catholicos acriter saeviabat Seculo decimo Sexto. Sub A catholicis hujus Reginae Successoribus plus minusve contra eosdem saevitum est usque ad Annum 1760, quo regnare caepit hodiernus Rex Georgius III., Clementissimus, sub quo, ex Senatus Parlamentarii Consulto, liberi facti sunt Catholici a gravioribus quibus premebantur paenalibus legibus, iisdemque indultum Religionis exercitium. Hinc Anno 1789 supplices facti sunt Hiberniae Archiepiscopi apud S. Sedem Apostolicam pro Pallii Usu illis restituendo, exponentes ex eodem nullum Religioni oriturum discrimen praesentibus quibus utebantur melioribus temporibus. Precibus benigne annuit Pontifex Pius VI., Anno 1791, Palliaque transmittenda mandavit, quae nonnisi Anno 1793 ad Archiepiscopos pervenere.

Archiepiscopus Exponens Pallii ornatu insignitus fuit. Ritu in Pontificale Romana praescripto, die 21 Decembris S. Thomae Apostolo sacra ejusdem Anni, ab Illmo. Domino Jacobo Caulfield, Episcopo Fernensi, Seniore Provinciae Dubliniensis Suffraganeo, in Capella Parochiali supradicta S. Nicolai Civitatis Dubliniensis.

Quinque sunt Episcopatus Suffraganei; Darensis nempe seu Kildariensis, Leighliniensi unita; Fernensis, et Ossoriensis. Duae priores in unum quodammodo coaluere et a Darensi Episcopo reguntur: distincta tamen ad huc retinent Capitula.

Ecclesia Cathedralis Dubliniensis S. Patritio dicata, sicut et

omnes aliae antiquae hujus Regni Ecclesiae, Acatholicis, proh dolor! in praedam cesserunt: ut merito cum Propheta ingemiscere possimus, "Haereditas nostra versa est ad alienos, domus nostrae ad extraneos."

Archiepiscopatus Dubliniensis ad orientem, conterminum habet mare quod Walliae Principatum inter et Hiberniae orientalem oram interfluit. Civitas ipsa Dubliniensis sexaginta tantum Milliaribus distat a propinquiori in Wallia Occidentali loco, *Promontorio Sacro*, vulgo *Holyhead* nuncupato. Ad occidentem, Dioecibus Darensi et Leighliniensi praecipue, et Midensi in Provincia Armacana Boream versus circumdatur: Ad Austram Dioecesi Fernensi partimque Leighliniensi attingitur: Tandem, ad Septentrionem, Dioecesi Midensi limitatur.

Archidioecesis Dubliniensis ab Austro—occidentali ad Septentrio—orientales extremitates longitudinis est sexaginta circiter Milliarium, latitudinis vero universim fere quadraginta. Hic Sermo est de Milliaribus Hibernicis mensuratis et lapidibus per vias designatis quorum duo tria ad minus efficiunt Milliari Italica.

Nullo, uti arbitratur Archiepiscopus Exponens, praeter Metropolitanam, speciali prerogativa vel privilegio potiuntur Archipraesules Dubliniensis qui Hiberniae Primates dicuntur. Archipraesules Armacani totius Hiberniae Primates nuncupantur. Haec inanis Titulorum diversitas ortum habuit saeculo decimo Septimo, procurante comite Strafford Hiberniae Pro-Rege, qui propria Auctoritate Praesulem Armacanum Acatholicum consanguineum suum totius Hiberniae Primatem edixit; quo non obstante Archiepiscopus Dubliniensis Acatholicus in proxime sequentibus comitiis parliamentariis primum locum inter omnes Hiberniae Archiepiscopos uti moris erat, retinuit; sed Armacanus ejusdem Pro-Regis patrocinio creatus Regni Vicarius in Spiritualibus, illius successores Titulum Primatis totius Hiberniae conservarunt, non jure sedis Armacanae sed ratione Vicariatus. Ad Dublinienses et Armacanos Archipraesules Catholicos quod attinet, certum est utrosque et alios Hiberniae Archiepiscopos eodem omnino tempore simul Metropolitanos declaratos et Pallio ornatos esse a praedicto Cardinali Paparo S. Sedis in Hibernia Legato a Latere. Graves olim Controversiae circa jus Primatiale inter Dubliniensem et Armacanum Archipraesules Catholicos exarserunt, quae ad S. Sedem delatae indecisae adhuc manent. A multis Annis, pro bono pacis et ad scandala vitanda, neuter extra propriae Provin-

ciae limites jurisdictionem Ecclesiasticam exercet : ne similes Controversiae iterum excitentur, maxime expedit, ut in Bullis et Rescriptis Pontificiis Uni vel Alteri inscribendis, *Primatis* vocabulum vel omnino omittatur, vel indistinctim utrique tribuatur. Consulendus Illmus. de Burgo in Hibernia Dominicana Pag. 17.

Dublinium unica est civitas in universa Archidioecesi proprie talis, nobilissima quidem et totius Hiberniae Princeps, de qua videndi Idem de Burgo et Historico-Geographi communiter.

Municipia seu oppida sociata sive, ut appellantur, *Corporata vel Burgi Parlamentarii*, quia ex quolibet uti ex Comitatu, et civitate, ac Universitate Academica, duo eliguntur Senatores pro generalibus Regni Comitibus seu Parlamento, sunt Septem: Burgi scilicet de *Newcastle, Swords, Athy, Harristown, Wicklow, Blessington* et *Carysfort*.

Nonnulla sunt oppida et Castella Allodialia, veluti *Blackrock, Irishtown, Ringsend, Clontarf, Baldoyle, Howth, Rush, Skerries, Balbriggan, Lusk, Garristown, Balrothery, Finglas, Rathcoole, Rathfarnham, Crumlin, Tallagh, Lucan, Chapelizod, Donnybrook, Sandymount, Coolock, Raheny*, in Comitatu Dubliniensi: *Kilcullen, Timolin, Castledermot*, in Comitatu Kildariensi: *Bray* et *Arklow*, in Comitatu Wickloensi, omissis aliis inferioris notae: Pagos praetermittit Archiepiscopus Exponens.

De Ecclesia Cathedrali jam dictum est. De Collegiatis et Praebendis idem dicendum: Eorum redditibus et proventibus potitur Clerus Acatholicus. Puris fidelium oblationibus consuetudine quadam fixis et communiter modicis, unice sustentatur Clerus Catholicus qui, vetantibus Regni legibus, bona stabilia possidere nequit.

Capitula quidem designantur in singulis fere Dioecesibus Catholicis. Metropolitanum Dubliniense sex numerat Dignitarios, Decanum nempe Praecentorem, Cancellarium, Thesaurarium, Archidiaconum Dubliniensem et Archidiaconum Glendalacensem, necnon viginti duos Canonicos seu Praebendarios. Eorum redditibus potiuntur Dignitarii et Canonici Acatholici. Archidiaconatus Glendalacensis institutus fuit ad memoriam conservandam antiquae Sedis de Glandalock quae Anno circiter 1220 in perpetuum annexa et unita fuit Archiepiscopatu Dubliniensi. Omnes sive Dignitarii sive Praebendarii plerumque sunt Parochi, quia nihil ipsis uti Canonicis, a Fidelibus subministratur. Nulla igitur Praebenda Penitentiaria, vel Theologalis, nullus chorus Capitularis vel Collegialis.

Bis centum et Novem Ecclesiae Parochiales antiquitus numerabantur in Archidioecesi Dubliniensi. Cum tot Parochi, ob temporum Vicissitudines et calamitates sustentari, imo inveniri, non potuerint, multiplices Parochiarum uniones necessario factae, ob quas quadraginta sex tantum Parochi in Archidioecesi reperiuntur, qui alios non habent redditus praeter fidelium erogationes. Parochorum aliqui, ob proventuum tenuitatem absque Vicariis vivere coguntur, a Regularibus vicinis in excipiendis Confessionibus adjuti.

Ecclesiae Catholicae *Capellae* appellantur. Fidelium largitionibus humiles eriguntur: Pro rerum conditionibus, sufficienter sacra suppellectili minus quidem splendida, sed ut plurimum decenti instruuntur. Hinc nulli redditus fixi pro Fabrica vel sacris suppellectilibus assignari possunt Oratoria: publica nulla.

Ex Wareo, Harrisio, Alemando, de Burgo, aliisque Rerum Hibernicarum Scriptoribus, constat plures olim fuisse Conventus seu Monasteria Regularium per totam Hiberniam. In sola Archidioecesi Dubliniensi numerabantur sexdecem Canonorum Regularium S. Augustini, duo Cisterciensium, Unus Trinitariorum, tres Fratrum Praedicatorum, duo minorum, Unus Eremitarum S. Augustini, Unus Carmelitarum calceatorum, et duo Prioratus Equitum S. Johannis Hierosolymitani. Duo in eadem fuere Monasteria Canonissarum S. Augustini, duo itidem Monialium S. Benedicti.

Quinque impraesentiarum sunt domus seu hospitia Regularium juxta vel prope antiqua eorum Caenobia: Duo Dominicanorum Dublinii et Athyae, Unum Fratrum Minorum Dublinii, Unum Eremitarum S. Augustini Dublinii, Unum Carmelitarum calceatorum Dublinii: His addenda duo alia hospitia Fratrum Capucinatorum, et Carmelitarum discalceatorum Dublinii, qui Hiberniam appulerunt post Schisma Anglicanum et Monasteriorum omnium subversionem et ruinam. Duo Religiosi Ordinis S. Dominici degunt Athyae. In Civitate Dubliniensi Sex extant Sacella seu Capellae Regularium eorum respectivis domibus conjuncta et decenter ornata, quibus inserviunt quinque, sex, vel septem Regulares pro unoquoque. Eorum proventus tenues sunt et impares communi mensae servandae: Nonnisi raro illa utuntur, vel quando Novitius aliquis, ex indulto Apostolico, in hospitio versatur ad Tyrocinium religiosum explendum. Subsunt Regulares propriis Superioribus quoad domesticam disciplinam regularem, et Archiepiscopo quoad externam morum honestatem et talia. Nullus reperitur Regularis Vagus in Archidioecesi: Qui enim in propriis

domibus non versantur, Coadjutores sunt seu Vicarii Parochorum, ob defectum Presbyterorum Secularium ortum ex subversione Collegiorum nostrorum extranationalium in Galliis, et Belgio quondam Austriaco, uti plenius infra exponetur.

In Civitate Dubliniensi duae sunt Sororum S. Clarae domus, quarum Una numerosior immediatae Archiepiscopi jurisdictioni subest; Una Monialium S. Dominici, Una Carmelitarum discalceatarum S. Theresiae. His annumeranda alia pro Sororibus de Praesentatione Beatae Mariae Virginis nuncupatis, quae inopes puellas in domesticis Scholis et Mulieres ignorantes ad ipsas accedentes in Fidei rudimentis et morum scientia erudiunt. Hoc pium et saluberrimum institutum approbatum fuit SSmo. Dno. Nro. Pio VI., feliciter regnante per brevem ipsius Epistolam Illmo. D. Francisco Moylan Episcopo Corcagiensi inscriptam, sub die 3 Septembris 1791, cui potestatem fecit erigendi et instituendi harum Virginum unum vel plura Collegia tam in Civitate Corcagiensi quam in aliis civitatibus et locis hujus Regni; habito prius, ubi de aliena Dioecesi agetur, proprii Episcopi consensu. Constitutiones servant istae piae Virgines ad institutum S. Ursulae dictum, quantum fieri potuit, accommodatas. Nil moratus Archiepiscopus Exponens, utilissimum hoc institutum stabiliendum decrevit in Civitate Dubliniensi, et benedicente Domino, copiosis fidelium largitionibus, praesertim spectabilis Matronae *Theresiae Mulally*, brevi commodum erectum est Aedificium cum Sacello, in quo jam reperiuntur tres Sorores quae solemnem professionem Corcagiae emisere, et tres Novitiae; omnes bonum Odorem spargentes, et ad justitiam plures erudientes. Hoc Monasterium Archipraesulis Jurisdictioni in omnibus subest. In caeteris plurimae puellae ab opulentioribus Parentibus Catholicis consignantur, Fidei principiis et religiosis moribus imbuendae.

Antiquorum Monasteriorum fere omnium restant adhuc Moenia et parietes. Quae supersunt Vestigia Prioratus SS. Trinitatis Canoniorum Regularium Dublinii, Abbatiarum S. Columbani de Swords, S. Colgae de Lusk, SS. Petri et Pauli necnon S. Salvatoris de Glandalock, Abbatiae Cisterciensium de Monkton et aliarum, pristinam amplitudinem redolent.

Nullum in Archidioecesi vel in Regno extat Seminarium Ecclesiasticum proprie dictum: Clerus enim Catholicus, ut jam dictum est, redditibus stabilibus et fixis omnino caret: Nulla proinde taxa. Plures in Archidioecesi sunt Scholae Catholicae pro adolescentibus in

litteris et scientiis item pro pueris puellisque in Catholicae fidei principiis erudiendis. Quum vero a pluribus annis fuerint Scholae publicae ab A catholicis erectae atque Regio diplomate sancitae, in quibus nonnisi pauperum Catholicorum liberi admitterentur heterodoxae fidei principiis imbuendi, ut huic malo, quantum fieri potuit, occurreretur, in aliquibus Paroeciis Civitatis Dubliniensis erectae sunt Scholae privatae pro pauperiorum educatione piis fidelium subsidiis sustentandae. Harum Scholarum Numerus ita auctus est, ut in unaquaque Civitatis Dubliniensis Paroecia, una mediocri excepta, inveniantur duae vel tres, praeter quinque vel sex Societates in Civitate, quarum contributionibus indigentium Catholicorum liberis infantibus nutrices et Alimenta providentur. Hisce piis conatibus Molimina ad plebem Catholicam Scholarum diplomaticarum institutione pervertendam, non mediocriter labefactata sunt; praesertim, cum non pauci in hisce Scholis enutriti et principiis erroris imbuti, cum ad Aetatem perveniant adultam, ad Catholicae Ecclesiae gremium revertuntur. Praeter ratam pecuniae pro pauperum Catholicorum hujus Regni Scholis hactenus ex munificentia S. Congnis. de Propaganda Fide quotannis elargitae Archiepiscopo exponenti obvenientem, Summam non modicam pro iisdem sustentandis confert.

Heu nimis! nota sunt quae postremis hisce annis in damnum Religionis gesta sunt per totam fere Europam, praecipue in Galliis et in Belgio, nuper Austriaco, ubi viae impiorum, ita permittente Deo, prosperantur. Ab inauspicato illo pie et nunquam non deflendo anno 1789, quo nefarii Religionis hostes palam contra illam bellum in Galliis intarunt, Collegia nostra iis in Regionibus Nobis prorsus inutilia evasere. Duas Parisiis habuimus domus, unam Presbyterorum, Clericorum alteram; in quibus, communibus Annis, alebantur et instituebantur Centum quinquaginta Alumni. In Nannetensi nostro Collegio Centum, ut plurimum, in Burdigalensi quadraginta, totidem in Duacensi versebantur. Ad Belgium quod spectat, quinquaginta Presbyteri et Clerici Seculares sacris Studiis incumbabant in Collegiis nostris Lovaniensi et Antwerpiensi, praeter octoginta circiter Religiosos Dominicanos et Franciscanos qui Lovanii propriis in Aedibus qua Magistri qua discipuli in sacris litteris erudiebantur. Missos facio Franciscanorum Conventum *Boulagii* in Lotharingia, et duos Capucinorum *Barii super Abbulam*, et *Vassii*, ambos in Provincia Campagia Galliarum, in quibus horum Ordinum Novitii instituebantur. Uno verbo, quingenti fere Alumni in istis omnibus

Caenobiis extranationalibus sacris litteris imbuti, atque ad Vineam Domini in patria excolendam successive destinati, desunt omnino ab Anno 1792; quo factum est ut nunc, ob Ministrorum defectum, plurimae per totum Regnum Parochiae maxime in hac Archidioecesi, consueto Vicariorum auxilio priventur. Ut hisce malis obviaret, Archiepiscopus Exponens Supplicem libellum Anno 1794, porrexit Comiti de Westmoreland Hiberniae tunc Pro-Regi, nomine proprio et caeterorum nostrorum Episcoporum, in quo, expositis Collegiorum nostrorum in Galliis subversione et Cleri nostri notabili inde orituro decremento, imploravit Consensum, auxilium et patrocinium Gubernii et Parlamenti pro stabiliendo Collegio seu Seminario aliquo in hoc Regno, in quo sacris imbuerentur Clerici Adolescentes, eadem postea populo ministraturi. Hujus Supplicis libelli exemplar authenticum una cum hac relatione transmittit Archiepiscopus Exponens. Re perpensa, Rex in mandatis dedit Pro-Regi ut proxime appropinquanti Parlamenti Conventui Praesulum preces exponeret, efficeretque ut iisdem annueretur. Senatores utriusque Camerae, paucis discrepantibus, nedum permisere ut erigeretur Collegium aliquod, sed per Statutum seu *Actum*, ut vocant, decrevere Summam pecuniae a Thesauro regio solvendam Curatoribus seu Administris in eodem nominatis pro emendo terreno in loco apto et pro fabrica Collegii. Curatores absque mora Villam et domum in eadem recenter extructam, Oppido de Maynooth in hac Archidioecesi conterminam, Dublinio vix undecim Milliaribus distantem a Duce Lageniae primario Regni Procere, insigni Catholicorum fautore, pretio Scutorum Romanorum sexdecem Millia cum aliquibus centenis Mense Augusti 1795 coemerunt, et nonnullos Clericos Studentes et Professores in domo collocarunt die 1 Novembris proxime sequentis. Novae Fabricae domui ex utroque latere adjungendae primum lapidem posuit Comes de Camdem Pro-Rex a Mense Martii 1795, die 20 Aprilis 1796, aulico stipatus comitatu, coram multis Proceribus et quinque ex Curatoribus Catholicis; Comite nempe de Fingall, Archiepiscopo Armacano, Episcopo Midensi, Archiepiscopo Exponente, R^{do}. D. Thoma. Hussey tunc Collegii Praeside deputato, et frequentissimo populo. Dicti Curatores omnes aulicis Rhedis Dublinium conducti, eodem die Commensales Vice-Regis et aliquorum Magnatum, quos inter erat Lageniae Dux, ad lautissimum Convivium sedere in Castro Dubliniensi Vice-Regis palatio. In singulis sequentibus Parlamenti Sessionibus notabilem pecuniae Summam

decrevere Senatores pro fabrica perficienda quae ante Annum 1800 non terminabitur. Aedificium amplissimum erit et pulchrum cum Sacello spatioso. Regia mens est et Parlamenti completo Aedificio, triginta millia Scuta Romana ab aerario regio singulis annis solvenda Collegio assignare pro alendis ducentis Alumnis, et Praesidibus, Professoribus, Ministrisque necessariis. Munificentissimum profecto donum vereque regium. Dolendum tamen est, ducentos istos Alumnos, etsi quilibet eorum ad Sacerdotium usque proveheretur, quod expectari nequit, impares omnino esse necessariae Ministrorum Successioni conservandae in hoc Regno. Hinc Sacerdotum Secularium et Regularium decrementum quod, ex allatis causis jam nimis experimur, in dies augebitur nisi, Deo opitulante, ibidem vel alibi, majori Alumnorum Numero alendo et instituendo provideatur.

Quatuordecim sunt Hospitalia in Civitate Dubliniensi pro diversi generis Infirmis, praeter unam domum in unaquaque fere parochia *Dispensatorium* dictam, ad instar Pharmacopolorum, ubi Medicamenta parantur, et Medicorum et Chirurgorum consilio et ope gratis curantur Infirmi qui ad eos statutis uniuscujusque diei horis accedunt. In hospitalibus etiam curantur Infirmi exteri ad ipsa confluentes. Catholici et Aetholici Infirmi indiscriminatim admittuntur et medentur. Nosocomia quae proventibus stabilibus potiuntur ab Aetholicis communiter administrantur. Alia quae annuis benevolorum contributionibus sustentantur ab Aetholicis et Catholicis gubernantur. Nulla super hospitalia speciali jurisdictione gaudet Archiepiscopus Exponens.

Ob reddituum stabilium defectum, nullum Collegium, nulli praeter supra designatos loci pii. Confraternitates seu piae Sodalitates quaedam sunt, veluti *Rosarii*, *Scapularis*, etc. sub Cura Regularium Apostolicis privilegiis gaudentium. Confraternitas Doctrinae Christianae in singulis Archidioecesis Paraeciis, suadente Archiepiscopo Exponente, stabilita est.

Desunt Montes Pietatis in Universo Hiberniae Regno.

PARAGRAPHUS SECUNDUS.

De Ipso Archiepiscopo Exponente.

Archiepiscopus Exponens Residentiae praeceptum ita stricte adimplet, ut neque per Menses *Conciliarios* dictos, et non nisi per modicum tempus unquam, ab Archidioecesi abfuerit.

Integrae Dioecesis Visitationem, etiam parochialem Anno 1788 explebat. Ob tumultus Philosophantium insidiis et Moliminibus excitatos, et Negotiorum multiplicis generis varietatem cum Regiis Ministris tractandam, hoc postea praestare non potuit. Singulis tamen Annis, duobus 1798 et 1799 exceptis, quando Civiles discordiae maxime crevere, plurimas Paraecias lustravit, et Clerum Universum in propriis Decanatibus successive conveniebat.

Per seipsum Sacras Ordinationes explet, et Confirmationis Sacramentum administrat.

Ob civiles Regni discordias ortas ex antiqui in Galliis regiminis subversione, aliasque Circumstantias Archidioecesi peculiares, Nulla Synodus Dioecesana vel Provincialis haberi potuit. Gubernio etiam, etsi haud immiti, non arridet numerosus et extraordinarius quorumcumque, praesertim Sacerdotum, Concursus, qui communiter a Magistratibus municipalibus aliisque Vicinis Acatholicis male habetur. Postremis hisce Annis legibus vetiti sunt plurimorum cujusvis generis Conventus, absque Consensu Magistratus.

Verbum Dei per seipsum frequenter praedicat, et impraetermisse in decursu pastoralis Visitationis. Legitimo concurrente impedimento, Viros assumit idoneos ad praedicationis Officium salubriter exequendum.

Nullum habet Mulctarum depositarium, praeter Unum ex pecuniis quolibet Anno a nonnullis Sacerdotibus, et ab ipsomet, oblati in Subsidium Sacerdotum egentium. Sacerdotes huic Charitatis operi intenti associantur sub titulo *Societatis Clericalis*, quae initium promovente Archiepiscopo habuit Anno 1787, eodem quo Metropolim. adiit.

Neque Innocentiana vel alia ulla taxa in Cancellaria Dubliniensi observatur vel exigitur.

Plurima in hoc Regno et ubicumque Haeresis dominatur Episcopalis Officii exercitio, jurisdictioni Ecclesiasticae, libertati et immunitati Ecclesiarum obsunt; neque in iis regionibus observari possunt, quoad plurima decreta vel Canones circa Episcoporum Officia, jurisdictionem Ecclesiasticam vel libertatem et immunitatem Ecclesiarum. Hinc suasionem magis quam Auctoritatis imperio caute agendum, cum toleratione dumtaxat gaudeat Catholica Religio, et nulla Vi coactiva civilibus legibus firmata, potiantur Episcopi Hiberniae.

Cum redditibus fixis et stabilibus omnino careat Archiepiscopus, et redditus ejus annuus incertus ex fidelium oblationibus et Paro-

chorum procurationibus tenuis admodum sit, parum peragere potest pro Ecclesia, pro populo, aut pro Clero ; servata etiam quoad Victum, Vestitum, domicilium et famulatum, quacumque possibili non indecora parsimonia et Aeconomia. Nihilominus, Capellam parochialem ipsi commendatam sacra Supellectili ditavit, Scholas pro pauperioribus Catholicis, Hospitalia, Orphanotrophia annuo subsidio adjuvat, et egenis, praesertim Sacerdotibus, opitulatur. Item, domum *Paenitentiarum* dictum, recenter Dublinii annuo Stipendio conductam pro vagarum infamium faeminarum reformatione et recta institutione, Aere et opera plurimum promovit.

PARAGRAPHUS TERTIUS.

Ex iis quae supra retulit Archiepiscopus Exponens Paragrapho primo de Statu Cathedralis, Ecclesiarum Collegiatarum, Dignitatum et Canonorum satisfactum satis esse arbitratur quaesitis sub hisce numeris propositis.

Parochi omnes in suis respectivis Parochiis resident.

Libros Matrimoniorum et Baptizatorum retinent, non vero Confirmatorum vel mortuorum. Posterioris generis libri per totum Regnum desiderantur, neque ob Paraeciarum amplitudinem, Sacerdotum paucitatem aliasque circumstantias, absque summo incommodo et difficultate conscribi valent, uti oportet.

Parochi omnes aliorum Sacerdotum opera indigent ut Sacramenta ministrent, non exceptis etiam iis qui Vicariis adjuvantur. Ob hunc ministrorum defectum pietas refrigescit, et Gregis desiderium suscipiendi Paenitentiae et Eucharistiae Sacramenta semel vel saepius in mense ob lucrandas indulgentias in dies minuitur ; imo vix dicta Sacramenta suscipere valent fideles, uti oportet, vel ipsis paschalibus et natalitiis temporibus festivis. Unus enim Parochus cum uno Vicario (plures non inveniuntur nisi in Parochiis Civitatis Dubliniensis) ad necessaria praestanda non sufficiunt ; multo quidem minus si agat sine Vicario uti ut plurimum, contingit in Paraeciis ruralibus. Quid vero dicendum quando Parochus ipse solitarius, vel etiam Vicario adjutus, aegrotat ? Plures quidem reperientur Sacerdotes nedum in Dubliniensi, sed in aliis Regni Dioecesibus omnibus, quam ex redditibus angustis et precariis utcumque competente ali possint. Verum Ecclesiae Obsequiis et Utilitatibus minime sufficiunt ; Enim vero maxime populosae sunt Parochiae. In Civitate ipsa Dubliniensi inter novem Parochos partita, ex tercentis fere Incolarum Millibus

quibus constare creditur, ducentena ad minus millia sunt Catholici, et Sacerdotes sive Seculares sive Regulares centenarium numerum non excedunt; unde conficitur, duo Millia Catholicorum in eadem numerari pro quolibet Sacerdote. In nonnullis Archidioecesis Paraeciis ruralibus vix duae inveniuntur familiae Acatholicae. In istis omnibus ducentena triginta et amplius circiter Millia Incolarum numerantur, ex quibus Acatholici vix quintam componunt partem. Superest igitur numerus ducentorum fere Millium Catholicorum, quibus inserviunt quinquaginta quatuor tantum Sacerdotes Seculares et Regulares, comprehensis triginta Septem Parochiis *Copiosissima quidem est Messis*, sed nulla quacumque *paucorum operariorum* industria rite colligenda. Faxit Deus ut in dies decrescenti clero ex supra recensitis causis, aliquo modo tempestive occurratur!

Parochi frequenter Diebus Dominicis et festivis solemnioribus, pro sua et eorum capacitate plebes sibi commissas salutaribus verbis pascunt, docendo quae omnibus necessaria sunt ad Salutem, juxta monitum S. Concilii Tridentini.

Parochi Diebus Dominicis et festivis aliisque, in suis respectivis Parochiis Fidei rudimenta, necnon obedientiam erga Deum et Parentes, Pueros, caeterosque hoc adjutorio indigentes docent, ipsis operam praestantibus ludi magistris et aliis piis personis.

Parochi et alii curam animarum exercentes singulis Dominicis et festivis de praecepto, et iis etiam a quibus, ex indulto Apostolico, ablatum est praeceptum audiendi missam eandem applicant pro populo eorum curae commisso.

Antequam quis ad primam Tonsuram et Minores Ordines admittatur debitum examen quoad doctrinam, mores, indolem et alia requisita praemittitur. Quoad Sacris Ordinibus initiandos cum in hoc Regno, ex indulto pariter Apostolico, Sacri Ordines quocumque anni tempore et diebus etiam successivis conferantur, non semper ante cujusque Sacri Ordinis, sed ante Subdiaconatus tantum susceptionem, piis meditationibus, seu spiritualibus exercitiis, per aliquot dies vacant in loco apto, non tamen semper in aliqua domo religiosa. Archiepiscopus Exponens rarissime et peculiaribus exigentibus circumstantiis, Ordines sive sacros sive minores confert extra tempora consueta a SS. canonibus statuta.

Quoad Fori privilegium, servari non possunt in hoc Regno quae de eodem disponuntur a Synodo Tridentina Sess. 23, Cap. 6 de Reform. et a Constitutione Benedicti Papae XIII., in Concilio Romano

emanata; neque veste talari uti possunt Clerici, extra Capellas et earum confinia muro cincta ad vestimenta communia quod attinet, nigra vel subnigra communiter sunt.

Conferentiae casuum conscientiae extra Civitatem Dubliniensem, ob locorum distantiam nonnisi sexies in anno haberi possunt, a mense scilicet Aprilis ad mensem Novembris exclusive. In Civitate ipsa pluries habentur in qualibet Parochia. Omnes Sacerdotes Seculares et plerumque Regulares, in Decanatibus ruralibus, hisce conferentiis intersunt.

Mores Cleri Secularis communiter integerrimi et attentis peculiaribus Regni circumstantiis, eximii. Unus Sacerdos qui Vicarium agebat in Parochia de Swords prope Dublinium, nomine McEvoy, Viduam quamdam sibi junxit matrimonio ritu Aetholico, idque scelus tueri conabatur auctoritate conventus Gallicani *constituentis* dicti, qui sacris ordinibus initiatis matrimonia 'sacrilege' indulisit. Archiepiscopus Exponens in delinquentum Sacerdotem Excommunicationis sententiam tulit antequam a fide apostatavit. Nondum resipuit Sacerdos ille Concubinarius. Nullum, praeter hoc, subibat scandalum quod remedio indigebat potentiori. Praefatae excommunicationis sententiae exemplar cum hac sua relatione transmittit Archiepiscopus Exponens.

PARAGRAPHUS QUARTUS.

De Clero Regulari.

Unicus duntaxat Regularis Ordinis S. Francisci Alumnus, Curam Animarum exercet tanquam Parochus. Regulares qui Vicariorum munere funguntur, idem fideliter adimplent.

Regulares omnes vel in propriis hospitiiis, vel Parochorum aedibus communiter degunt absque Scandalo. Aliqui senes vel infirmi in Parentum vel Amicorum domibus versantur.

In Regulares animadvertit Archiepiscopus quoad externam morum honestatem et alia, ut supra dictum est.

Nullum cum Regularibus habebat offendiculum in exercitio suae jurisdictionis.

PARAGRAPHUS QUINTUS.

De Monialibus.

De Monialium Monasteriis in Archidioecesi Dubliniensi jam dictum supra Paragrapho primo, Numero xii.

PARAGRAPHUS SEXTUS,

De Seminario.

Nullum in Archidioecesi extat Seminarium proprie dictum, praeter Collegium Manutianum, vulgo Maynooth, S. Patritii, pro toto Regno, de quo supra Paragrapho primo, Numero xiii.

PARAGRAPHUS SEPTIMUS,

De Ecclesiis, Confraternitatibus et locis piis.

Paucissima sunt onera Missarum in Archidioecesi Dubliniensi, earumdum adimpletioni invigilat Archiepiscopus. Fundatorum haeredibus principalis cura incumbit, cum penes ipsos plenissime resideat bonorum et fructuum Administratio, vetantibus legibus ne Clerus Catholicus bona stabilia vel redditus fixos possideat aut administret; ut supra observatum est, Paragrapho primo, Numero ix., et alibi.

Ad Quaesita sub hisce Numeris comprehensa jam supra respondit Archiepiscopus Exponens de Confraternitatibus, locis piis, Montibus pietatis et hospitalibus agens, Paragrapho primo, Numero xiv.

PARAGRAPHUS OCTAVUS,

De Populi Moribus.

Populus communiter, praesertim in civitate Dubliniensi, pietate non proficit; quinimo plures aliorum exemplo ad prava declinant. Haud mirum sane videbitur in urbe totius Regni Principe, eaque tam conferta ac nimia popinarum multitudine scatenti, in tanta hominum variae Religionis colluvie, non obstantibus quibuscumque increpationibus ac monitionibus, plurimum grassari vitium ebrietatis aliaque inde scaturientia; qualia sunt rixae, blasphemiae, imprecationes, praecipites ac temerariae Dei nominis usurpationes, jejunii et abstinenciae violationes, &c. Ad solamen tamen accedit non exiguum fidelium numerum ab his aliisque vitiis abhorrere, vitamque ducere vere Christianam, ac Sacramenta Paenitentiae et Eucharistiae semel singulis mensibus ac saepius devote frequentare.

Matrimonia clandestina gravissimum et molestissimum Archiepiscopo negotium facessunt. Plures vel pauciores nefarii ministri numquam desunt, plerumque ex aliis Dioecesibus, vel Apostatae Sacerdotes etiam exteri, vel etiam Pseudo-Ministri a suis pariter exauctorati,

qui quoscumque ad se ex diversis Regni partibus confluentes, conculcata omnium Sacrorum Canonum observantia, matrimonio conjungere sunt parati. Ingentia mala inde proficiscentia Emmos. Patres minime latere possunt. Illis occurrendis optaret quidem Archiepiscopus ut in Archidioecesi ederetur et executioni mandaretur S. Concilii Tridentini decretum talia irritans Matrimonia. Consilio desuper habito cum suo Clero, reque in pluribus Congregationibus tam voce quam scriptis accuratissime perpensa, gravissimae propositae sunt rationes timendi ne majora inde sequerentur mala, praesertim in civitate, ob legum civilium oppositionem et alia incommoda, de quibus retulit etiam Archiepiscopi Exponentis Antecessor Illmus. D. Johannes Carpenter S. Congregationi in sua eidem sub die 16 Mensis Octobris 1780, inscripta Epistola; quaeque ipsemet Exponens cursim delibavit in nonnullis ad eandem datis Epistolis.

Pauci admodum, fere nulli, sectam Anglicanam amplectuntur. Plures Aatholici Ecclesiae reconciliantur. Post inceptam in Galliis anno 1789, rerum omnium infaustam perturbationem, nonnulli, praecipue Presbyteriani in Ultonia Regni Provincia Septentrionali, Libertatis asserandae praetextu, Societatem iniere sub nuncupatione *Hibernorum Unitorum*, seque jurejurando obstrinxere omnibus viribus procuraturos systematis Parliamentarii reformationem, et regiminis Civilis et Ecclesiastici emendationem. Catholicorum etiam a legibus paenalibus *emancipationem*, et alia speciosa vulgique acceptissima conaturos se obtinere spondere. Sub finem Anni 1791, istiusmodi Societas Dublinii instituta jam plurimos etiam Catholicos inter Sodales suos numerabat, indeque per totum Regnum propagata est.

Hibernorum Unitorum Societas Dubliniensis Scriptis Typis impressis Populum contra Gubernium, Parlamentum et Magistratus exacerbavit. In Catholicos etiam insontes et pacificos Comitatus Armacani in Ultonia saevire coeperunt infimae Classis Protestantes adscripti alteri Societati *Arausicanae* dictae, ob Memoriam Guilielmi Principis Arausicani, qui sub finem Saeculi decimi septimi Jabobi II., Britanniae Regis Catholici Avunculi et Soceri sui Thronum occupavit. Societas isthaec in Catholicos male animata, praetextu jurium regionum et Constitutionis tuendorum, ipsos variis modis vexarunt, armisque tandem aggressi sunt. Catholici istius regionis arma quae poterant sumpsere, sese tutari conati sunt, *Defensorum* Appellatione assumpta.

Pluries inter eos pugnatum est, sed Catholici tandem maximo

numero e solo natali in conterminas provincias, Conaciam praesertim, exulare coacti sunt, miseram sortem narraturi. Hinc coeterarum provinciarum infimi Catholici, vel timore similia experiendi, vel vindictae desiderio perciti, *Defensorum* Nomine assumpto, Protestantium domus indiscriminatim aggressi sunt arma quaesituri, vereque transgressores et *offensores* facti, plurima facinora patrarunt.

Post diuturnum temporis intervallum Gubernium tot excessibus tandem expergefactus, reos quoscumque deprehendi et ad iudicium vocari iussit. Eorum multi, magno numero Catholici ultimo supplicio affecti, plures exulare coacti criminum paenas luere. Interim, Archiepiscopus Exponens Monitis pastoralibus typis editis atque in singulis Archidioecesis Capellis inter Missarum solemnia promulgatis, necnon exhortationibus viva voce ab ipsomet in pluribus locis prolatis, populum sibi commissum excitabat ad pacem fovendam et fidelitatem optimo Regi servandum, simulque praemonebat ab insidiis perversorum hominum *Philosophorum* nomine abutentium abstinere, resque ab illis in Galliis gestas acriter insectabatur. Grates a Gubernio repetiit, sed *Hibernorum Unitorum* et *Defensorum* sic dictorum, Odium maximum sibi concitavit. Hi tanquam coeci ducebantur ab viris astutis et nil minus molientibus quam regimen a Magna Britannia separatum et independens sub tutela Gallicanae Reipublicae, quae reipsa ingentem Classem militaribus copiis ad quindecim usque millia refertam, in Hiberniam misit mense Decembri Anno 1796. Oram Australem de facto appulit Classis isthaec, sed tempestatibus agitata, copiae in terram descendere minime valere, et re infecta in Galliam rediit plurium navium jacturam vel injuriam experta. Solemnes gratiarum actiones pro singulari hoc beneficio Deo agendas Archiepiscopus indixit, et die ad eas persolvendas statuto, inter Missarum solemnia e suggestu peroravit plurimis A catholicis auscultantibus, frementibus licet *Hibernis Unitis*, qui nil non exitiale ipsi palam minati sunt. Verum haud perterritus Archiepiscopus regiam quam coepit viam impavidus constanter prosequutus est.

Ob Regni peculiares circumstantias jam indigitatas et heu nimium notas, Sedis Apostolicae Consilium vel adjutorium nihil efficeret in extirpandis abusibus quibusdam et consuetudinibus minus rectis; cum absque brachii secularis auxilio tolli nequeant. Istiusmodi autem Auxilium, praesentibus in Circumstantiis, vix sperandum arbitratur Archiepiscopus Exponens.

PARAGRAPHUS NONUS ET ULTIMUS.

De Postulatis.

Nihil peculiare a S. Sede Apostolica postulandum censet Archiepraesul Exponens. Facultatibus insignibus ex ejusdem benignitate potitur non minus quam caeteri Hiberniae Episcopi. Hanc tamen nactus Occasionem, peropportunum arbitratur sequens exponere dubium quod ipsum ancipitem tenet circa Casum in praxi haud rarum. Casus est hujusmodi.

Acatholici, praesertim Pseudo Episcopi et Ministri in More habent familiares suos frequenter convocare antequam cubitum eunt ad preces *communes* dictas. Hae preces, ubi adest Minister, ab ipso recitantur, alias a Patrefamilias communiter. Famuli plerumque per totum Regnum sunt Catholici, qui a famulatu saepe dimittuntur si istis precibus interesse renuant, ac ad egestatem et Miseriam reducuntur, ad quam sublevandam nonnunquam ad prava declinant: Aliquando Acatholicos se fingunt ne famulatu priventur. Communionem cum heterodoxis *in Sacris* merito vetitam esse Catholicis probe novit Archiepiscopus Exponens, eamque inter casus sibi reservatos numerat. Verum dubitatur, an Catholici hujusmodi precibus adstantes et eas simpliciter tantum audientes revera in sacris communicent cum haereticis. Preces enim sive a Ministello sive a Laico recitatae, sunt in sensu verborum obvio, reali et intento, omnis erroris immunes, atque Evangelio conformes: proferuntur absque ullo apparatu clericali in privato cubiculo ordinario ab aliquo agente uti Patrefamilias qui famulos congregari vult ne vespere ad tabernas eant aut alibi otiantur, uti Archiepiscopo Exponenti declararunt nonnulli Episcopi Acatholici. Praxim hanc tolerandam esse arbitrantur aliqui ex nostris Praesulibus, aliis dissentientibus sed illam damnare non audentibus. Exposcit igitur Exponens omni qua par est humilitate quid sibi agendum in hoc Casu pluries in Civitate Dubliniensi quam alibi occurrente?

Haec sunt quae de praesenti Archidioecesis Statu S. Congregationi referenda et supremo S. Sedis judicio subjicienda habet modernus Archiepiscopus Dubliniensis. Plurima sunt alia Relationum capita ex florentibus Ecclesiis expectanda quae, ut ex supra narratis constat, locum non habent in informationibus circa hasce nostras Ecclesias externo decore spoliatas, pluribusque desiderabilium suorum destitutas. In quorum pleniorum fidem hisce a nobis propria manu exaratis

subscribimus, Sigillumque nostrum Pontificale apponimus. Datum Dublinii, VI. Id. Junii Anni Millesimi Septingentesimi nonagesimi septimi, Die anniversario consecrationis nostrae ejusdemque Anno vigesimo primo, plenioris vero Pontificalis Inaugurationis, Undecimo.

✠ FR. JOH. THOMAS,

Archiepiscopus Dubliniensis,

Hiberniae Primas et Metropolitanus.

Locus Sigilli.

EMINENTISSIME DOMINE,

Serius quam parerat praeinsertam Ecclesiae meae Status relationem S. Congregationi transmissam, forsitan existimabunt Eminentissimi ejusdem Prælatres: Verum, si ad difficillimas, insolitas hactenusque inauditas temporum circumstantias animos intendere dignentur, non incuriae vel negligentiae meae moram tribuendam esse ultro, ni fallor, agnoscent.

Norunt profecto quae acciderint in hoc Regno heu nimis, adversa et probra postquam relationem ipsam exaraveram. Seditiosorum hominum nefandis actibus excitatos tumultus, Rebello manifesta subsequuta est. Meminisse piget ingentia inde derivata mala nunquam non deflenda, quibus successere fames, morbique ad instar pestis contagiosi et mortiferi, plus minusve ad hunc ipsum fere Annum exitiales. Interim bella ubique gliscentia, Urbis invasio, Magni Pii VI., ab eadem violenta et sacrilega deportatio, maritimum cum Italia commercium, nisi per bellicas Naves, omnino interceptum. Uno verbo, Universalis rerum omnium perturbatio, quemcumque ad S. Sedem Apostolicam Aditum interclusit, ad praesentem hunc fere diem, quo tandem ob pacem orbi redditam laetamur, precamurque fore diuturnam.

Inter has procellas propositi tenax, neque minis perterritus vel pollicitationibus allectus, a recta quam inieram via, Deo auxiliante, nunquam declinavi. Monitis pastoralibus Typis editis, atque in singulis Archidioecesis Sacellis diebus festivis promulgatis, hortationibus saepius e suggestu a me habitis, omnique alio quo poteram modo populum mihi commissum ad fidem erga optimum Regem servandam excitare conatus sum. Hunc meum difficillimis istis temporibus agendi modum pergratum habuere hoc nostrum gubernium regique in Anglia Ministri. Marchio Cornwallis a Mense Junii 1798, ad

Maium Mensem 1801, Hiberniae ProRex insigni me, inter alios, benevolentia prosequutus est. Verum de his et aliis ab Anno 1797, gestis opportunior redibit Sermo in relatione Archidioecesis Status post decursum alterum Archiepiscopatus mei decennium facienda, si, Deo sic volente, ad illum terminum supravixero. Praetermittere tamen nequeo ab Anno 1800, ducentos reperiri Alumnos sacris litteris erudiendos in Collegio Manutiano S. Patritii cum Praesidibus, Professoribus famulisque necessariis; quibus alendis triginta duo Millia Scuta Romana singulis Annis ex Senatus Consulto assignantur, ab Aerario regio Collegii Curatoribus numeranda.

Cum in Actu Consecrationis meae et receptionis Pallii, juramento promiseram S. Congregationem me docturum de impedimento personaliter visitandi sacra Apostolorum limina per Nuntium designandum e gremio Capituli mei vel alium designatum in Forma juramenti a me iterato praestiti. Huic debito modo satisfactorius, sancte profiteor multa et gravissima obstare impedimenta quominus aliquis de Clero meo Seculari Nuntius constituatur, Romamque proficiscatur ad S. Congregationem, uti praefertur docendam.

Quapropter, praesentium tenore, speciali hoc omnique alio meliori modo, in praedictum Nuntium seu Procuratorem deputo et constituo meum in Curia Romana Agentem ordinarium nec non Cleri Hiberniae Agentem Generalem Ad^m. R^{dum}. Patrem Lucam Concanen Ordinis Praedicatorum, S. Theologiae Magistrum, Theologum Casanatensem et Rmi. Patris R. Josephi Gaddi ejusdem Ordinis Vicarii et Procuratoris Generalis Socium seu adsistentem, spectatae Religionis et probitatis Virum, et de concernentibus Archidioecesis Statum plene instructum, cum facultatibus omnibus necessariis et opportunis ea omnia nomine meo, praestandi et peragendi, quae Archiepiscopi similes relationes exhibentes vel exponentes de jure ac more praestare solent et debent. Simili modo eidem R^{do}. Patri Lucae Concanen, nomine meo, in hocce negotio Agenti, omnimodam fidem adhibendam volo.

Erroribus quos Vestra Eminentia ceterique Purpurati Patres in adjuncta Relatione deprehendent, remittendos condonandosque confido, eoque liberior hanc indulgentiam concedendam spero, quod non nisi post dissita temporum intervalla raptimque plerumque a memetipso inter negotia indesinenter prementia, elucubrata conscriptaque sit.

Interim, fausta quaeque Eminentiae Vestrae et sacro isti Consessui cui tam praeclare praees, adprecans, Meque et Provinciam hanc

Dublinensem Universam Patrocinio et benevolentiae ejusdem S. Caetus enixe commendans, debito cum obsequio et Cultu ex Animo venerabundus subscribor,

Eminentiae Vestrae,

Humillimus et devinctissimus in Christo Servus,

✠ FR. JOH. THOMAS,

Archiepus. Dubliniensis Hib^{ae}. Primas et Metrops.

Dublinii Pridie Kal. Junii, 1802.

Emo et Rmo. Domino, D. Hyacintho Cardinali Gerdil S. Congnis. de Propaganda Fide Praefecto Vigilantissimo, etc., etc.

EME. AC RME. DOMINE,

Dum opportunam praestolabar occasionem adjunctam Relationem Romam transmittendi, certior factus sum Cl. Dnum. Cardinalem Gerdil ex hac ad meliorem Vitam migrasse Mense Augusti proxime praeterito, Eminentiamque Vestram eidem in S. Congnis. Praefectura suffectam esse.

Nil sane opportunius accidere potuit ad laeniendam communem de obitu tam celebris Cardinalis conceptam maestitiam, quam deman- data a SSmo. Domino Nostro Eminentiae Vestrae insignis isthaec Praefectura, utpote in negotiis S. Congnis. expediendis a tot annis versatissimo et dexterrimo. Accipe igitur Eme. Dne. Ecclesiae meae Status relationem quam dicti S. Tribunalis examini et S. Sedis Apostolicae judicio humiliter subjicio. Quae nunquam non laudando Emo Cardinali Gerdil superius scripseram Eminentiae Vestrae dicta sint velim. Superest tantum, ut communibus Votis meum adjungam, ut Deus Opt. Max. Eminentiam Vestram diutissime sospitet servetque incolumem, dum prospera quaeque eidem exoptans subscribor ex Corde.

Eminentissime Domine,

Vester humillimus, obsequentissimus et addictissimus servus,

Fr. JOH. THOMAS, Archiepus. Dubliniensis,

Hiberniae Primas et Metropolitanus.

Emo. D. Stephano Cardinali Borgia,

S. Cognis. de Propaganda Fide Praefecto

Vigilantissimo, &c., &c., &c.

Dublinii Kal., Octob. 1802.

EMINENTISSIME DOMINE,

Postquam praeinsertam Eminentiae Vestrae inscriptam Epistolam exaraverim, ad manus hisce diebus pervenit Decretum S. Congregationis de Propaganda Fide habitae die Aprilis labentis hujus Anni, die 2 subsequentis mensis Octobris Eminentiae Vestrae Chirographo ac Sigillo munitum, in quo Emmi. Patres declararunt, "Incipiendum esse primum et quodlibet subsequens decennium Hiberniae Episcopis ad Sacra Apostolorum Limina visitanda, et ad Relationem Status uniuscujusque respectivae Dioecesis praesentandam ab Apostolica Sede praescriptam, non a die propriae Consecrationis, uti hactenus apud nos abitrabatur, sed a die data Constitutionis Summi Pontificis Sixti V., quae incipit, *Romanus Pontifex*."

Cum vero dicta Constitutio edita fuerit Romae XIII. Kal. Januarii, seu die 20 Decembris 1585, consequitur me de Dioecesi Ossoriensi ab Anno tantum 1777, et de Archidioecesi Dubliniensi ab Anno dumtaxat 1787 referentem, duos Annos in utraque Relatione praetermississe, simulque unam et alteram ad duos etiam ultra praefinitum tempus protraxisse, ad annum nempe 1787 quoad Dioecesim Ossoriensem, ad annum autem 1797 de Metropolitana Dubliniensi. Inde fiet, proximam meam de ista relationem conficiendam fore Mense Decembri 1805, si ad illum terminum me adhuc superstitem in terris voluerit Misericors Deus.

Pro praetermissis ex errore communi in utraque Relatione, S. Congregationis indulgentiam ac Veniam exorans, maximo cum obsequio, sacra deosculata purpura, Venerabundus subscribor,

Dublinii, Nonis Decembris 1802.

Eminentiae Vestrae,

Humillimus et ex Corde devinctissimus servus,

FR. JOH. THOMAS, Archiepus Dubliniensis,

Hiberniae Primas et Metropolitanus.

Emo. Cardinali Borgia,
S. Congnis. de Propaganda Fide
Praefecto Vigilantissimo, &c., &c.

THE END.

Moran, Patrick Francis, 1830-1911

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